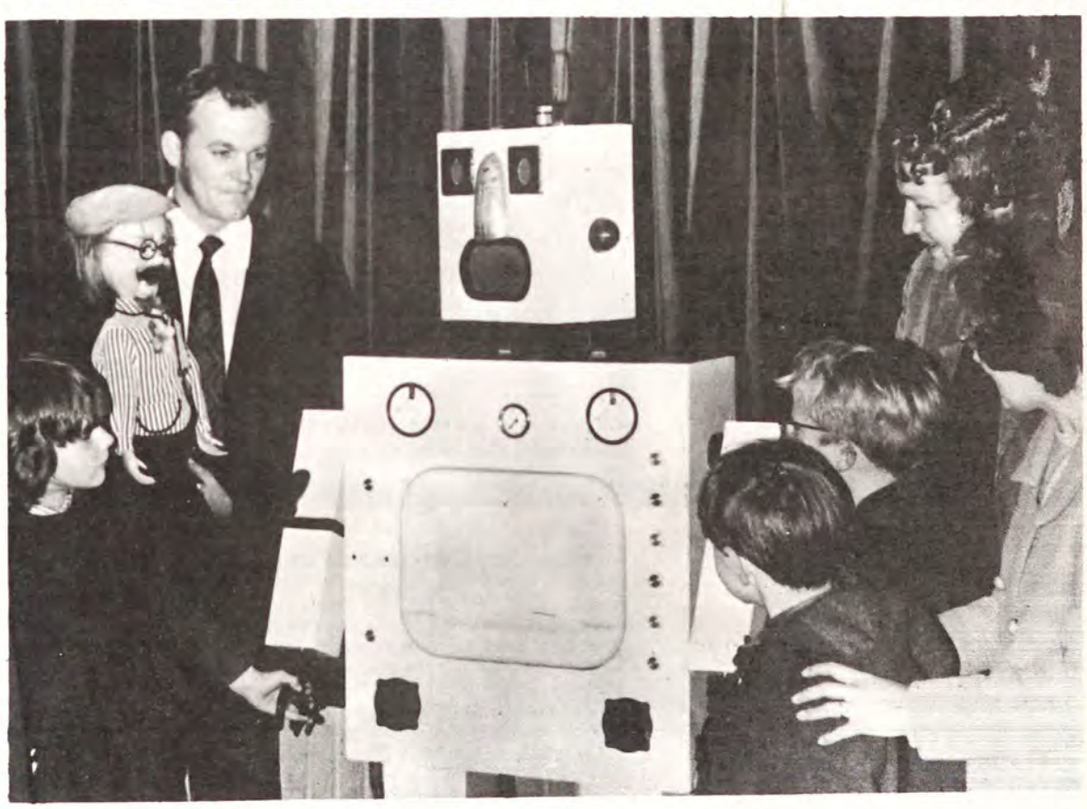
The Elim Evangel



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The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial



THIS is our year of Jubilee. What will the year hold for any of us?

In this issue we reproduce the photograph of the Elim Evangelistic Band taken way back in 1920. Little did that small band realise what changes were to come over the world in these succeeding years. The first tent in which they held meetings cost about £20; today a single church may cost more than a thousand times that amount.

Christian believers have always had to walk by faith; in this respect the challenge is just as real today. We live in an age that makes much of material success. At the same time that we thank God for the measure of success that he has granted us, we must beware of the suggestion that is sometimes made that there is something distasteful about prosperity. There are people who are always talking about the good old days, but how quickly they forget the bad and lean times. Have you ever met those people who think that it is good for you to be poor, but not for them? Of course there are dangers in success. But there are greater dangers however in failure, especially when we remember that we are engaged in the work of God.

This may well be a time when politicians and economists urge us to tighten our belts, but we must still take the Word of God to be our guide. It is a time to "Enlarge the place of our tent . . . spare not, lengthen thy cords, and strengthen thy stakes" (Isaiah 54:2).

We send New Year Greetings to all our readers and pray that God will bless and prosper each one of you and grant you good success.

Front cover picture: Brian Day with Charlie, and Kevin the Robot at Long Eaton Children's Crusade. See report on page 3.

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FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – *1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.*

Church Reports

LONG EATON

Pastor: R.L. Currie



Fancy dress: 1st Jonathan Gotts as Lazarus; 2nd Deborah Glasier as Mary with Lynne Saunderson

TWO three-day children's efforts recently gave us reason to magnify the Lord. Brian Day was our guest speaker, who with the help of Kevin the life-sized robot which flashed lights and moved his arms read stories from the Bible and then questioned the children. Charlie the ventriloquist doll added interest with his flashing bow tie and spraying water from his flower. Boys and girls were soon responding to gospel stories and truths told in Brian Day's imaginitive way. The meetings were at our branch work at Petersham Estate. Numbers averaged 150, including parents. Since the crusade our numbers have greatly increased here.

At our church for the other three nights, numbers were rather less, averaging fifty, but many new children were contacted during these meetings. This unique way aroused interest at the local Radio Nottingham and, after an interview, we were asked if T.V. cameras could watch Brian in action for a BBC Midlands T.V. programme. What excitement when with cameramen, spotlights, mikes and all the usual gear were arranged in our church. Dennis McCarthy, BBC interviewer, stayed through the whole service, directing cameramen to include both children and the platform.

The following week, Felix Lloyd-Smith gave several excellent Bible studies and we were held in great interest when he expounded the stories of both Old and New Testaments.

The President, George Canty, and his wife graced us with a one-night visit. He outlined the work in the Birmingham area and spoke on Luke chapter 9. He played the viola and the pinao, teaching us a new chorus.

The final item of the very eventful month was the Crusaders' weekend. This was in the form of films on two evenings and a gospel concert on the Saturday, the speaker being Pastor Barry Killick. The Thursday evening and the film, "His Land" and sixty-one young people were there – with seven enquiries from young people. On Friday the film was "Sound of the Trumpet", with thirty-one people and one enquiry.

KEN MACKENZIE



Packed hall at Petersham



The President and Mrs. Canty with Pastor and Mrs. Lionel Curry. *Photographs by Ken MacKenzie.*

DRIFFIELD

EPHESIANS 3:20, 21 was the prayer of the members and friends of our Driffield Church as we looked back over three years of ministry at the farewell services of Pastor D.B. Tinnion. Despite times of testing we have seen our church building completely renovated and the Spirit of God has brought in several young people who, after accepting Christ as Saviour and being baptised in water and in the Holy Spirit, have been set on fire for God. Their zeal in worship and service is a great inspiration.

At a farewell supper on the Saturday night Miss Ruth Watson presented Pastor Tinnion with a cassette

tape recorder from the Crusaders. Presentations were later made by the secretary, Mr. M.R. Richardson, and the treasurer, Mr. B. Fockerd, on behalf of the church. A substantial gift of money was given to Mr. Tinnion, possibly to be used in the purchase of a duplicator, and Mrs. Tinnion, the pastor's mother, was given a chrome tea set. She has been of tremendous encouragement to the fellowship and of great help in being the organist and in many church activities.

There was much sadness as our Pastor conducted his final service in a full church on the Sunday night. He thanked everyone for their support. We sincerely thank him for his ministry and wish him God's richest blessing in his new appointment. We are confident that the Lord has led us and will lead us into even greater things.

(Mrs.) O.F. RICHARDSON

NOTTINGHAM **Pastor: A.R. Thomas**

WE have recently held a three-weeks crusade, incorporating two weeks of Sunshine Corner meetings and one youth week. The numbers at Sunshine Corner were excellent, reaching 180 children one night and averaging about 150 for the week. During the youth week, in which local schools were contacted, more than fifty teenagers received the gospel message in the church. Two Sunshine Corner meetings and two teenage clubs are now held weekly.

D. TWIDDY

FINCHLEY, London **Pastor: B.H. Tween**

"A GREAT door and effectual is opened unto me", said the Apostle Paul, and these words re-echoed in my heart as we came to the close of a wonderful day in the house of the Lord on Sunday, October 13th, not in an Elim Church building, but in the East Finchley United Reformed Church. After nearly two years of frustration and difficulties in worshipping in a fast-deteriorating building and the submitting of plan after plan for a new building to the local Council (nine in all) which were all turned down, God has wonderfully over-ruled for us. The minister of the local United Reformed Church heard the voice of God, obeyed, and, as a result, a unanimous invitation from the minister, elders and members of the Church was extended to our Church to share their church buildings, which were erected under five years ago.

This day of welcome was truly amazing and was only possible because it was God-directed. At the close of the evening after the united Communion service our hearts were gladdened when other ministers came to bring greetings. We were encouraged when the local vicar said, "We have been praying for you today in the parish church that God will bless you all in this venture of faith". To this were added greetings from another local minister who said, "We have also been praying for you in the Methodist Church today".

Under the able leadership of our Pastor, we are stepping out in faith through this open door of opportunity to a new sphere of service for our Master, working alongisde our brethren in the United Reformed Church. We are able to hold our own separate services both on Sundays and during the week.

How great is our God! All glory be to Him!

G. WATKINS

BARRY **Pastor: G.R. Knight**

MID-OCTOBER saw the commencement of a contact crusade. Every effort was made to visit friends who had attended the church in the past. This special effort culminated with a visit from Pastor G.J. Feasey. His forthright message was a real challenge. We were privileged to hear the testimonies of Mr. and Mrs. Tyler of Caerphilly. Mr. Tyler had been wonderfully healed of spinal trouble and Mrs. Tyler of cancer. The service was convened by our pastor and a good congregation gathered.

The following day was the occasion of the ladies' fellowship's anniversary services. Throughout the weekend Mrs. T.W. Walker powerfully presented the Word of God. Singing items were rendered by Mrs. V. Faulkner (Cardiff) and the Bridgend Ladies' Choir. The Monday evening service will not soon be forgotten. A grand number of friends assembled, including those from Cardiff, Pontypridd, Bridgend and neighbouring churches. Ladies of the Fellowship rendered items. Mrs. Thomas (Cardiff) recited. Mrs. Y. Knight and Mrs. E. Higgs shared in convening. We record our gratitude to God for His gracious blessing.

(Mrs.) E. HIGGS

PORTH **Pastor: W. Evans**

THE Lord has been blessing His work at Porth over the past year. Souls have been saved, among them a family, father, mother, daughter and son-in-law. We have also had three baptismal services – the Lord's presence has been much in evidence in our meetings in recent weeks and we have had wonderful blessings.

In a few days' time, our dear Pastor will be retiring after many years of ministry at Porth. On behalf of the members and friends, may I thank Pastor and Mrs. Evans for all that they have done and been in the church. Our Pastor may be retiring from the ministry, but we know that his work for the Master will still go on. We wish them God's richest blessings.

(Mrs.) MARIAN DAVIES

COVENTRY **Pastor: L.E. Lambert**

IT isn't easy to say goodbye to those whom one loves after twenty-one years, but this was our lot in Coventry. Pastor and Mrs. J.W. Newman lost their official title, and became Jack and Gladys to us all. We have been a united, happy family, and the Saturday evening was no exception. Jim Roberson (Leeds) brought great blessing with his opening remarks and solos. Testimonies and recitations were all geared to the many happy times that we have shared. The former Coventry Trio, now living in Wimborne, Romsey and Southport, got together again for the first time in seven years and sounded better than ever. A cine film of many highlights over the years brought many laughs and awakened many memories.

Pastor and Mrs. Newman will not only be missed by the church. We have suffered together, yet we have also shared all our joys, and they have been many, but our brother's often controversial figure will be greatly missed in the city, in hospitals and colleges and on various church councils. A few volumes would be needed to record all his experiences with thousands of souls in all situations. Perhaps now, in his leave of absence, these will be forthcoming?

Not least to miss them will be the many children in the church. They have always been there to listen, advise and love. Perhaps our pastor's greatest asset has been his wife. Her quiet strength at all times has been an example to us all.

Pastor John C. Smyth spoke for us all, quoting from Hebrews 11: "He had this testimony, that he pleased God". What higher achievement could a man strive for? We pray that the Lord will continue to keep them busy for Him in the quiet of Dorset.

MARGARET HARRIS

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

PASTOR D.O. Ward's first visit to Winton coincided with our Pastor's sixth anniversary. On the Saturday evening the Wessex Choir, warming to their work, captivated a large assembly. Pastor Ward's message left no-one is any doubt as to the blessings which were to follow from his ministry on Sunday and again on Monday.

An anniversary is plainly an appropriate time to pay tribute to Pastor Backhouse. It may be that he is greying, just a little, at the temples, but his vigour and enthusiasm for the work remain unabated. Throughout his ministry at Winton, this seemingly boundless energy has set an exhilarating example to those of us whose approach is a little more pedestrian.

Letters to the Editor

Dear Friends,

WE would like to take the opportunity of thanking you in the Name of the Lord, all our colleagues and friends in Elim for their prayer, help and concern over the passed months, also for the many letters and gifts we have received.

We have truly found the Lord to be our comforter at this time of personal sorrow; yet we sorrow not as those who are without hope, for we know we shall meet again soon. We rejoice that Peter has met the Master whom he enjoyed serving while he was here with us.

We cannot always understand the workings of our Lord, but He knows best. The verse of Scripture that has been with me all along is, "Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Revelation 14:13). I pray that many may follow Peter to glory as a result of his service for the Lord.

God bless you all,

Maureen and Paul Hill.

Dear Mr. Cartwright,

I am happy to be able to state that my recent request for a *decrease* in the number of Evangels, after prayer, has turned into a request for an *INCREASE*. People on the whole have taken the increased cost quite philosophically – after all its no one's fault– worldwide inflation.

Please increase my EVANGELS from sixty-six to seventy from this week if possible. You will be pleased to note that two young people asked for a copy without being asked (an answer to prayer). Over many years whenever EVANGEL sales have dropped I have faithfully prayed about the matter, and always have some spares for strangers its my little bit to "oil the wheels".

At the moment, many new faces appear each Sunday, and rarely does a Sunday go by without decisions for Christ. Revival is on the way; we sincerely pray (and work) towards that end.

Yours sincerely in Him,

D.M. Abbott (Mrs.)

Evangel Secretary

Portsmouth

Thoughts on the book of Revelation



The Millennial Reign of Christ

Chapter 20

by Charles J. E. Kingston

WALKING through a carpet factory, we would see a completed section of carpet coming off the loom. Spread before us would be just that portion already woven; actually being made would be the present design; to be made, according to the pattern, would be the final stages of the complete carpet. The Bible records the design of God's working in the past ages, and we can see something of the beauty He has already woven on the loom of time. Before our vision are the present day-to-day events which fill out the design. The Bible reveals to us the beauty which is yet to be. To change the figure, after the storm-clouds have passed, bringing with them the deluge of devilish wrath and the thunders of Armegeddon, then the Sun of righteousness will arise, breaking through "with healing in His wings" (Malachi 4:2), and He will reign a thousand years on earth.

The Millennium.

This is that period of one thousand years, which is mentioned six times in this chapter. During this time Christ will reign on earth. Prophetic students have held three views on this subject. *Post-millennialism* teaches that Christ will not return to this earth until the whole of its inhabitants have received the gospel, and are enjoying universal peace. But the Saviour's repeated command to watch for His coming, because we do not know the hour, is inconsistent with the idea of a millennium intervening. *Amillennialism,* a second view, does not accept the literal statements of Revelation 20, teaching that the Devil is now bound (and has been, since Calvary), and that the thousand years of Christ's reign really refers to His reign over the Church during the Church age, a period, incidentally, which is now nearly two thousand years long not one thousand. This theory spiritualises the Old Testament prophecies made to Israel, and applies them to the Church. Thus it attempts to steal those promises from their rightful owners and makes God a prevaricator, indulging in "double-talk", making promises but refusing to ratify them. To me, this denigrates God. The Bible says, "The gifts and calling of God are without repentance" (Romans 11:29). Thank God, He will not break His promises either to Israel or to us.

Premillennialism holds that, when Jesus returns at His second advent, He will reign over the earth for one thousand years. Then those prophecies made to Abraham, David and to Israel, will be literally fulfilled. The early Church believed this for the first 250 years of its history. Thus those who lived nearest to the times of the apostles and therefore best knew their teaching on this subject, accepted the premillennial return of Christ.

Satan bound a thousand years, verses 1–3.

An angel (perhaps Michael, experienced in contending with Satan see Jude 9), will bind the Devil and cast him into the abyss.

The chain, obviously not of earthly iron, is that very chain which Satan has been forging for himself by his rebellion. All sin binds with the chain of habit and even Satan himself will be held by his own inevitable judgment.

The abyss (the name means a very deep place) may well be the great gulf fixed, which lies between the two parts of Hades, Paradise and the lowest hell (Luke 16:26). From this abyss will come the demon "locusts" (Revelation 9:2); into this abyss, the demons entreated Jesus not to send them before their time (Luke 8:31).

Satan will be bound for the thousand years of the Millennium, not so much for his own punishment, that will come later, but for the temporary restraint of his lies and deceptions. The human race, during this time, will have no tempter.

At the expiration of the thousand years Satan "must be loosed a little season". This is the "must" of prophecy, a "must" according to the necessity of God's purposes (see Matthew 26:54). God's principles of righteousness have always resided in the voluntary obedience of His creatures. Thus even the

angels were tested and some "charged with folly" (Job 4:18), probably, Genesis 6:2 describes their "folly" and Jude 6 their fate in consequence.

Since the inhabitants of the earth, during the millennium, will have had no tempter, their obedience, whether feigned or real, must be tested. So Satan is loosed again for a short time, and will lead many into a final and fatal revolt against God and His Christ.

Christ reigns a thousand years, verse 4.

Albert Einstein once said that "a world-government was the only solution of our trouble-filled days". The United Nations are trying to bring this about; Antichrist will attempt it and fail, bringing only death to the saints "beheaded for the witness of Jesus" and the final holocaust of Armageddon.

The Old Testament prophecies, made both to Christ and to Israel, will be literally fulfilled. God has said that, in spite of the opposition of the kings of the earth, "yet have I set My King upon My holy hill of Zion", and promises Jesus, "the uttermost part of the earth" for His possession (Psalm 2:6, 8).

Christ bids us pray "Thy kingdom come. Thy will be done in earth, as it is in Heaven" (Matthew 6:10). Evidently, there is to come a time when the Kingdom of God will be on earth, and the earth be as holy as heaven is holy. Jesus definitely promised His disciples that in the regeneration, when the Son of Man shall sit on the throne of His glory, they also shall sit on twelve thrones, judging the twelve tribes of Israel (Matthew 19:28). This cannot refer to the eternal state, for in Heaven there will be no need for further judgment of the tribes of Israel!

Zechariah tells us that, although all nations be gathered against Jerusalem, Christ will come to their deliverance and then "the Lord shall be king over all the earth" (Zechariah 14:2, 4, 5, 9). What language could be plainer?

The Redeemed will reign with Christ a thousand years, verse 4.

Especially mentioned are the martyrs, killed by antichristian powers of all ages, but also referred to are those who will suffer in the Great Tribulation under the Beast. Then will be fulfilled the promise: "If we suffer, we shall also reign with Him" (2 Timothy 2:12).

Also reigning with Christ will be the raptured Church. "Know that the saints shall judge the world", wrote Paul to the Corinthian Christians (1 Corinthians 6:2) and Jesus, in the parable of the pounds, promised His faithful servants authority over cities, each according to his spiritual ability (Luke 19:12-17).

It should be remembered that the redeemed, having been raptured at the first stage of Christ's second advent, will be in possession of their resurrected or changed bodies. They will be like Christ, who will have changed and fashioned them "like His glorious body" (Philippians 3:21; 1 John 3:2). The raptured saints will not therefore be confined solely to the earth during the millennial reign of Christ but may well do Christ's bidding wherever He sends them.

The two resurrections are separated by the thousand years, verse 5.

The resurrection of the just, in Scripture, always precedes that of the unjust. The first resurrection is "out from *(ek)* the dead" (Romans 8:11); Jesus said that some would attain "the resurrection from *(ek)* the dead" (Luke 20:35). Thus the first resurrection will raise some, leaving the rest of the dead still in their graves. The qualification for attaining this resurrection is "blessed and holy" (v.6). Happy are those who have part in it, but holiness fits us for it.

The first resurrection is in stages, analogous to an harvest. "Every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming" (1 Corinthians 15:23). After the main harvest was gathered in, the gleanings were to be left for poor of the land (Leviticus 23:22). The Tribulation martyrs, though they have missed the Rapture, will have part in the first resurrection as the gleanings of the harvest (Revelation 20:4). The second resurrection will not take place until after the Millennium (v.5). "Then cometh the end (of resurrection). . . when he shall have put down all rule and all authority and power. For He must reign until He hath put all enemies under His feet" (1 Corinthians 15:24, 25). Though most of those raised at the second resurrection will be the ungodly, there will be some who have died in the faith during the Millennium who will be raised at this time. For this reason the "book of life" will be opened on Judgment Day (Revelation 20:12).

The Nations Christ rules over during the thousand years.

First, will be the Israelis. Gathered from the nations, still in unbelief, they will be attacked. Christ will then come to deliver them; they will "look upon Me whom they pierced", will repent and be forgiven (Zechariah 12:10; 13:1). Then the fulfilled promise, "All Israel shall be saved", referring to those Israelis alive at the time of Christ's second advent (Romans 11:26), will be seen.

Also subject to Christ will be "everyone that is left of all the nations which come against Jerusalem". They will go to worship the King, the Lord of Hosts, year by year (Zechariah 14:16).

Finally, there will be the so-called heathen nations (Psalm 2:8). Resistant now to the gospel, the millions of Hindus, Buddhists, Muslims, Communists and others will be converted to Christ, evangelised by the recently-converted Israelis as the "ministers of our God" (Isaiah 61:6).

Hasten the day of your return, O Lord!

The question of duty



By GLENN MILLER
Instructor of Biblical Studies and Church Mission
Evangel College, Springfield, Missouri

We "render to Caesar." But do we "render . . . to God"?

DURING the latter phase of Jesus' ministry the chief priests, scribes, and elders sought to destroy His effectiveness by driving a wedge between Him and the people, or to trick Him into advocating policy contrary to the imposed Roman rule.

These officials were extremely upset over His cleansing the temple (Mark 11:15-19). When they questioned His authority for such action, they were quickly cornered by Jesus' clever question concerning the ministry of John the Baptist (Mark 11:27-33).

These officials therefore arranged for two opposing factions to approach Jesus on an issue that would either make him unpopular with the Jews or threaten His freedom by opposing Roman law (Mark 12:13-17).

Those chosen were Pharisees who hated the Roman taxes and Herodians who, being favorable to Herod's rule, supported the Romans who put him in power. Strange bedfellows indeed!

BAITING THE TRAP

The Pharisees and Herodians used the subtle approach. They began by flattering Jesus with three qualities (v. 14) which would have the effect of heightening the dilemma:

1. They suggested He was "true" or honest—He had integrity.

2. He was not afraid of anyone, i.e., courageous. The expression, "Thou regardest not the person of men" literally means he did not "look into the face of men." That is, He didn't answer people with what they wanted to hear. He told it like it is.

3. Finally, they affirmed His teaching is "in truth" or sound.

Then they posed the big question: Should they pay the Roman poll tax or not?

Notice that the intent of the question is not whether it is lawful but whether it is permissible, assuming that Jesus as a zealous religious leader would favor a theocratic society.

The dilemma was simply this: If He said they should not pay the tax, he was opposing Caesar; and if He said they should pay it, the people would no longer follow Him.

The chief priests, scribes, and elders were convinced they had Him right where they wanted Him. Jesus didn't need the gift of knowledge to see what they were attempting to do.

JESUS' REPLY

"Why are you putting me to the test?" Jesus replied. Then He called for a denarius, a little silver coin with the head of the Emperor Tiberius on it.

The inscription indicated that the emperor was considered deity for it read, "Tiberius Caesar Augustus, son of the divine Augustus." Notice that Jesus asked concerning both the image *and* the inscription on the coin.

Now the Jews had paid taxes ever since the time of the Judges. They had sales taxes, export-import tax, property tax, and taxes on their crops. These taxes to Caesar were poll taxes levied on every household. That is why each family registered (see Luke 2:1).

The Jews had made the decision concerning Roman rule long ago. Desiring to be free from Syria, the high priest had looked to Rome for support. They had welcomed Rome's protection and Caesar's coins jingling in their pockets, that is, until it was time to pay taxes. Things don't change that much, do they?

We all know that by "render to Caesar" Jesus meant that Caesar should have his poll tax. But we often ignore the thrust of the other half of the statement.

It is not just a question of the material versus the spiritual, but it involves the question of duty. The verb *render* occurs only once here but applies to both Caesar and God. It means "to give out" or "to pay out as wages." It is also used to convey the idea of fulfilling one's vows to someone; hence, "Fulfill your obligation to Caesar and also to God."

The English word *duty* also has the dual meaning of paying out what is due (tax) and fulfilling an obligation!

The question is, What belongs to God?

The coin bears Caesar's image and is so inscribed. God's image is impressed upon man. Man bears the image of God. Thus men are God's coinage, and what belongs to God must be paid back to him.

1 Corinthians 6:20 says, "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

The obligation to Caesar was only temporary, but the one to God is eternal. As Romans 12:1 says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

APPLICATION

Jesus demonstrated total submission to the will of God in His earthly ministry, fulfilling it by the powerful working of the Holy Spirit. This is readily seen when Jesus, being driven by the Spirit into the wilderness, met Satan's attempt to induce Him to use His divine powers contrary to the divine plan.

Total discipleship is linked with the command to be filled with the Spirit. For when one denies himself, invites God to take full control of his life, and operates completely under God's direction, God fills that person with His Spirit to fulfill His will.

Just as Jesus carried out a Spirit-filled earthly ministry, so He desires to continue it in each believer's life.

Pay your vows to Caesar; but more importantly, pay your vows to God whose image you bear. In doing so you will not only fulfill your earthly obligations but your heavenly duties as well.

Then

The picture reproduced below
shows the Elim Evangelistic Band in Ireland in 1920
and is reproduced from the ELIM EVANGEL of December 1920.



and now:



Ordinands at Clapham, October 26th 1974.
Left to right: K. Lannon, R. Nugent, R.A. Holdstock, D.G. Blake, J. Burgan, R. Lynn, F. D. Kilpatrick, P.N. MacInnes, J.C. Ritter, M.A. Drew, W. McCandless, D.C. Crawford, D.B. Tinnion.

Thrust in the Sickle - it is reaping Time



by P. S. Brewster, Secretary-General

THE Elim Pentecostal Church has produced some tremendous men and we rejoice that over fifty of the men of our Movement are now serving as missionaries in many parts of the world.

Others of our keenest young men and women have left our shores and gone to other Pentecostal movements overseas and have made these movements larger and better, but they have left our own movement weaker. If this is God's mysterious will, we are happy to accept God's overall plan, that is, that we have to produce and add to the kingdom outside our own shores. It is, to say the least, gratifying that the Elim Movement has nurtured and trained such a fine body of gifted young men. It must be noted, however, that many of the movements to which our personnel are going, are larger and stronger than we are in the homeland. Some of the movements to which these fine young men have gone are probably twenty times as large as the Elim Movement itself

There could come a time, and maybe that time has arrived, when we must consider that one of the most needy and productive areas in the whole world, from the point of view of soul-winning, is the British Isles, where it is difficult, hard and seemingly unrewarding as regards finance. The need is not so much for independent evangelists to come and hold city-wide campaigns and sadly sometimes scoop up vast amounts of finance, but rather that men called of God should accept the challenge of our land with its fifty-five million people and offer to work within the framework of the existing groups already established.

The main Pentecostal movements are regarded very highly in the evangelical world and among the traditional churches. Our own British men could well pause and pray as to whether they should accept the last-day challenge of their own land, thrust in the sickle and reap the whitened harvest. It is harvest time and the British field is the whitest field. The greatest need today is for evangelists called by God, furnished and equipped by the Holy Spirit, NOW to devote their time and to commence reaping the harvest and guiding the results into the existing Pentecostal churches.

There is need also for active, aggressive pastoral evangelism, for pastors, old and young, to accept the challenge of reaping a spiritual harvest in Britain. With our centuries of tradition, culture and background, God is now moving, and it could well be that very soon one of the greatest manifestations of all time could take place in this country. The doors are wide open. The people, staggering under the impact of two world wars, with intrigue in politics and so much corruption and violence all around, are looking for spiritual leadership and the message of hope.

The urgent need is also for saved, dedicated Pentecostal businessmen and professional men to offer some of their outstanding talents to take charge of the work in areas where Elim cannot place full-time pastors. God has given impressive talents of leadership to many of our professional men and, if they would lay a portion of this talent on the altar of sacrifice, it would be a tremendous asset to the Elim Pentecostal Church. The Elim Pentecostal Church is wide open in her policy to accept help from the vast membership within her ranks.

Yet again, at this time a further need is for some of the Lord's people to recognise the divine visitation that is about to come upon us, and to place at the disposal of the Elim Movement and the Evangelistic Committee some of the money that God has entrusted to them, this money to be used for campaigns, so that every town, city and village in the British Isles can have the opportunity of hearing the glorious message of Jesus the Saviour and Baptiser in the Holy Ghost. This would be an investment in the Kingdom of God. The operative word is NOW.

The Word of the Lord demands haste and implicit obedience. Surely the call of the Holy Spirit is to be heard within our churches. The whole world is crying and groaning. There are obvious signs of the riding of the four horsemen of the Apocalypse. We have already seen the riding of the imperial white horse of conquest and invasion. The riding of the red horse of blood-shedding is still among us and has been in the past. The riding of the black horse of famine is now sweeping through various parts of the world. Our scientists are warning us today that millions of people are going to suffer famine in the future. The crying of the children is going to rise in the ears of the Christian Church as families will be hungry and starving. The riding of the pale horse of death will quickly follow famine.

The ever-increasing population in the world and the bitter hatred of power-corrupted politicians has over-run itself. The cross of Jesus Christ speaks of ETERNAL LIFE and ETERNAL JUDGMENT. The rejection of God's Son must inevitably reap judgment. Thus, before it is too late, and while the time is fast running out, we must win souls for Jesus Christ. The great Elim Pentecostal Church must rise as one. Pastors and people, Headquarters and all its committees, must reap the harvest all around us. Our enemies are Satanic, but *God is with us.* The Scripture says, "The Lord went with them confirming the Word with signs following".

The New Year's Dawning

Another year is dawning;
Dear Master, let it be,
In working or in waiting,
Another year for Thee.
Another year in leaning
Upon Thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.
Another year of mercies,
Of faithfulness and grace;
Another year of gladness,
In the shining of Thy face.
Another year of progress,
Another year of praise;
Another year of proving
Thy presence "all the days."
Another year of service,
Of witness for Thy love;
Another year of training
For holier works above.
Another year is dawning!
Dear Master, let it be
On earth, or else in heaven,
Another year for Thee.

—Frances Ridley Havergal.

THE SOUND OF THE TRUMPET

"AND when ye hear the sound of the trumpet, all the people shall shout with a great shout" (Joshua 6:5).

Uses of Trumpets

THE first mention of musical instruments is to be found in Genesis 4:21, where Jubal is said to be "Father of all such as handle the harp and organ".

Military and Civic

To assemble the army (Judges 3:27).

To sound the attack (Job 39:24).

To signal the cessation of the pursuit (2 Samuel 2:28).

To announce the disbanding of the army (2 Samuel 20:22).

To sound the alarm (Jeremiah 6:1 and Amos 3:6).

To proclaim the accession of the king (2 Samuel 15:10).

Religious:

Associated with the Jewish feasts and convocations. It announced the commencement of the year of jubilee (Leviticus 25:9). Note that the day of memorial and the blowing of the trumpets, (see Numbers 29:1-6) was probably designed to bring the people into remembrance before the Lord.

Social and Musical: In connection with religious zeal.

A more modern metallic trumpet or cornet was in use at an early date for various purposes:

For praise and thanksgiving unto the Lord (Psalm 98:6).

Associated with the tabernacle (Numbers 10:2-3).

Connected with the dedicatory ceremonies and moving of the ark in the course of its placement in the Temple (2 Chronicles 5:12).

Old Testament Characters who used Trumpets:

The story of Joshua and the taking of Jericho. (Joshua).

The story of Gideon and his faithful band (Judges).

The story of Nehemiah and the building of the wall (Nehemiah 4:20).

Significance and Application of the Sounds:

Sound of warning by the watchman (Ezekiel 33: 1-16). Sounding forth the Word of God in simplicity.

Sound of joy, gladness and festivity: ushering in the great eventful periods:

(a) The appearing of Christ (Matthew 24:31). The patient hope of the Christian (1 Thessalonians 4: 13-18).

(b) At the resurrection (1 Corinthians 15:52). The angel blows the trumpet for the last time.

I. H. SHAVER

Book Reviews

The Greatness of Christ, *by John H. Paterson, published by Victory Press (Evangelical Publishers Ltd.), price 45p, postage and packing 12½p extra.*

IN these days when the person of our Lord Jesus Christ is being attacked by modernists in the pulpit, and canvassers on the door step, here is a book to enlighten the Christian about how great Jesus is.

As the title suggests, the author deals with the heart of the Christian message. After expounding the need of man since the fall, he continues, tracing the greatness of Christ in His life, through the Church, and right down to the present, in worship and human experience. This is an excellent book for the young Christian

J. B. D. RITCHIE

The Jesus Hope, *by Stephen Travis, published by Word Books (UK) Limited, price 50p, postage and packing 10p extra.*

AS this title suggests, this is a book about hope: In his opening chapter Mr. Travis deals with the need, and gives several current substitutes, pointing to Jesus as the only key to real, and permanent hope, in the human heart. It is an interesting, and well presented treatment of the second coming of Christ. I liked his different approach, and particularly the chapter on the crystal ball polishers. For study groups there is a book list, as well as some well thought out questions at the end of each chapter. I recommend this book as well worth buying at fifty pence.

PETER WATSON

Baptisms, *by Michael Collins, published by Stanley L. Hunt (Printers) Ltd., price 25p postage and packing 5p extra.*

HERE is a book on the Holy Spirit with an introduction on baptisms. It is intended for students, and I think it is better if they read it. If you agree that 1 Corinthians 12:13 is speaking about the baptism with the Holy Spirit, then the arguments postulated by Michael Collins are tenable. His passage on speaking in tongues, is, like most books, open ended and relies on the engineers law of probability.

It is worth reading, for it gives a slightly new look at the pentecostal doctrine we hold dear. His writing is clear and concise, which is merit in any author. I cannot however accept his interpretation on the above text.

MICHAEL CARR, B.Sc.

Satan no Myth, *by Oswald Sanders, published by Lakeland Press, price 60p, postage and packing 10p extra.*

HERE is a timely book, which deals with one of the most urgent matters related to our crazy mixed-up world. I write "mixed-up", because at one and the the same time we have the sensational rise of Satanism, and on the other, a denial of the very existence of the Devil, as well as a great deal of ignorance in Christian circles concerning him. Here then is a book which is clear, concise and informative, as well as being soundly based on the teachings of Scripture. The book's contents are in two main sections. First, there is an exposure of Satan, his origin and fall, as well as his activities, aims and methods. Then Mr. Sanders clearly sets forth the shattering defeat that Satan suffered at the hands of his conqueror, who is the Christ of God, and how the Christian may share in Christ's victory. Some students may not go along with the author's thinking on the subject of the nature and origin of demons, but this is a minor point compared with the main message of the book. We heartily and urgently, commend it.

H. PALLISER

Against the Tide: The story of Watchman Nee, *by Angus I. Kinnear, published by Victory Press, price 70p, postage and packing 10p extra.*

ALL who have read one or all of the writings of Watchman Nee will be indebted to Angus Kinnear for this informative and penetrating account of his life and work.

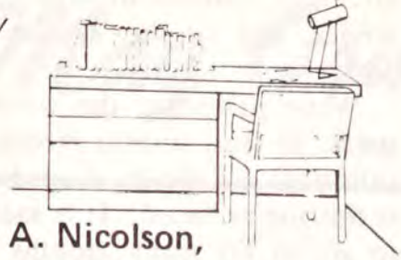
The book is well written, and has twenty-four photographs which, for many who were not privileged to see Watchman Nee in person, enable us to picture the man behind the writings. The author has been able to draw from a number of sources which were close to Watchman Nee, some of which played an important role in influencing his spiritual progress. In the chapter entitled "Disenchantment" there is an account of Watchman Nee's association with the Exclusive Brethren which began in 1930 and ended in 1935. It is an interesting commentary on the tragedy of broken fellowship caused through legalistic and unscriptural teachings related to fellowship in the Body of Christ.

I often wondered what Nee's views were on the pentecostal experience. The chapter on 'New Horizons' gave me the answer.

Andrew Kinnear uses his ability to create an atmosphere for the reader to the full in this 256 page paperback, particularly in the opening chapters.

ARCHIE NICOLSON

From a Pastor's Study



by A. Nicolson,
Pastor of our
Southend-on-Sea Church

Why?

THE landlady was, and still is, a very fine Christian. Since her conversion she had sought, by life and by lip, to witness to others about her Saviour. Her home was right opposite a large public house, from which spilled a crowd of laughing, shouting and intoxicated stream of humanity.

There was a ring at the door bell; as she opened the door, she saw her husband, supported by two men, who had brought him home from work, and it was obvious that he was ill. The doctor was sent for, and he confirmed the wife's fear that her husband was indeed a very sick man. As he lay on the bed in the front room, his condition worsened; his wife sat by the bedside looking out of the window, her heart filled with anxiety.

It was closing time in the pub opposite, and soon the air outside was filled with the usual laughter, singing and shouting. She turned and looked at her loved-one lying in the bed. Suddenly there came those inner torrents of questioning and recriminations. Why did God allow this to happen to her? Why should that crowd from the pub be so happy? They did not care about God or Christ as she did.

The young pastor prayed for guidance, and as he spoke in quiet tones he was reminded of the Psalmist's experience when, from his heart he cried, "Why do the wicked prosper?" Later in the sanctuary the Psalmist saw the end of the wicked, and realised how ignorant and foolish he had been.

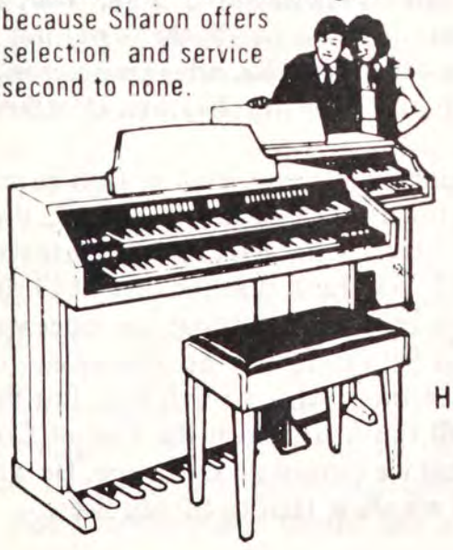
It was past midnight when two forms knelt by the bedside of the sick man and thanked God for His inward peace; as they prayed now their prayer was for the recovery of a Christian husband.

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Points for preachers

by
J. Alexander Wright

An Outline

The unknown Tomorrow

"It is not for you to know about dates or times which the Father hath set within His own control. But you will receive power. . . . ." (Acts 1:8,NEB).

1. **The narrow limits of our knowledge of the future.** "Not for you to know".
2. **The safe hands that hold the future.** "The Father hath put in His hands" AV.
3. **The sufficient strength to face the future.** "Ye shall receive power. . ."
4. **The stirring challenge for the future.** "Ye shall be witnesses unto Me . . ."

An Exhortation

Sunday morning Communion Service

In too many churches today the Communion part of the service is becoming a brief sometimes hurried appendage, the sermon taking the precedence, with not even time for a closing hymn, where this would be appropriate. Let us make our Communion and its attendant time of worship the centre of the morning service, and let the sermon and other elements flow around it.

While pastoring, the writer habituated himself to speak, at least once a month, on some aspect of the sufferings and death of our Lord. All too infrequently is this theme heard. It is sadly possible for a preacher to go on for many months without speaking of the central mystery of our faith, the cross, a great omission and a great deprivation.

An Illustration

And after death?

A small boy sat quietly in the corner of a railway carriage. It was a hot dusty day, and a very long run. But the little fellow sat patiently, watching the fields and fences hurrying by. A motherly old lady leaned forward and asked sympathetically, "Aren't you tired of the long journey, dear?" The lad looked up brightly, and replied with a smile, "Yes, ma'am, a little. But I don't mind it too much, because my father is going to meet me when I get to the end".

I am far frae my hame, an' I'm weary aftenwhiles
For the langed far hame-bringin an' my Father's welcome smiles,
An' I'il ne'er be fu' content until my een do see
The gowden gates o heaven, en' my ain countrie.

Thoughts from the Book of **Exodus**

38. The Ten Commandments (Exodus 20:1-11)

by F. Lavender,
Pastor of our Croydon Church

THE Ten Commandments were the foundation of the Law of God for Israel. All that followed at Sinai related to those basic commands. Those tenfold requirements are divided into two sections; the first four regulate the people's relationship with God, the last six deal with their attitude to each other. This fact was recognised by the teachers of Israel, who summed up the law in two commandments: "Thou shalt love the Lord thy God with all thy heart"; and "Thou shalt love thy neighbour as thyself" (Luke 10: 27).

The lesson of these two commandments is clear; it is impossible to love God without loving others also. This thought is carried over into the New Testament by the Lord Jesus and His apostles. Our Lord declared this plainly to the Jews and to His disciples (Matthew 22:34-40). The Apostle John put it bluntly: "If a man say, I love God, and hateth his brother, he is a liar" (1 John 4:20); anyone who truly loves God must also love his fellow-man (1 John 4:31).

In the Bible, love is not related to words but to deeds motivated by the heart. Love is not concerned specially with *liking* a person, for God loved us when we were unlovely sinners (Ephesians 2:3-5). Now, as His children, we are to reveal our Father's nature; if we only love those whom we like, who are agreeable to us, we are no better than the heathen (Matthew 5:43-48).

We see three things: first, that we love God in response to His love for us (1 John 4:19); second, that our love for each other is the hallmark of Christian fellowship (John 13:35); third, that the love of Christ for sinners must now be revealed through our redeemed lives (2 Corinthians 5:14). It may be impossible for us by nature to love those who are unlovely, but the Holy Spirit will fill our hearts with the love of God (Romans 5:5). What we cannot do by nature, He will accomplish in us if we allow Him to fill our lives.

May Osman's page

New Beginnings

HELLO, everyone! A New Year begins, and here am I a new writer for the EVANGEL, feeling very inadequate for the task. I heard a minister say recently, "If you do any job in your own strength and by your own capabilities, then you only bring glory to yourself; but if the job is bigger than you, and you have to throw yourself back on the help and aid of the Holy Spirit, then glory will be brought to the name of the Lord." So looking to God, I step forward holding on to this promise: "This day will I begin . . . As I was with Moses, so will I be with thee" (Joshua 3:7).

My thoughts turned to the beginning of God's work in preparing a people for Himself, the nation of Israel. The nation was divided into twelve tribes, being the descendants of that converted cheat and twister Jacob. God can take up the foulest creature and make him over anew and this is a source of constant wonder to me.

We all know how Israel degenerated and sinned in the eyes of God repeatedly and God had to provide another way for man to rise to communion with Himself. So He sent Jesus to be "An offering and a sacrifice, a Holy Spirit's energies, an advocate with God".

Jesus came to found a new kingdom, a new people for God; and how did He do it? He chose His disciples as pillars for His Church. Why did he choose twelve and not ten or fifteen? Were these to take the place of the twelve tribes which have since vanished? I wonder which tribes the disciples represented to be the beginning of a new Israel, a new people of God. He sent them out to tell the good news (Matthew 10) so that others would come into this new group. Jesus said, "I will build My church and the gates of Hell shall not prevail against it (Matthew 16:18). "For if that which is done away is glorious, much more that which remaineth is glorious" (2 Corinthians 3:11). So much more glorious will be the Church of Jesus than anything in the previous dispensation.

The Church, which started like a grain of mustard seed, now has branches that are covering the whole world. Whether you belong to it depends on whether you have realised your own sinful condition and have accepted the atoning work of Jesus on Calvary in expiation of your sins.

Revelation 22:1-2 describing the New Jerusalem, says that it has twelve gates which bear the names of the twelve tribes. Verse 14 says the wall of the city had twelve foundations and in them the names of the twelve apostles of the Lamb. "In the midst of the street was the tree of life which bare twelve fruits" (Revelation 22:2). So the number twelve is significant. God started off with a tree of life in the beginning (Genesis 3:1-7) and here we have the tree of life again in the New Jerusalem.

Jesus challenges men to a new way of life, and he provides the dynamic Holy Spirit who enables us to live this new life to the full. Jesus promised that the Spirit should be poured out on all flesh. Jesus is alive today, hallelujah!, and we are experiencing His anointing on our lives. He ever lives to make intercession for us.

Jesus went out into a garden to pray,
And He was praying for me,
Judas was at hand the Son of Man to betray,
Jesus was praying for me.
As He knelt in agony,
He knew sin's evil power,
Legions of angels could have
Saved Him from that hour,
But He faced the cross for Satan
Held me in his power,
Jesus was praying for me.

It is a wonderful feeling when it really hits you that Jesus was and is praying "for me", and with this assurance in our souls we can step out into 1975 knowing that we are part and parcel of His growing kingdom; and knowing also that He is coming soon to claim us as His bride. Then knowing this, what sort of men and women ought we to be?

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DEDICATIONS

MILLINGTON. On December 1st, at the Elim Pentecostal Church, Jumpers Road, Christchurch, Nadine Abigail Millington, daughter of John and Carole. Oficiating minister: Arthur V. Gorton. C.4012

BIRTHS

HICKMAN. On December 6th, to Robert and Valerie Hickman, members of our Rowley Regis Church, God's gift of a daughter, Michelle.

WITH CHRIST

ALAWAY. On November 21st, Mrs. Marjorie Winifred Alaway, member of our Merriott Church for over 33 years. "Absent from the body . . . present with the Lord". Officiating minister at funeral: Philip Thompsett.

HOCKLEY. On August 21st, Ivy May Hockley, beloved wife of Ernest and mother of Ruth, faithful member of our Leigh-on-Sea Church. Officiating ministers at funeral: D.E. Edmonds and George Stormont.

SHAW. On November 13th, Mabel Shaw, aged 79 years, Faithful and beloved member of our Beeston Church. Officiating minister at funeral: M. Jones.

STRIPP. On November 28th, Elsie Irene Alice Stripp, beloved wife and co-worker of Pastor Ron Stripp, of our Hadleigh (Essex) Elim Pentecostal Church, aged 61 years. Officiating ministers at funeral: D.W. Anthony, G. Canty, C.J.E. Kingston and W.R. West.

ITINERARIES

The President (G. Canty):
January 11-17, Devon and Cornwall; 23-31, Essex.

London Crusader Choir with Douglas B. Gray:
January 12, Leyton; 19, Clapham; 23, Barking.

Miss Anne Stephenson:
January 5, Thornton Heath a.m.; Croydon p.m.; 6, Aldershot; 7, Wimbledon; 8, Clapham; 9, Guildford; 12, East Ham; 13, Canning Town; 14, Leyton; 15, Barking; 16, Ilford; 17, Meopham; 19, Blean a.m.; Rochester p.m.; 20, Broadstairs; 21, Islington; 22, Palmers Green; 23, Woolwich; 25, Harlow; 26, Dagenham; 27 and 28, Romford.

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COMING EVENTS

EDINBURGH. January 11. Elim Pentecostal Church, The City Temple, George IV Bridge. 'COME AND LET US PRAISE THE LORD TOGETHER' An evening of praise, worship and ministry led by Chord of Love Youth choir with Rising of the Son and Marilyn Brett. Preacher: T.W. Walker, at 7.

IPSWICH. January 23. Elim Pentecostal Church, Vernon Street. Visit of C.W. Smith with video-tape ministry.

KENSINGTON Temple. January 18. Elim Pentecostal Church, Kensington Park Road. Visit of C.W. Smith with video-tape ministry.

KINGSTANDING, Birmingham. January 28. Elim Pentecostal Church, Warren Road. Visit of C.W. Smith with video-tape ministry.

LEYTON. January 12. Elim Pentecostal Church, Morley Road. Visit of London Crusader Choir at 6.30. January 19, farewell services for Pastor and Mrs. G.L. Taylor and family at 11 and 6.30.

SALISBURY. January 18. Elim Pentecostal Church, Milford Street. Farewell services for Gerald and Margaret Ladlow, prior to departure for Ghana. Convener: W.J. Maybin. Preacher: L. Wigglesworth at 7.

SHEFFIELD. January 11. Elim Pentecostal Church, Lee Croft, Campo Lane. Visit of C.W. Smith at 7.30.

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Radiant Christians

by Paul Atkinson, Pastor of our Braintree Church

"They looked unto Him, and were radiant" (Psalm 34:5, Amp. Bible).

HAVE you ever asked the question, "Can others see Jesus in me?" If you really love Him, you must have done so at one time or another.

If others can see Jesus in us, then we certainly will not be going about with long faces. We will be reflecting the glory and gladness of our Lord. Jesus is, and has always been, even in His humanity, full of gladness. "Therefore God even Your God (Godhead) has anointed You with the oil of exultant joy and gladness above and beyond Your companions" (Hebrews 1:9, Amp. Bible).

If Jesus really is in us, we must show the world that He has made us happy people. Jesus is alive. He is real and He has made life worth living for us. We must also show the world His love, peace, grace and wisdom, in fact, we should radiate Jesus in every way. His very glory must show through us. "We all, with unveiled face reflecting as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit" (2 Corinthians 3:18, R.V.).

Here Paul says that we should reflect the glory of the Lord. It is not possible for your reflection to be seen in a mirror until you are in line with it. You need to face it, to look into it. We cannot reflect or radiate the light or life of Jesus unless we fall in line with Him. We must look to Him, as our text tells us, if we want to be radiant Christians. The more time we spend with Jesus, the greater will be the reflection of His glory through us.

Moses' face shone after he had been with God on Mount Sinai so much so that a veil had to be placed over his face before he could speak to the people (Exodus 34:29-33).

Stephen's face took on the appearance of an angel as he stood to speak for His Lord (Acts 6:13).

John the Baptist, who claimed to be the voice of one crying in the wilderness making a way for the Lord, was so humble that he felt that he could not so much as untie the Lord's sandals. He was proclaimed by Jesus Himself to be a burning and a shining light.

Daniel the prophet has something to say regarding the saints after the resurrection. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:3).

If we are to shine then how about now, in this present day? It is so greatly needed. May the light of the glory, joy, love and peace of Jesus shine through us. "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house" (Matthew 5:14, 15).

Jesus is the light that must shine (radiate) from us to bring life to the souls around us. "In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not" (John 1:4, 5).

Don't cover your light. Let it radiate and shine. Let it reflect the Christ-life in you.

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The Family Altar

Scripture Union Portions — **Notes by William McCandless**

Monday, January 6th — **Genesis 4:17-26; 5:1-5**

"Then began men to call upon the name of the Lord" (v.26).

WE can read this verse another way: "Men first began to call themselves 'the Lord's people'" (The Living Bible). What a marvellous description this is of the redeemed – "the Lord's people". We are His because He has created us but much more His because He has purchased us at great price (1 Corinthians 6:19, 20). To be the Lord's people is not only a privilege but also a tremendous responsibility. We are His ambassadors, His representatives, we are to present Him to the world. Does the world recognise you as being one of that peculiar class known as "the Lord's people" (1 Peter 2:9)?

Tuesday, January 7th — **Genesis 5:6-32**

"And Enoch walked with God. . . . ." (v.24).

NOTICE that Enoch walked with God in absolute harmony. He was not ahead of God as we are sometimes with our plans and ambitions, nor was he lagging behind God, following afar off as we sometimes do because of the coldness of our hearts. He walked with God. How blessed to be in that place where God's will is no mystery to us. Someone has said: "Enoch walked so close to God, he left no room for the devil to come between". Lord, help me to walk that close to you, today. Amen.

Wednesday, January 8th — **Genesis 6:1-22**

"A window shalt thou make to the ark. . .finish it above" (v.16).

THE window of the ark allowed Noah to look only one way – up! No doubt, as he looked toward heaven, he was reminded that God was in control. While He is on the throne there is no need to fear either floods or the future. There is a lesson there for us all. When our eyes are on the circumstances that surround us we may be tempted to lose heart, but when our eyes are on the Lord, our strength and faith are increased. Remember, when Peter took his eyes off Jesus, he began to sink (Matthew 14:30, Hebrews 12:2).

Thursday, January 9th — **Genesis 7:1-24**

"And the Lord said unto Noah. . . . ." (v.1).

THIS is the joy of the man who walks in faith and obedience – he knows the voice of God! To be on speaking terms with the Almighty is a delight without comparison. When God speaks all other voices are silent. In your devotional time today, don't do all the talking yourself. Let the Lord speak to you and you'll discover "His speech is most sweet and He is altogether desirable" (Song of Solomon 5:16, R.S.V.)

Friday, January 10th — **Genesis 8:1-22**

"And God remembered Noah. . . . ." (v.1).

WHEN God forgives our sins, He forgets them (Hebrews 10:17) but He never forgets those He has forgiven. At times, we may be tempted to ask, "Hath God forgotten to be gracious?" (Psalm 77:9). God who remembered Noah, will surely remember us. Are the rains of adversity beating down upon your life at this moment? Does it seem that the floods of trouble and difficulty are rising all around you? Take courage! The rains will stop, the floods will subside; God remembered Noah; He will not forget you.

Saturday, January 11th — **Genesis 9:1-17**

"And God blessed Noah and his sons. . . . ." (v.1).

NOAH and his family were the only people living on the earth. They were faced with the responsibility of repopulating the earth, of sowing and planting, and making the earth a habitable place again for man and for all other living creatures. What a tremendous task! They began, however, with the blessing of God on their lives. God will not ask us to undertake any task for which He will not equip us. At the beginning of every day, how important it is that we ask God for His blessing upon us to enable us to work effectively for Him.

Sunday, January 12th — **Genesis 9:18-29**

"And he drank of the wine, and was drunken" (v.21).

THIS is a sad picture of human weakness. Noah, in this shameful condition of intoxication, illustrates the need of the believer at all times to "Watch and pray, that ye enter not into temptation" (Matthew 26:41). Many have ruined their testimonies because, in a moment of weakness, they have yielded to the demands of the flesh. The world, the flesh and the devil are in constant opposition to the spiritual man. To overcome these, he must "follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart" (2 Timothy 2:22).

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Pause for Thought



by Trevor Partington,
Covenant Hall, Stafford

WHEN I was in Bible College, at the old Elim Woodlands, a friend persuaded me to join him at his daily exercise. This consisted of running around the block, a distance, I suppose, of about one mile. I can tell you he must have been really good at the art of persuasion! On the first day I was keen—if not a little apprehensive. I needed all the enthusiasm I could muster, for it was a cold day. Halfway down the drive I met the Principal. I told him what I intended to do, and his reply was, "I'll give you a week!" Five days later, a shattered student gave up his well-intentioned daily exercise.

Many of our spiritual exercises are like this. We start them with real enthusiasm, but as one day follows the next, we lose heart and zeal, until at last our vows to God are but faint memories. As we face a New Year however, there is little purpose in dwelling upon our past failures. What is important, is that we look to the future, with fresh enthusiasm and a new dedication to Christ and His service.

Here is a vow which, with the help of Christ, you may wish to make your own. I trust you will. It is based on the word DAILY:

D—I will *devote* a definite time each day to the Word of God.

A—I will *always* spend sometime during the day in prayer.

I—I will seek opportunities during the day to *introduce* Christ to other people.

L—I will *live* in the fellowship of other Christians as often as I can.

Y—I will *yield* my life each day to Christ's control.

In 1975 every one of us will have 365 opportunities to do these daily exercises, but let us remember that the Bible says: "When you talk to God and vow to Him that you will do something, don't delay in doing it, Keep your promise to Him. It is far better not to say you'll do something than to say you will and then not do it" (Ecclestiastes 5:4,5, Living Bible).

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PROCLAIMING THE TRUTHS OF PENTECOST

Vol. LVI No. 2 8p

January 11th, 1975

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

IN THIS week's issue we have published an article dealing with the subject of Mormonism. In this we draw attention to Fawn M. Brodie's book *No man knows my history.*

Some years ago, in an attempt to help a young couple who had been contacted by the Mormons in the North of England, I loaned them a copy of this book. The purpose of lending a book rather than giving it, is that eventually when the book is returned there will be a further opportunity to discuss its contents, whereas some books that are given often remain unread. When the book was returned to me, the young couple remarked that they were quite upset by some of the remarks that were made concerning the character of Joseph Smith. The book itself is an honest and fair historical work, based on solid research; the picture that it gives of the early history of Mormonism may well have come as somewhat of a shock to these new recruits to the sect. The trouble was that they had only had a very nominal background previously; their judgment of Mormonism was based almost entirely on their immediate response to the young, attractive and volatile missionaries whom they had met. "We can't believe these things about Mormons" they said, "They are such *nice* people".

We do not think that any good will be served by attacking the personal shortcomings either of Joseph Smith, Brigham Young, or any other leader of that group ("He that is without sin . . . let him cast the first stone at her"). Mormonism stands or falls on the basis of its teaching. Even if we, or an angel from heaven, should preach to you a gospel contrary to that which we preach to you, let him be accursed" (Galatians 1:8). We do not deny that Mormons or members of any other group are "nice". What we do say, on the authority of Scripture, is that in their basic teaching they are in error.

Sometimes, it comes within the province of the ministry, not onl to proclaim truth, but also to refute error; let this be done however in a spirit of love, remembering that it is more important to win your opponent than it is to win the argument.

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FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH — *1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.*

Elim News



What can children do during the summer holidays? Enjoy themselves! And these youngsters clearly have a wonderful time at the Holiday Club run by the Sunday School at Elim Church, Electric Avenue, Westcliff. Pictured with them is Pastor J. J. B. Hounsome.

Photograph by courtesy of *Southend Standard*

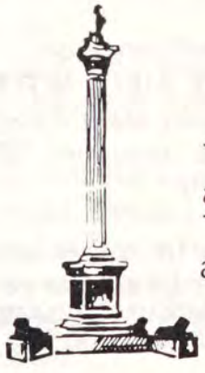
WESTCLIFF

Pastor J. J. B. Hounsome

FOR three weeks on Tuesday, Wednesday and Thursday afternoons, Miss Olive Grocott has given up part of her leave to organise and run a children's holiday club in Elim Church Hall, Westcliff. Children took part in competitions, games, singing and handwork, finishing each afternoon with a story and prayer. The

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evening of the final day parents were invited to the display of work, refreshments were provided. An average of forty children attended each afternoon.

SHEFFIELD **Pastor: A. Brooks**

WE praise God for His blessings here in Sheffield. In November we had two weekends of special services. The first was the prizegiving for the children of the central Sunday school. The guest speaker was Pastor T.J. Stevens. We were pleased to see a large number of children at the evening service to receive their prizes. It was also very encouraging to see a number of parents who are not regular church attenders.

Following this was the annual men's weekend, which is one of the highlights of the year, and this year was no exception. The Saturday evening as well as the Sunday morning and evening services were all taken by the men of the church. The climax came at the end of the Saturday evening service when, following the closing hymn, our hearts were lifted in worship as we sang "He is Lord". The men's choir, specially formed for the occasion, thrilled us with their singing. We praise God for everyone who took part. We were aware that much time had been spent in preparation and waiting upon God, and we were not disappointed as new insights were given into God's Word.

J. GREGORY

CARDIFF **Pastors: R. Hunston and J.H. Dick**

A reasonably well kept secret led recently to a very unusual Crusader service being held in Cardiff City Temple. Crusaders were intrigued when advised to turn up for this particular meeting wearing warm waterproof clothing. Guesses ranged from a spring cleaning of the church to some form of a Bible treasure hunt. A procession of cars took everyone to a farm just outside Cardiff where in an old barn we had a small taste of what it must be like to worship in the Underground Church.

We were not in fear of being exposed to secret police, but the dimly lit interior, where the pews were bales of hay, and the general atmosphere, made all present realize how easy our lot really is in comparison with some believers behind the Iron or Bamboo curtain.

Pastor Geoff Feasey of Pontardulais was the speaker, and he arrived completely unaware that his pulpit for the evening would be four bales of hay; his ministry was anointed of God and many re-examined their position before the Lord.

The night concluded with hot refreshments, but above all else we were led to think and pray more earnestly for our brethren and sisters who know what Jesus meant when He said, "Blessed are ye when men shall revile you and persecute you–for My sake".

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The New Baby

Words and drawing by Sheila Price

"WHERE are you going, Sarah?"

"I am taking these flowers to the people in the stable".

"Who are they, Sarah?"

"I don't know their names but they come from Nazareth. They arrived a few days ago for the Census – and they have a new baby".

Sarah made her way to the inn, going round to the stable at the back she poked her head around the doorway. "Hello!" she called, "Can I come in?"

"Of course", came the answer.

Sarah went in. "I've brought you some flowers", she said, "to welcome you to Bethlehem".

"That is very sweet of you. Thank you so much. I am Joseph and this is Mary, my wife".

"My name is Sarah. I live down the road. My mother told me that you have a new baby. Please, may I see it?"

"Of course you may", Mary replied, as she drew aside the makeshift curtain in the corner and picked up her son.

"Would you like to hold him, Sarah?"

"Oh please, please, I love babies!"

Sarah sat down on the little wooden box and Mary placed her son on Sarah's lap. Sarah put her arms around him and hugged him. "He's so cuddly!" she exclaimed.

She tickled the baby under his chin and he smiled up into her face. He kicked his little feet about and clutched Sarah's finger in his soft tiny hand. "He's lovely, so lovely", she said. "What are you going to call him?"

"His name is Jesus", Mary told her.

"That's a wonderful name", Sarah said, "hello, Jesus".

"Have you had many visitors?"

"Yes", Joseph told her. "On the night that Jesus was born the air was filled with thousands of angels rejoicing and singing their glad songs of welcome. Their music was the sweetest ever heard on earth. Shepherds came, too. While they were watching over their sheep in the hills the angels brought them the news that Jesus was born and they came rightaway to see Him".

"You must be ever so happy", Sarah said.

"Yes, we are very happy, and glad, too".

We, too, should be happy – happy and glad that the Lord Jesus came to our world on that very first Christmas night long ago. He grew up amongst us until that day when He lay down His life for us. Now He lives in heaven, but if we love Him we shall see Him one day.

BIBLE ACROSTICS

By ARTHUR CAMPBELL

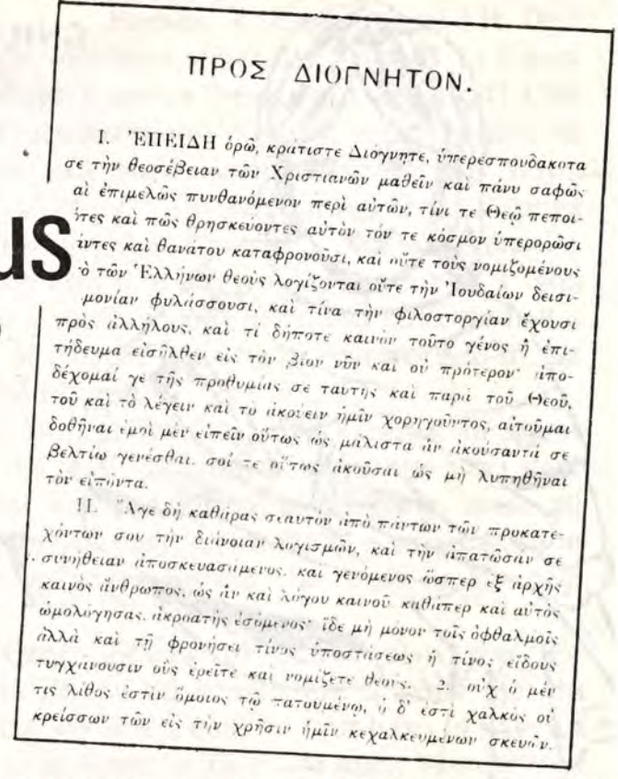
("Uncle Arthur")

HEBREWS

Heir of all things (1:2);
Express image (1:3);
Better than angels (1:4-14);
Royal display (2:9);
Err in heart (3:10);
Word of God (4:12);
Salem's king, Melchisedec (7:1-4).

The Epistle to Diognetus

AD150



ΠΡΟΣ ΔΙΟΓΝΗΤΟΝ.

I. Ἐπειδὴ ὁρῶ, κράτιστε Διόγνητε, ὑπερεσπουδακότα σε τὴν θεοσέβειαν τῶν Χριστιανῶν μαθεῖν καὶ πάνυ σαφῶς καὶ ἐπιμελῶς πυνθανόμενον περὶ αὐτῶν, τίνι τε Θεῷ πεποιθότες καὶ πῶς θρησκεύοντες αὐτὸν τόν τε κόσμον ὑπερορῶσι καὶ θανάτου καταφρονοῦσι, καὶ οὔτε τοὺς νομιζομένους ὑπὸ τῶν Ἑλλήνων θεοὺς λογίζονται οὔτε τὴν Ἰουδαίων δεισιδαιμονίαν φυλάσσουσι, καὶ τίνα τὴν φιλοστοργίαν ἔχουσι πρὸς ἀλλήλους, καὶ τί δήποτε καινὸν τοῦτο γένος ἢ ἐπιτήδευμα εἰσῆλθεν εἰς τὸν βίον νῦν καὶ οὐ πρότερον· ἀποδέχομαί γε τῆς προθυμίας σε ταύτης καὶ παρὰ τοῦ Θεοῦ, τοῦ καὶ τὸ λέγειν καὶ τὸ ἀκούειν ἡμῖν χορηγοῦντος, αἰτοῦμαι δοθῆναι ἐμοὶ μὲν εἰπεῖν οὕτως ὡς μάλιστα ἂν ἀκούσαντά σε βελτίω γενέσθαι, σοὶ τε οὕτως ἀκοῦσαι ὡς μὴ λυπηθῆναι τὸν εἰπόντα.

II. Ἄγε δὴ καθάρας σεαυτὸν ἀπὸ πάντων τῶν προκατεχόντων σου τὴν διάνοιαν λογισμῶν, καὶ τὴν ἀπατῶσάν σε συνήθειαν ἀποσκευασάμενος, καὶ γενόμενος ὥσπερ ἐξ ἀρχῆς καινὸς ἄνθρωπος, ὡς ἂν καὶ λόγου καινοῦ καθάπερ καὶ αὐτὸς ὡμολογήσας, ἀκροατὴς ἐσόμενος· ἴδε μὴ μόνον τοῖς ὀφθαλμοῖς ἀλλὰ καὶ τῇ φρονήσει τίνος ὑποστάσεως ἢ τίνος εἴδους τυγχάνουσιν οὓς ἐρεῖτε καὶ νομίζετε θεούς. 2. οὐχ ὁ μέν τις λίθος ἐστὶν ὅμοιος τῷ πατουμένῳ, ὁ δ' ἐστὶ χαλκὸς οὐ κρείσσων τῶν εἰς τὴν χρῆσιν ἡμῖν κεχαλκευμένων σκευῶν.

Translated
by Bishop J. B. Lightfoot
(1828-1889)

FOR Christians are not distinguished from the rest of mankind either in locality or in speech or in customs. For they dwell not somewhere in cities of their own, neither do they use some different language, nor practise an extraordinary kind of life. Nor again do they possess any invention discovered by any intelligence or study of ingenious men, nor are they masters of any human dogma as some are. But while they dwell in cities of Greeks and barbarians as the lot of each is cast, and follow the native customs in dress and food and the other arrangements of life, yet the constitution of their own citizenship, which they set forth, is marvellous, and confessedly contradicts expectation. They dwell in their own countries, but only as sojourners; they bear their share in all things as citizens, and they endure all hardships as strangers. Every foreign country is a fatherland to them, and every fatherland is foreign. They marry like all other men and they beget children; but they do not cast away their offspring. They have their meals in common, but not their wives. They find themselves in the flesh, and yet they live not after the flesh. Their existence is on earth, but their citizenship is in heaven. They obey the established laws, and they surpass the laws in their own lives. They love all men, and they are persecuted by all. They are ignored, and yet they are condemned. They are put to death, and yet they are endued with life. They are in beggary, and yet they make many rich. They are in want of all things, and yet they abound in all things. They are dishonoured, and yet they are glorified in their dishonour. They are evil spoken of, and yet they are vindicated. They are reviled, and they bless; they are insulted, and they respect. Doing good they are punished as evil-doers; being punished they rejoice, as if they were thereby quickened by life. War is waged against them as aliens by the Jews, and persecution is carried on against them by the Greeks, and yet those that hate them cannot tell the reason of their hostility.

In a word, what the soul is in a body, this the Christians are in the world. The soul is spread through all the members of the body, and Christians through the divers cities of the world. The soul hath its abode in the body, and yet it is not of the body. So Christians have their abode in the world, and yet they are not of the world. The soul which is invisible is guarded in the body which is visible: so Christians are recognised as being in the world, and yet their religion remained invisible. The flesh hateth the soul and wageth war with it, though it receiveth no wrong, because it is forbidden to indulge in pleasures; so the world hateth Christians, though it receiveth no wrong from them, because they set themselves against its pleasures, The soul loveth the flesh which hateth it, and the members: so Christians love those that hate them. The soul is enclosed in the body, and yet itself holdeth the body together; so Christians are kept in the world as in a prison-house, and yet they themselves hold the world together. The soul though itself immortal dwelleth in a mortal tabernacle; so Christians sojourn amidst perishable things, while they look for the imperishability which is in the heavens. The soul when hardly treated in the matter of meats and drinks is improved; and so Christians when punished increase more and more daily. So great is the office for which God hath appointed them, and which it is not lawful for them to decline.

For it is no earthly discovery, as I said, which was

committed to them, neither do they care to guard so carefully any mortal invention, nor have they entrusted to them the dispensation of human mysteries. But truly the Almighty Creator of the Universe, the Invisible God Himslef from heaven planted among men the truth and the holy teaching which surpasseth the wit of men, and fixed it firmly in their hearts, not as any man might imagine, but sending (to mankind) a subaltern, or angel, or ruler, or one of those that direct the affairs of earth, or one of those who have been entrusted with the dispensations in heaven, but the very Artificer and Creator of the Universe Himself, by Whom He made the heavens, by Whom He enclosed the sea in its proper bounds, Whose mysteries all the elements faithfully observe, from Whom (the sun) hath received even the measure of the courses of the day to keep them, Whom the moon obeys as He bids her shine by night, Whom the stars obey as they follow the course of the moon, by Whom all things are ordered and bounded and placed in subjection, the heavens and the things that are in the heavens, the earth and the things that are in the earth, the sea and the things that are in the sea, fire, air, abyss, the things that are in the heights, the things that are in the depths, the things that are between the two. Him, He sent unto them. Was He sent, think you, as any man might suppose, to establish a sovereignty, to inspire fear and terror? Not so. But in gentleness (and) meekness has He sent Him, as a king might send his son who is a king. He sent Him, as sending God; He sent Him, as (a man) unto men; He sent Him, as Saviour, as using persuasion, not force: for force is no attribute of God. He sent Him, as summoning, not as persecuting; He sent Him, as loving, not as judging. For He will send Him in judgment, and who shall endure His presence? . . . (Dost thou not see) them thrown to wild beasts that so they may deny the Lord, and yet not overcome? Dost thou not see that the more of them are punished, just so many others abound? These look not like the works of a man; they are the power of God; they are proofs of His presence.

For what man at all had any knowledge what God was, before He came? Or dost thou accept the empty and nonsensical statements of those pretentious philosophers: of whom some said that God was fire (they call that God, whereunto they themselves shall go), and others water, and others some other of the elements which were created by God? And yet if any of these statements is worthy of acceptance, any one other created thing might just as well be made out to be God. Nay, all this is the quackery and deceit of the magicians; and no man has either seen or recognised Him, but He revealed Himself. And He revealed (Himself) by faith, whereby alone it is given to see God. For God, the Master and Creator of the Universe, Who made all things and arranged them in order, was found to be not only friendly to men, but also long-suffering. And such indeed He was always, and is, and will be, kindly and good and dispassionate and true, and He alone is good. And having conceived a great unutterable scheme He communicated it to His Son alone. For so long as He kept and guarded His wise design as a mystery, He seemed to neglect us and to be careless about us. But when He revealed it through His beloved Son, and manifested the purpose which He had prepared from the beginning, He gave us all these gifts at once, participation in His benefits, and sight and understanding of (mysteries) which none of us ever would have expected.

Having thus planned everything already in His mind with His Son, He permitted us during the former time to be borne along by disorderly impulses as we desired, led astray by pleasures and lusts, not at all because He took delight in our sins, but because He bore with us, not because He approved of the past season of iniquity, but because He was creating the present season of righteousness, that, being convicted in the past time by our own deeds as unworthy of life, we might now be made deserving by the goodness of God, and having made clear our inability to enter into the kingdom of God of ourselves, might be enabled by the ability of God. And when our iniquity had been fully accomplished, and it had been made perfectly manifest that punishment and death were expected as its recompense, and the season came which God had ordained, when henceforth He should manifest His goodness and power (O the exceeding great kindness and love of God), He hated us not, neither rejected us, nor bore us malice, but was long-suffering and patient, and in pity for us took upon Himself our sins, and Himself parted with His own Son as a ransom for us, the holy for the lawless, the guileless for the evil, the *just for the unjust,* the incorruptible for the corruptible, the immortal for the mortal. For what else but His righteousness would have covered our sins? In whom was it possible for us lawless and ungodly men to have been jusitfied, save only in the Son of God? O the sweet exchange, O the inscrutable creation, O the unexpected benefits, that the iniquity of many should be concealed in One Righteous Man, and the righteousness of One should justify many that are iniquitous! Having then in the former time demonstrated the inability of our nature to obtain life, and having now revealed a Saviour able to save even creatures which have no ability, He willed that for both reasons we should believe in His goodness and should regard Him as nurse, father, teacher, counsellor, physician, mind, light, honour, glory, strength, and life.

So Great Faith

John Lipton entered the teaching profession in 1947 after about six years in the Royal Army Medical Corps. He received his personal Pentecost eighteen 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.

by John Lipton

OF all the characters so vividly portrayed in the Gospel narratives, the Roman centurion of Matthew 8:5-13 makes an immediate claim on our attention, and indeed on our sincere admiration. The story of this man's heroic faith, recorded by Luke and John, carries the highest possible accolade of all: the unqualified approval of Christ Himself. Product of an arrogant, ruthlessly efficient fighting force, this centurion must for ever occupy a place of unique distinction in the annals of victorious, valiant faith. This story paints for us an unforgettable picture of the dramatic meeting between the Roman officer in his imposing military regalia, representative of a proud empire that was before long to crumble away, and Jesus, the Man of peace in His Galilean homespun robe, representative of a kingdom, not of this world, but which will stand and grow for ever, until all His creatures own His sway. Consider five features which emerge from this story.

Capitulation.

In Matthew's pregnant phrase, this officer is seen as coming forward to Jesus (v.5, RSV). What a splendid gesture this was. Convinced that here was One who could cope with the need, he publicly turns his back not only on the crudities of pagan polytheistic philosophies, but also on the inadequacies of partially understood Judiasm. Here was capitulation indeed, to the living Christ: indispensable prerequisite to all true blessing. In military terms, this centurion had made a smart "quick march" out of darkheathen superstition right into the kingdom of life and light. The Jewish religionists, steeped in centuries of monotheism and legalistic orthodoxy, turned their backs upon the Messiah and chose to remain in ever-increasing blackness and bitterness of soul.

Compassion.

Rome at this time was choc-a-bloc with slaves uprooted from every country subdued by the all-conquering Roman legions. Well-treated as many undoubtedly were, many others were brutally ill-used, and met sudden violent death at the hands of their owners. A man of different ilk, our centurion was far from being degraded by the system of which he was a product. Luke's account tells us that his slave in question was dear unto him. Seeing him "at the point of death", his master was moved with the deepest compassion. A seasoned campaigner, no doubt, all too-familiar with battlefield scenes of bloodshed and violent death, yet he is prepared to move heaven and earth in order that one cherished slave might be healed.

The words spoken of another centurion by Peter are surely applicable here: "Truly I perceive that God shows no partiality" declared the apostle, "but in every nation, any one who fears Him and does what is right, is acceptable to Him" (Acts 10:34 and 5 RSV). Little did the centurion realise that he had thrown himself at the feet of One who was ever moved with such compassion which alone could and did plumb the depths of human sickness, sorrow and sin, One from whom the healing virtue flowed in response to every cry of faith. And thank God He is just the same today. As you read these lines, let your trembling faith go to Him afresh, and know the thrilling therapy of His healing touch. "His compassions fail not: they are new every morning" (Lamentations 3:22 and 3).

"I will come and heal him", said Jesus. His "will", spells the end of sickness and depression, of all fear and tension.

Compunction.

"I am not worthy" (v.8a). Had these been the only

recorded words of the centurion, they would for ever have set the seal on his deep piety and profound spiritual perception. Contrast another non-jewish suppliant of high military rank with his impressive entourage of horses and chariots; the ostentatious flamboyance of his proffered gifts of gold, silver and rich festal garments; but above all, the enraged outburst of the humiliated Syrian Commander-in-Chief, Naaman, no less, when the discerning prophet chose to communicate with him through his servant Gehazi.

Consider moreover the ringing words of the deputation of Jewish elders as recorded by Luke: "He is worthy, for he loves our nation, and has built us a synagogue". Jacob asserted that he was not worthy of the least of God's mercies, and John the Baptist, that great herald of the Christ, declaimed that he was not even worthy to unloose the Messiah's sandal thongs, while Paul himself roundly asserted that he was so unworthy as to be less than the least of all saints. The only language left to anyone who has even but glimpsed the true nature of Christ can only be in the words of the ecstatic eulogy of the redeemed in glory: "Thou art worthy, O Lord".

Conviction.

"Only say the word" (v.8b). We shall search in vain the language and literature of the saints and believers of all ages to find a nobler or more majestic exposition of the essence of true faith. Whence had such a glorious bloom come to take root and flourish in such unlikely and improbable soil? Hitherto Jesus had been confronted and bitterly opposed by the murmurings and disputings, by the hypocrisies and thinly-veiled malevolence of the bigoted Jewish heirarchy. Here in dazzling contrast and deadly condemnation come these sublime words from a pagan Roman, words the innate splendour of which caused even Jesus to marvel.

In these few memorable words, we have enshrined the very pith and essence of the glories of the divinely creative fiats whereby "that which is seen was made out of things which do not appear: for by faith we understand that the world was created by the Word of God: for He spake and it was done; He commanded and it stood fast". He too, said the centurion, was a man set under authority. His word also was invested with a delegated authority: the might and power of an earthly empire. Jesus, however, as this Roman realised, moved in an infinitely higher realm. His word was backed by the supreme majesty and glory of a kingdom which would out-live and out-last all the glories of Imperial Rome.

We rejoice that one day soon the climax of the ages will burst upon a weary, wayward world, and that the kingdoms of this world will then become the kingdom of our God and of His Christ. And all things that offend shall be purged therefrom, and millennial splendour shall cover the earth as the waters cover the sea.

Commendation.

When Jesus heard this supreme declaration of faith, it is recorded that "He marvelled" (v.10). The splendid audacity and undoubted maturity of this man's faith have been immortalised by words of the highest possible commendation from the lips of Jesus Himself. It could be truly said of him that he had earned the desirable distinction of being "Mentioned In Despatches". Yes, and more, for nowhere, not even in the ranks of the elite, chosen nation itself, His very own people, had Jesus discovered anyone with a like precious faith.

Can we not feel inspired to emulate this man's glowing example? Can we not begin to explore and exploit the wonderland open to true faith, wherein it has been declared that all things are possible to him that believeth?

Faith alone is that key which unlocks the door to the full glories and riches of our heritage in Christ. True, all things are ours, but they await those claimants, who in the exercise of divinely-begotten faith, will lay hold of the promises, storm the very kingdom of heaven, laugh at impossibilities, and cry: "IT SHALL BE DONE".

Jesus

NAPOLEON, standing on the brow of St. Helena, said to Montholon: "Can you tell me who Jesus Christ was?" Without waiting for an answer he continued: "There is something about Him which I cannot understand. Alexander, Caesar, Charlemagne, and myself have founded great empires. But on what did these creations of our genius rest? Upon force. But Jesus founded His upon love; and this very day millions would die for Him. I have inspired multitudes," he continued, "with an enthusiastic devotion, such as they would have died for me; but, to do this, it was necessary that I should be present with the electric influence of my looks, my words and my voice. When I saw men, and spoke to them, I lighted up the flame of devotion in their hearts. But Jesus, by some mysterious influence, reaching down, even through the lapse of eighteen hundred years, so draws the hearts of men toward Him that thousands, at a word, would rush through fire and flood for Him, counting not their lives dear unto them."

The Bible Answer to Mormonism



by John M. Cuthbert

MANY are unaware today of the giant doctrinal gap between Mormonism and Bible-based Christianity; there are people who think that such differences are trivial, perhaps because of the well-prepared jargon and subtle approach of Latter Day Saint missionaries. This is not the case. The differences are beyond reconciliation.

Christianity is monotheistic; we believe that there is but one God (Isaiah 44:6-8; 1 Timothy 2:5, etc.). Mormonism is polytheistic; their Apostle Orson Pratt, wrote "In the heaven where our spirits were born, there are many gods, each of whom has his own wife or wives which were given to him previous to his redemption while yet in his mortal state" (*The Seer,* Vol.1,p.37). In fact, every Mormon is a candidate, for godhood, God being but an exalted man. Joseph Fielding Smith stated, "God was once as we are now and is an exalted man" (*Journal of Discourses,* Vol.6, p.3). The Bible refutes this: Malachi 3:6; Psalm 90:2; Numbers 23:19 .

Mormonism denies the central doctrine of the Virgin Birth.

Brigham Young preached, "The birth of the Saviour was as natural as the births of our children; it was the result of natural action. He partook of flesh and blood—was begotten of His Father, as we were of our fathers " (*Journal of Discourses,* Vol.8,p.115). Their leaders, claiming inspired authority, have taught that Jesus Christ is the spirit-brother of the Devil, a polygamist and the father of many children (Apostle Orson Hyde, *Millenial Star,* Vol.15,p.825; also, Brigham Young, *Journal of Discourses,* Vol.13,p.309). This is blasphemous, wicked and outrageous.

The Bible states that, through the Redemption obtained by the vicarious death of Jesus Christ, all may find forgiveness and pardon through true repentance and faith in Him (Acts 16:31; 1 John 1:7,9). Remember the dying thief who, with just hours to live, turned to the Christ of the Cross and found peace. The founder of Mormonism taught otherwise: "Joseph Smith taught that there were certain sins so grievous that man may commit, that they will place the transgressors beyond the power of the atonement of Christ. If these offences are committed, then the blood of Christ will not cleanse them from their sins even though they repent. Therefore their only hope is to have their blood shed to atone, as far as possible, in their behalf . . . And men for certain crimes have had to atone as far as they could for their sins wherein they have placed themselves beyond the redeeming power of the blood of Christ" (Joseph Fielding Smith, *Doctrines of Salvation,*Vol.1,pp135/6). This is completely foreign to the Bible, that a man can ATONE by the shedding of his blood, for his own sins. Brigham Young stated that such human sacrifices were necessary and desirable in certain cases, and that he had witnessed such blood shedding (*Journal of Discourses,* Vol.4,p.385).

Leading Mormon authority Joseph Fielding Smith has stated that there is no Salvation for those who do not accept that Joseph Smith, the founder of the religion, was a great prophet: "No Salvation without accepting Joseph Smith. If Joseph Smith was verily a prophet, and if he told the truth . . . then this knowledge is of the most vital importance to the entire world. No man can reject that testimony without incurring the most dreadful consequences, for he cannot enter the kingdom of God" (*Doctrines of Salvation,* Vol.1,pp.189/190). This is a serious and evil error. Salvation has nothing to do with Joseph Smith or the Mormon Church, or any other group or church. It concerns a man's relationship with the Lord Jesus Christ, God's Son—the only Saviour. Mormonism in the light of the Bible is labelled for what it is—ANTI-CHRISTIAN.

Editor's note: For further information we recommend the following:—

Brodie (Fawn;M.) No Man knows my History,1963 (Life of Joseph Smith).

Martin, Walter R. The Maze of Mormonism, 1963

Hoekema, A. Mormonism, Paternoster Press,1973

Moonshine

Pastor John M. Cuthbert has sent us this rare and interesting item which we are pleased to publish.

THE Mormon Church claims a "restored" church order which alone has authority to speak for God today. Their Presidents and Apostles have boasted a unique and inspired qualification as mouthpieces of the Almighty. However, it should be noted that, although they have continued to recognise men as having apostolic ministries, their last recorded official "revelation" is dated January 14th, 1847! Hardly very productive!

Some of the things prophesied prior to the above date, in any case, were outrageous. To illustrate this, I draw your attention to the photo-copy of a Mormon magazine published for the benefit of young ladies belonging to the church. This was supplied by the Modern Microfilm Company of Salt Lake City, Utah. For many years the authorities of the Latter Day Saint church had denied that its "inspired" leaders had prophesied and preached about the people who lived on the Moon.

The Young Woman's Journal of 1892, published by the church, contains a religious contribution by the Mormon leader, Oliver Huntington. His article shows what had been taught and believed – claiming apostolic authority – by these mighty men of Mormonism.

John Cuthbert, Pastor of our Northampton Church, has been involved in evangelism among Mormons for several years. These efforts have not been without success. Mr. Cuthbert has also conducted several "The Bible Answer to Mormonism" evenings.

When Neil Armstrong stepped on to the moon at 9.17 (BST) on Sunday July 20th, 1969, there was no one there to meet him.



Joseph Smith

ble of rts eer ent vill re. m- the es. nd et, in ich ou nes elf hat ery one of these amusements and attend every one that you allow your daughter to attend if that is at all possible. If you are kept at home, you will find your girls will be willing to get most of their innocent "fun" at home, if you will allow them to invite their young friends to share their pleasure. Don't scowl and be cross when the young visitors come in, but welcome them with a smile, and do you take the lead of their fun and frolic; at least take the leading-strings in your own firm yet gentle hands, turning the current whenever it seeks to approach danger-spots, and with all the enthusiasm you can muster enter into the youthful sports and plays. I know one mother who goes down upon her knees in company with her young daughters just before the young visitors arrive and asks the blessings of God to rest within the portals of that house and upon the heart of every inmate and visitor while enjoying themselves together. I may add, the young people love to visit at that house and consider it an honor to be invited there. In one last word let me call your attention to the fact that you must insist upon one especial point in every sort and kind of amusement and that last word, that especial point, is *moderation*.

OUR SUNDAY CHAPTER.

THE INHABITANTS OF THE MOON.

O. B. HUNTINGTON.

ASTRONOMERS and philosophers have, from time almost immemorial until very recently, asserted that the moon was uninhabited, that it had no atmosphere, etc. But recent discoveries, through the means of powerful telescopes, have given scientists a doubt or two upon the old theory.

Nearly all the great discoveries of men in the last half century have, in one way or another, either directly or indirectly, contributed to prove Joseph Smith to be a Prophet.

As far back as 1837, I know that he said the moon was inhabited by men and women the same as this earth, and that they lived to a greater age than we do—that they live generally to near the age of a 1000 years.

He described the men as averaging near six feet in height, and dressing quite uniformly in something near the Quaker style.

In my Patriarchal blessing, given by the father of Joseph the Prophet, in Kirtland, 1837, I was told that I should preach the gospel before I was 21 years of age; that I should preach the gospel to the inhabitants upon the islands of the sea, and—to the inhabitants of the moon, even the planet you can now behold with your eyes.

The first two promises have been fulfilled, and the latter may be verified.

From the verification of two promises we may reasonably expect the third to be fulfilled also.

ONE truth after another men are finding out by the wisdom and inspiration given of God to them.

The inspiration of God caused men to hunt for a new continent until Columbus discovered it. Men have lost millions of dollars, and hundreds of lives to find a country beyond the north pole; and they will yet find that country—a warm, fruitful country, inhabited by the ten tribes of Israel, a country divided by a river, on one side of which lives the half tribe of Manasseh, which is more numerous than all the others. So said the Prophet. At the same time he described the shape of the earth at the poles as being a rounded elongation, and drew a diagram of it in this form:



which any one can readily see will allow the sun's rays to fall so near perpendicular to the center that that part of the earth may be warmed and made fruitful. He quoted scripture in proof of his theory which says that "the earth flieth upon its wings in the midst of the creations of God," and said that there was a semblance in the form of the earth that gave rise to the saying.

CEDAR FORT, Utah,
Feb. 6, 1892.

HOUSEHOLD DEPARTMENT.

DAINTY HOUSEKEEPING.

LUCY PAGE STELLE.

I HAVE in mind, as I write, one of those mirth-provoking cartoons that give one some suggestion of truth as well. It was two pictures of a kitchen that was prepared for the new servant. The first showed how tastily it was fixed with a flowering plant in the window, a pretty chintz ruffle on the mantle shelf with a few tasteful ornaments, with a comfortable rocking chair with a neat tidy upon it, and so on. The next picture showed the kitchen after Bridget had *unfixed* the place to suit herself. The flowering plant was reduced to a few dry stems. Some utensils were on the shelf, the tidy from the rocking chair was gone, and perfect havoc was wrought generally by the iconoclastic Bridget. To be sure, Bridget's early education was not conducive to elegance and refinement of surroundings, her only thought being the accomplishment of what she is paid to do.

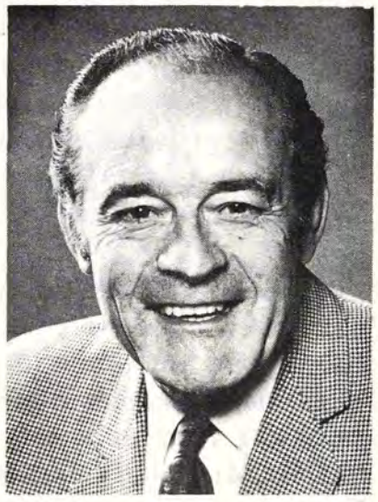
It seems to me that a lady's sur-



The Presidential Perspective

Into 1975

by George Canty



Having now visited about one hundred Elim church situations, I've made comparisons with other countries. Chile has had general scrutiny, and it is known that one in every ten people there are Pentecostal. At the present expansion rate half of Chile could be Pentecostal by the end of this century.

Even in a less unsophisticated area, Newfoundland, the anticipated census figures are likely to show six per hundred as being Pentecostal.

Six per hundred in London would mean half a million in our churches. In an average city, such as my own native Hull, there would be 20,000 cramming our churches. In Leeds, Bristol, Nottingham, Liverpool, or Manchester we would see between 30,000 and 60,000 Pentecostals.

Though our larger churches are in the larger towns, this is deceptive success. The larger the city the smaller the proportion of Pentecostals. Birmingham, Britain's largest city outside London, has as many Pentecostals as Anglicans, Catholics, or other denominations, which looks pretty creditable. When the test of cold hard figures is applied, however, I could show that in many smaller areas the Pentecostals are doing far better, as in village churches. Yet villagers are generally harder to win than city folk for obvious reasons.

My presidential concerns have brought home to me the pathetic absurdity of an Elim church of 100 people in a city of 50,000. This represents only one fifth of one per cent. One feels that such attendances could be obtained for anything at all – the Flat Earth Society, or the UFO club, or the Society for Pitch and Toss.

Occasionally I have come across a church which is called by the name of the city, as if it was a great church catering for a vast urban area, yet in fact it is really an estate church. There are dozens of such estates or areas making up the city, and I've wondered why we can't have a church in every one of them.

Numerous conferences on evangelistic expansion still leave the onus on half a dozen pioneer evangelists, relying heavily on central funds. The evangelistic committee then has to buy church buildings and housing for the follow-up minister. This method has achieved most of our increase, but if we rely solely upon it we have to face the fact that we shall grow in the future no faster than in the past.

Some of us who have dedicated our lives to Elim instead of to other Pentecostal groups abroad, have done so because we believed in a far greater future than our present plans indicate. Our methods are too ponderous.

If Pentecost means anything, it means the empowering of all believers. There are literally thousands of districts in England, and the British Isles generally, that ought to be invaded by pioneering Elim folk, realising the power God has bestowed upon them. It is not our natural capabilities, but the Holy Ghost which we must rely upon.

Elim is blessed with pastors and teachers of a calibre envied beyond our ranks. This may give rise to the idea that only people of their competence can achieve anything. Yet many of them did not have their present competence when they first stepped out for God. They dared to believe that it was not by might, nor by power, but by the Spirit of the Lord.

New churches could be initiatedin mid-week groups, held almost anywhere. The objects of an Elim Church should be first of all to permeate every corner of their reachable territory, not merely keep their own few dozen folk coming alone faithfully. Presbyteries exist not to preserve their areas from spiritual poachers, but to make sure that no street or community is left without a chance of attending Elim.

The major problem, as I see it in going from church to church daily, is not to get folk to dedicate themselves to God, but to give them a direction and practical object in such desires to serve God. It is hard to dedicate one's self in a vacuum. It calls for a particular directive. I question whether "altar calls" to Christian dedication should be held at all unless the pleading preacher is prepared to outline some activity for those coming forward. One per cent may find their own niche, but ninety-nine per cent suffer a frustrating anti-climax. They are ready to go and don't know where to go.

For such people, and we have them by the thousand, there is plenty to do. They could be pioneers in countless places.

My burning conviction is that millions of people could be won for Christ, in Britain. To have crammed a tract through their letter box and not found them begging for salvation as a result does not prove they are beyond hope. Winning souls is never that easy. They may need multi-pressures – literature, visitation, the touch of the Spirit in a dozen meetings, and even then circumstances may play a large part. But they are not unconvertable.

Looking again at a typical 50,000 community, with 100 in an Elim Church, and perhaps only a couple of thousand going to any church at all, are we really to assume that 48,000 people are beyond redemption? Or 40,000 or them, or even 25,00 of them? I can't believe it.

Can we think that 49,900 people would not be interested in an Elim service, and only 100 likely to be? That also I find incredible. Frankly, I believe that by any test we give people a better and happier time than a good many of the dead and duff things for which people dress up and go out. That is not even mentioning the major matter of their need of what we offer, namely the pentecostal message.

The expansion of the early church was carried out both by famous and by unknown people. Paul we know. . . but thousands of slaves and ordinary little people were the real force that changed the Roman world.

The genius of Christianity is its call to all, not merely to a professional or priestly trade union. We are all debtors to all, not just Paul.

Thoughts from the Book of ***Exodus***

39. The Love Slave (Exodus 21:5,6)

by F. Lavender,
Pastor of our Croydon Church

THESE verses present to us a remarkable picture. Under the Law an Israelite could hold a slave for six years, but in the seventh year the man was allowed to go free. This Scripture speaks of a man approaching the year when he would be set free, who deliberately renounces his freedom and chooses slavery! His love for his master overcame the basic human desire for freedom and he chose life-bondage. From no other compulsion except the constraint of love, a bond-slave became a love-slave!

The Lord Jesus incurred the anger of the Jews by calling them "slaves" (John 8:34), for it was their proud boast that they had never been bondmen. Jesus said that all who committed sin were the slaves of sin, but that all who trusted Him would know true freedom and, being set free from sin's tyranny, they would become His love-slaves.

The apostle Paul declared that by nature all men–not only Jews–are slaves to sin (Romans 6:20). Paul recognised his own painful slavery to sin (Romans 7: 23,24), but rejoiced because the Lord Jesus had set him free (Romans 7:25). Yet the apostle did not regard himself as being free to do as he pleased, but considered himself to be a bondservant, a love-slave of the Lord Jesus (Romans 1:1), and his one desire was to please his Saviour (Acts 22:10).

Have you recognised the fact of your slavery to sin? Have you been set free from that sin by faith in the Lord Jesus? Then the Bible says that you have been redeemed (bought back) to God by the blood of Christ (Ephesians 1:7); you are not your own, you have been bought with a price to live for the glory of God (1 Corinthians 6:20). Your attitude should no longer be: "I will do what I like"; love longs for the good, and the benefit of the one who is loved; so your desire should be to do the will of the one whose love-slave you are.

Book Reviews

"What about Tongue Speaking?" *By A.A. Hoekema. Paternoster Pocket Books No. 9, price 50p, postage and packing 9p extra.*

"Holy Spirit Baptism?" *By A.A. Hoekema. Paternoster Pocket Books No. 16, price 60p, postage and packing 8p extra.*

It seems sensible to review these two books together because the second, incidentally a third smaller in pages but costing 10p more, repeats quite a lot of the material in the first.

I was impressed by the gracious spirit in which these two volumes were written. It is refreshing to read an author who, while strongly contending for his own point of view, treats his opponents with such courtesy. This particular subject, along with prophecy, has too often shown the unnaceptable face of doctrinal arrogance. so full marks to Professor Hoekema for keeping his cool.

The arguments are rather less impressive. In the main they are a re-statement of the traditional interpretation of the passages in Acts 1 and 1 Corinthians 12 where the term "baptism" is employed. Professor Hoekema believes that Holy Spirit baptism is, in fact, synonymous with conversion, but he has some difficulty in squaring this with the events at Samaria (Acts 8) and Ephesus (Acts 19). Indeed, he has to resort to saying that "the Samaritans were not true believers when Philip baptised them" *(Holy Spirit Baptism page 36)*, which doesn't speak very well of New Testament evangelism.

The volume on tongue speaking is fairly representative of the non-Pentecostal view. There is the usual down-grading of the Corinthians for being a "carnal" church, the devaluation of tongues as the least of the gifts (even though it is one of the "good and perfect gifts which come down from above"), and the argument that since the gifts of the Spirit are only mentioned in any detail in 1 Corinthians 12 and 14, they are not of such great importance. This overlooks the fact that if frequency of Scriptural reference were the criterion of importance, then the Lord's Supper would be in the same category as spiritual gifts.

This latter volume has a rather sad last appeal to psychology, in which various psychiatrists are quoted as arguing that the phenomena of speaking with tongues can be "psychologically explained". But that, of course, is what psychiatrists also say about conversion! I am quite sure Dr. Hoekema would reject the latter suggestion, for as an Evangelical he knows the Spirit of God does work the miracle of the new birth and his theology of conversion is backed home by his experience. Likewise we can reply to his psychiatrists: "Not only do we believe in Pentecostal doctrine, we have had a Pentecostal experience – we speak that we do know and testify that we have seen".

Though we cannot accept his arguments, we should be grateful to Dr. Hoekema for contributing to the current debate in a thoughtful and courteous way.

JOHN LANCASTER

Battle of the Giants, *by Maurice Cox, published by Scripture Union, price 60p, postage and packing 13p extra.*

The house that was Afraid, *by Jenny Bray, published by Scripture Union, price 60p, postage and packing 13p extra.*

BOTH books contain the best qualities in Christian paper-back literature for young people–attractive covers to arouse interest, exciting stories to retain their interest and the Christian message as an integral part without the usual sermon at the end.

Battle of the Giants is an exciting mystery. A Christian is incriminated in a murder, but the faith of his friends is rewarded when his innocence is proved, and a young visitor to their community seeks to find the source of their faith for himself.

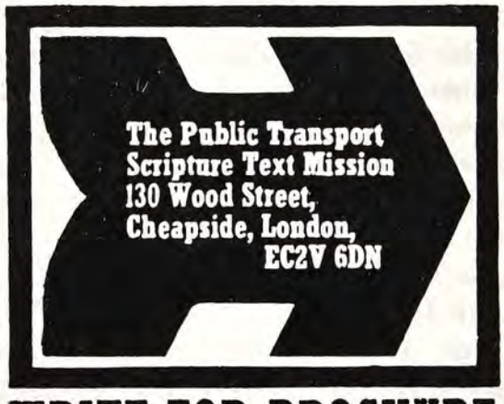
The house that was Afraid revolves around a people ruled by fear of the spirits. They slowly come to realise that the power of Christ is far greater than that of the witch-doctor.

I feel that these books would most suit the young teenager, but may also make interesting adult reading.

MARY WHITFIELD

All books reviewed or advertised in ELIM EVANGEL are available from Elim Church Bookroom, P.O. Box 38, Cheltenham, Glos.

GET INVOLVED



WRITE FOR BROCHURE D.4014

May Osman's page

The Ptarmigan

DO you know what a ptarmigan is? It is a species of grouse which is restricted to the highest parts of the Scottish Highlands and to some of the Western Isles. What is so special about this bird? Well, in winter when the snows come it changes its normally brown plumage for white, so that it can blend in with its surroundings. Isn't that amazing? We all know that the chameleon can change its colour, but to change the colour of one's feathers is really something.

"Can the Ethiopian change his skin or the leopard his spots?" (Jeremiah 13:23). The answer to this question is a categoric No! It amazes me the number of folk who believe that the world is "Every day in every way getting better". The Word of God says that in the last days men shall wax worse and worse and we see this being fulfilled before our eyes. The moral decline in our country in the past thirty years is terrific. Sins which were once done in secret are now done openly and with boasting and orgies are even being perpetrated upon the public theatre stage.

So many people change their colours with their company. Christians are afraid of being thought different or naive so they try to run with the hare and hunt with the hounds. If you are a living witness you should stick out like a sore thumb in your place of business, or perhaps a better analogy would be to say you would shine like a 150 watt bulb on a table lamp.

I believe that too many Christians are overcome with lethargy in these days and are content to sit idle in a little backwater stream just enjoying their own Christian experience, whilst the souls of men rush by in a torrent heading for a lost eternity. It is time for us to shed our inhibitions and to stand out in our white feathers when all around is black, and begin to do a work for God.

Some people never show up in their true colours, Jesus called the pharisees whited sepulchres because they were hypocrites, pretending to be what they were not. Our self righteousness is like filthy rags—or brown feathers, our natural man, but Jesus can cleanse away all our sins so that we become as white as snow. An old soap powder advert used to say "It's the white that catches the eye". So if we are prepared to shine in the place where God has placed us then we can fulfill our purpose in being witnesses for Jesus and this is the way to extend the kingdom of Christ.

We see a picture in Revelation 19:7,8, of the marriage of the Lamb and His Bride has made herself ready and is "Arrayed in fine linen, clean and white which is the righteousness of the saints". I want to be there, don't you?

A WORTHY WASTE
By H.V. ANDREWS

The broken cruse, the poured-out oil;
A noble sacrifice.
To selfish minds, to eyes yet dim
A wasteful, weak device.
The cry of "waste", cold, chilling cry,
Pierced deep the one who brought,
Until her Lord and Master spoke,
His grateful gaze she caught.

The truest gift that love can prompt,
The deed of faith most great,
May seem to men of vision dim,
Who live themselves to sate,
To be but waste, but misplaced zeal.
Disdaining looks may chill;
But faith may hear what Mary heard,
Them peace the heart will fill.

No sacrifice that love can make;
No deed that faith can plan;
No time that toiling hands can spend;
No help for needy man
Can be too much if in His Name
Whose death for us we prize;
For we may hear what Mary heard;
And cheered to do, arise.

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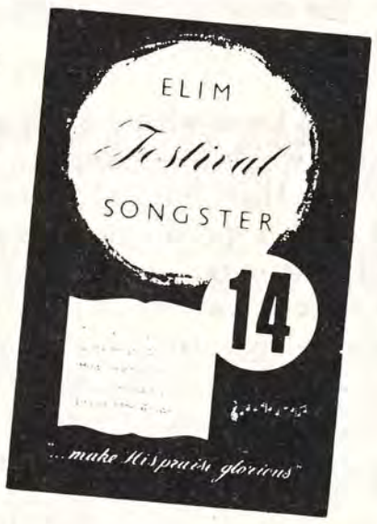
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DEDICATION

PERCIVAL. On December 1st, at the Elim Pentecostal Church, Carlisle, Stephen Percival, infant son of Dennis and Mary, was dedicated to the Lord. Officiating minister: P. Watson.

WITH CHRIST

RICHARDSON. On December 9th, at her home, Janet Richardson, faithful member of our Carlisle Church, was called into the presence of her Lord. Officiating minister at funeral: P. Watson.

COMING EVENTS

EDINBURGH. January 11. Elim Pentecostal Church, The City Temple, George IV Bridge. 'COME AND LET US PRAISE THE LORD TOGETHER' An evening of praise, worship and ministry led by Chord of Love Youth choir with Rising of the Son and Marilyn Brett. Preacher: T.W. Walker, at 7.

EVESHAM. January 11. Elim Pentecostal Church, Masonic Hall, Swan Lane. Monthly Rally. Visit of Pastor and friends of Marsh Lane A.O.G. West Bromwich. Convener: J.R. Brown. At 7.

IPSWICH. January 23. Elim Pentecostal Church, Vernon Street. Visit of C.W. Smith with video-tape ministry.

KENSINGTON Temple. January 18. Elim Pentecostal Church, Kensington Park Road. Visit of C.W. Smith with video-tape ministry.

KINGSTANDING, Birmingham. January 28. Elim Pentecostal Church, Warren Road. Visit of C.W. Smith with video-tape ministry.

LEYTON. January 12. Elim Pentecostal Church, Morley Road. Visit of London Crusader Choir at 6.30. January 19, farewell services for Pastor and Mrs. G.L. Taylor and family at 11 and 6.30.

SALISBURY. January 18. Elim Pentecostal Church, Milford Street. Farewell services for Gerald and Margaret Ladlow, prior to departure for Ghana. Convener: W.J. Maybin. Preacher: L. Wigglesworth at 7.

SHEFFIELD. January 11. Elim Pentecostal Church, Lee Croft, Campo Lane. Visit of C.W. Smith at 7.30.

ITINERARIES

Miss Anne Stephenson:

January 12, East Ham; 13, Canning Town; 14, Leyton; 15, Barking; 16, Ilford; 17, Meopham; 19, Blean a.m.; Rochester p.m.; 20, Broadstairs; 21, Islington; 22, Palmers Green; 23, Woolwich; 25, Harlow; 26, Dagenham; 27 and 28, Romford.

John MacInnes:

February 2, Greenock; 3, Paisley; 4, Glasgow; 5, Motherwell; 6, Govan; 8, Rally at Clydbank; 9, Edinburgh.

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United Kingdom

Radio Brighton 202M 95.3 VHF "QUEST" with F.A. Hodge. Sundays at 11.02.

Radio Leeds – every Sunday at 3.45 p.m. "Cornerstone" arranged by Leeds Evangelistic Council (Chairman – Pastor J.E. Moore). Songs and stories. Bible Brain 1975. Prizes and surprises.

Radio Bristol – every Sunday in January at 7.50 am with Ron Ron Jones.

Swansea Sound 257m, 91.5 VHF, Sunday January 19th, 7.45–8 p.m. with A.J. Taylor.

Brazil

Radio Londrina–18.30-18.55 (Brazil time), each morning.

Radio Wenceslau, 30 minutes every Sunday.

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Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

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Youth page

That's Life

by Stephen C. Squire, Pastor of our Rochester Church

WE tend to think of Paul much as Michael Angelo thought of Moses when he set about creating a statue of that great Old Testament leader – a man of collosal proportions, with mighty head and ponderous brow, a man of towering height, a spiritual giant. It is good sometimes, however, to catch glimpses of the ordinariness of Bible characters.

When Paul wrote the last chapter of his Letter to the Romans, he paid tribute to many of his friends. In so doing, he revealed much about church life as he had found it. It is good to realise that for Paul life as a Christian was much the same as it is for us.

Take, for example, Paul's reference to Phebe. This Christian lady is described as a person who served her church. Christianity for Phebe was church-centred. The word "succourer" (v.2) was a title given to certain citizens in Athens who looked after strangers. They were like welfare workers who acquainted strangers with the amenities and benefits that were available in Athens. Paul thought of Phebe as that kind of person. If a stranger went to Phebe's church, she was right there making them welcome and doing all that she could to help.

Every church needs people who are dead keen for their church, and who better than young people? It is often easier to do things outside our own churches, but the New Testament pattern is for Christian fulfilment to be had within the life of an assembly.

Notice Paul's reference to Priscilla and Aquila. We know from Acts 18 that these people had spiritual maturity and had travelled with Paul. With all the unique grace that made Paul such an important link in the unfolding purpose of the church, he still found help and benefit from the spiritual maturity of Athens. None of us is above being helped. We need to appreciate each other in the things of God. Recall Barnabas in this context (Acts 11:32). It takes spiritual maturity to appreciate the grace of God in someone else.

Paul mentions those who had laboured with him (Romans 16:16). A person described a labourer to me as "someone who digs a trench"! The word used implies hard work. All churches have their share of cleaning, repairing and decorating and many other things that require physical effort. In a commercialised society like ours, we tend to evaluate jobs in terms of the pay packet. Christians have no such standard for their work in the church. Our standard is what we can put into a job for the Lord – our best.

Paul expresses appreciation of those who had shared his troubles (v.7). What a depth of feeling is expressed by his reference to Rufus' mother. This woman of senior years was not Paul's natural mother, but was who is sometimes called a spiritual mother.

In the background of Paul's life, which was highlighted by drama, hardship and the headlines, was an ordinary Christian lady of senior years whose spiritual concern was appreciated.

The world might well ask why we bother so much with our church. It takes our time and energy, requires a tenth of our earnings, demands that we learn from and appreciate other people, and depends upon Christians caring for each other.

Well, for us as Christians, that's life – God's life working through us!

Correct Doctrine–
Right Living

Thy way, not mine, O Lord,
However dark it be;
O lead me by Thine own right hand,
Choose out the path for me.

Smooth let it be or rough,
It will be still the best;
Winding or straight, it matters not,
It leads me to Thy rest.

I dare not choose my lot,
I would not if I might;
But choose Thou for me, O my God,
So shall I walk aright.

Take Thou my cup, and it
With joy or sorrow fill;
As ever best to Thee may seem,
Choose Thou my good and ill.

–Publisher Unknown

The Family Altar

Scripture Union Portions — **Notes by Desmond W. Cartwright**

Monday, January 13th — **Genesis 11:1-9,27-32**

"Let us make us a name" (v.4).

THE story of human weakness is followed by a tale of human folly. When men should have been bending their heads in shame, they were lifting up their necks in pride. The message of the New Testament is that "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 14:11). There is no greater example than that of the Lord Jesus Himself. He left the glories of heaven to live in obscurity for thirty years. "He humbled Himself, and became obedient unto death, even death on a cross" (Philippians 2:8).

Tuesday, January 14th — **Genesis 12:1-20**

"In thee shall all the families of the earth be blessed" (v.3).

ABRAHAM stands here as one of that noble company who "Looked for a city, whose builder and maker is God" (Hebrews 11:10). He was a man with no permanent resting place, yet it was to be through his line that all the children of men would be blessed. We may be tempted to say, "What a man!" Yet at the very moment when these words are poised on our lips, we see the human side of his character. "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" (Psalm 130:3).

Wednesday, January 15th — **Genesis 13:1-18**

"Abraham was very rich" (v.2).

GOD had blessed and prospered Abraham. The time of leanness is now a thing of the past, and the man of God returns to the place of his earlier dedication. Lot had also prospered in this time, but now he looked for more fruitful pastures on which to graze his flocks. The place upon which he fixed his gaze was the city of Sodom. Note the contrast: "Lot . . . pitched his tent toward Sodom" (v.12); "Abraham removed his tent . . . and built an altar unto the Lord" (v.18).

Thursday, January 16th — **Genesis 14:8-24**

"When Abraham heard that his brother was taken captive" (v.14).

THE pathetic cry of Cain was, "Am I my brother's keeper?" (Genesis 4:9). Abraham could easily have said that the fate that had befallen Lot had really served him right. Instead of this, he gathered a band of men together and set off in pursuit of the plunderers who had carried off Lot. On his victorious return he was met by Melchizedek, priest of the most high God (Hebrews 7:1), to whom Abraham gave a tenth of all his spoils. Maybe as we go to God for someone else today we will receive an unexpected blessing. The saintly Samuel Rutherford once remarked, "I have sometimes gone to God on an errand for someone else and have gotten something for myself on my journey".

Friday, January 17th — **Genesis 15:1-21**

"And he believed in the Lord" (v.6).

THE promise is renewed again, when Abraham looked down to the ground under his feet he was told that his descendants would be as the dust of the ground that no man could number (Genesis 13:16). Now, as he looks aloft, he is told to try to count the stars in the heavens; thus would his seed be in number. Not only would they one day possess the land of promise, but that arid desert would yet blossom as a rose. We, who by faith are Abraham's children, are one day to be partakers in glory. But without faith it is impossible to please God. With faith nothing is impossible.

Saturday, January 18th — **Genesis 16:1-16**

"Thou God seest me" (v.13).

THESE words will come to us as a challenge when we are tempted to go to places that are not good for us. In times of danger the Lord is never far away. We need to remember that these words were spoken to a bondwoman, Hagar. How kind God is, even to those who may appear at first sight to be outside the sphere of His grace. His general benevolence is a constant witness to all men of His goodness (Acts 14:17), but we see this more particularly as we come to know His love shown to the world and mediated through His Son.

Sunday, January 19th — **Genesis 17:1-21**

"Abraham fell on his face" (v.3).

GOD renews His promise once again, and Abraham, overwhelmed by the divine presence, falls on his face as God talks with him. God's covenant however needs to be kept in constant review in a life of obedient faith. When he is told that Sarah is to have a son, even the man of faith staggered in disbelief, falling on his face in laughter (v.17). We are "Kept by the power of God" (1 Peter 1:5); but we need to "keep ourselves in the love of God" (Jude 21).

WHY JESUS CAME

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"Despise not the Day of small Things"



by Tom W. Walker, Field Superintendent

WHEN I assumed office as Field Superintendent, I received a letter from an Elim member who had moved to a town where there is no Elim Pentecostal church. Correspondence showed that it was not possible to begin a work in the home of this lady, but I put one of our nearby ministers in touch with the family. From this simple contact, a hall has been hired and a small assembly has already commenced.

Elim has been accustomed to commencing churches as the result of large, city-wide crusades. Rapidly rising costs and the tremendous demand for the use of public halls have combined to reduce the number of such crusades and the future looks like adding to the problem. In addition, purchasing a church building is now fraught with difficulty in many areas as so many have become attractive commercial propositions – so up goes the price.

Open new Elim churches we must, however. There never has been a greater need for the nationwide mushrooming of Elim revival centres. These sad, bad, violent days are the scene and the setting for our determined effort to start new assemblies, particularly in areas with little or no Pentecostal witness.

How are we going to do it?

Old-style crusades will continue whenever and wherever viable propositions present themselves. Our Evangelistic Committee is persuaded of the continuing value of these efforts. We believe that we can count on our Elim family to support us.

On the other hand, these are times when many people are on the move because of work changes, redundancies, availability of housing, the clearance of older properties in long-established towns and so on.

We can harvest this very thing to assist in the opening of new Elim centres.

If a person or a family is moving from their area, please inform your pastor, giving him exact details of your new address.

We ask our ministers kindly to write a letter of introduction to the nearest Elim pastor and also to send the name and address to me at Headquarters. We will make contact with the friends at their new address and do our best to incorporate them in their new church.

If there is no Elim church in the new vicinity, please still let us have the names and addresses. You should have a handy book of forms for the purpose. If you have not, please write and ask for one.

If you move to a new area where there is no Elim assembly, we will put you in touch with the nearest Elim minister and Presbytery. We will also write to you ourselves.

What can you do?

*Start a Sunday school in your home or in a small, hired public hall or community centre.

*Advertise in the classified columns of your local newspaper for those of like mind to contact you.

*Start a prayer meeting in your home.

*Look out for halls, community centres or redundant churches, and inform your nearest Elim minister or the Field Superintendent.

*Do not be content to settle in a non-Pentecostal church. Avoid the temptation to gravitate to a loose, unorganised group without leadership or supervision. **You are Elim and God can use you to start a new Elim in your area.**

The address to write to is: The Field Superintendent, Elim Headquarters, P.O. Box 38, Cheltenham. Other items which may interest you are: the "HELPS" Scheme; Forward the Faith Foundation; advance – one step at a time. Write for free literature.

A CRUSHING REPLY

A Christian chief in the New Hebrides Islands, who before his conversion had been a cannibal, was reading his Bible when a French trader came up to him, and exclaimed: "What is that you are reading?" "The Bible". "Oh, that's played out. I don't believe it ever did anyone any good". "Don't you?" Then let me tell you, sir, if it was not for the Bible, you would be in my oven!"

The Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

Vol. LVI No. 3 8p

January 18th, 1975

The Elim Evangel

Proclaiming the Truths of Pentecost

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THE WORLD is slowing down, at least so we are told. All the clocks had to be put back at the beginning of the new year. Mind you we never would have guessed if we had not been told. After all there was only one second involved anyway. I am not sure if it is a case of having passed middle age or the increase in the pres sure of work, or some other cause, but the end of the past year seems to have been particularly hectic. Rather than slowing down, the pace of the world seems to have quickened considerably. At times it has taken on the appearance of a giddy roundabout.

Whatever the final outcome of the saga of John Stonehouse M.P. will be, there can be no doubt that this is a clear case of a man under pressure. What in effect he is trying to say, is, "Stop the world, I want to get off!"

Perhaps the cry of the Psalmist, "Oh that I had wings like a dove for then would I fly away, and be at rest" (Psalm 55:6), reflects a similar desire. However much we may wish to do so, such a thing cannot be, indeed it must not be. The world may appear at times to be a particularly terrible place, but it is still God's world, and He has placed us in it to be His witnesses, and from this there can be no escape.

The Bible makes a distinction between the created world (the k*osmos* and the present age the *aion)* W.E. Vine writes, "*Aion* is always to be distinguished from ***kosmos,*** even when the two seem to express the same idea". This is brought out in Matthew 13 where the word is used in both senses. Verse 22 tells us that "The cares of this world. . . . .choke the Word". Later, the foundation of the world is mentioned (v.35) and the other word is used. Our Lord prayed for His own, that they would be kept in the world, not taken from it. I have never been a great follower of the ***Schofield Bible,*** but the notes on the use of these two different words are very useful here, and it happens to be a ***Schofield Bible*** that I use in the office if I need to look up any references in the Authorised Version.

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FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – *1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.*

We thank God...

A tribute to Pastor and Mrs. John MacInnes in Guyana by Sister Ten Pow

TWENTY-FIVE years ago, Pastor and Mrs. John McInnes came to Guyana with their two small boys, Ian and Philip. They came to work in this part of the Lord's vineyard, and commenced by holding open air meetings in the heart of the city of Georgetown. Mr. McInnes preached the Word on a loudspeaker which he carried around on his bicycle, and his wife played the piano accordion at these meetings.

Brother and Sister Mack (as they were affectionately called by the brethren), rented a small old building in the area where they held the open air meetings, and they started holding regular services with just a handful of believers. As they continued working faithfully the Lord prospered the work and Brother Mack was able to gain entrance to preach the Word in government institutions, such as The Mahaica Hospital for Lepers, the Georgetown Prison, and the Palms home for the aged. The Lord continued to bless their work by providing a church and mission home for them at 147 Albert Street, Georgetown, which became the headquarters for the spread of the Elim work in Guyana.

For most of the twenty-five years that they laboured in Guyana, Brother Mack carried on the work practically single handed. It was only within the past six years that branches with their own pastors have been opened up; with the formation of these branch churches, the membership of the fellowship has greatly increased, and several more Sunday schools have also been started.

The Elim Church in Guyana recently started a radio broadcast, and they have also gained entry into day schools; through these means the spread of the gospel continues to increase. At present, ministers of other small works are seeking affiliation with Elim, and we are trusting the Lord that the work will continue to spread by His grace.

We thank God for Brother and Sister Mack's labour of love, and pray that God will bless them abundantly now that they are settled in their homeland.



E.W.M.A. Rally at Winton

A SENSE of anticipation and excitement penetrated our party as we left Slavanka for the E.W.M.A. rally to be held at the Winton Church. As we entered the minor hall a feast of good things met our gaze. After a sumptuous tea provided and served by Mrs. Backhouse and her willing helpers we entered the church.

Although the meeting was not due to commence for another half hour, the church was already full. Chairs were brought in, and several rows put along the front of the church and up the aisles, until it was standing room only. The service commenced, and I have never seen so many ladies on an Elim Church platform before. Mrs. Gorton ably convened and Mrs. Osman led in prayer, after which Mrs. Backhouse read from the Scriptures.

Miss Olive Garbutt, recently returned from Penhalonga, Rhodesia, brought greetings from Pastor and Mrs. Chapman and the other missionaries at Inyanga North. We were thrilled to hear of the transformation of life which the generator brought to the schools, hospitals and homes. The bore-hole project for a proper water supply, to the whole station, and the adding machine which Miss Garbutt herself had used to lighten the burden of office work, were all supplied by E.W.M.A.

Miss Anne Stephenson, home from Transvaal, took as her theme "Partnership" (Philippians 1:5 R.V.). She told us of the Christmas gifts, and the printing press sponsored by E.W.M.A. The lovely estate car procured through Green Shield stamps, enabled the missionaries to travel further afield, and also eased the burden of travelling; it was a great joy to know that so many ladies were praying partners.

We were then introduced to Jennifer Quirie, just returned from Zaire (pronounced Zye-ear), formerly known as the Congo. Jennifer was teaching in the secondary school under the Z.E.M., but is now our own Elim missionary – the only one in Zaire. She told us of the joy in receiving garments for the children and, like Anne, she told us how thrilled she was that the E.W.M.A. were praying for her.

Mrs. Hazel Miller, presently going to Guyana with her husband and two daughters, asked for our prayer support as did Mrs. Maureen Huntly who is preparing to go with her husband and two little boys to Brazil. In both these countries there is a wonderful radio work sponsored by E.W.M.A., and many souls have been saved and churches opened.

The Misses Marshall, retired missionaries, were introduced to the congregation and they received an ovation.

Mrs. Ruth Wigglesworth then told us about the changes which have taken place since she and her husband left the field. How wonderful it is to have electricity in the hospital and the schools. She spoke of the security of the houses from night prowlers, the shelter given by permanent roofs, which replaced the old thatch, and tap water that replaced the lines of boys with buckets – all obtained through E.W.M.A.

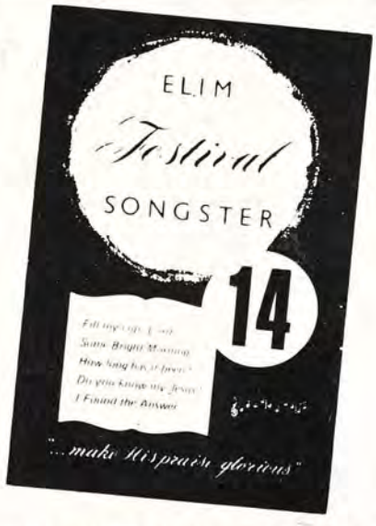
Last but not least, time was afforded Mrs. Ladlow to tell of her time spent in Ghana. She related how, with great joy, she took out a stainless steel water filter which was the envy of the other missionaries. No more boiling and filtering the water was needed. She described the occasion when each lady of the sisterhood class received blouses brought out by Mrs. Mills. It caused much laughter when she told how the Lord knew each lady's size.

Pastor Leslie Wigglesworth expressed his appreciation for the work of E.W.M.A., and Pastor Gerald Ladlow closed in prayer.

MRS. J. BYATT

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Two Pictures



by O. G. Miles

WHEN you visit a friend's home, I wonder if you take notice of the pictures which hang on the wall. They can be exceedingly interesting. I know many people who are following the modern trend of excluding pictures from their homes, but I think that they are missing a great deal. I have three small pictures in my bedroom and I often study them and weave imaginary stories around them.

Many years ago a dear friend of mine came to preach in my church and he told the congregation a story which I have never forgotten and which has brought tremendous blessing into my life.

As far as I can remember, the preacher told us that he went to keep an appointment in the home of a titled gentleman. When he arrived, he was shown into the lounge and was informed that there would be a delay of some twenty minutes before the interview could take place.

As my friend sat in the room, he was wondering how he could occupy himself during the waiting period, when suddenly his gaze became fixed on two magnificent pictures. They were obviously a pair and were hanging side by side on a wall where they could be seen to great advantage. A closer inspection was inevitable.

The first picture depicted a terrible storm at sea. So realistic was the work of the artist that one could sense the atmosphere and feel the danger. Tremendous seas were running; the waves were gigantic. The sky was dark with heavy clouds and lightning was seen to be flashing. The picture was so true to life, the preacher told us, that he imagined he heard the thunder roll.

In the midst of the turbulent sea was a little coble. Three men were straining at the oars, their faces livid with fear. It appeared that at any moment one of those giant waves would dash the little boat and its occupants down into a watery grave. Underneath the picture were written these words: *"In the world ye shall have tribulation".*

How true to life that picture was. There are times when we are overwhelmed with the problems of life. It is true we do not live permanently in the storm, but there are times when we find ourselves at "wit's end corner" and we wonder if our little craft will be dashed to pieces.

The preacher then described how he moved from the first picture to its counterpart.

To his amazement the second picture depicted the very same stormy scene. The same frightening angry waves. The black sky and the streaked lightning were identical. Peril and danger were to be seen on every hand, yet the same theme of this picture was one of complete contrast. Instead of three men struggling for their lives in a frail little boat, a great massive rock was jutting up in the midst of that tempestuous sea and in a cleft of the rock a bird was sitting peacefully on her nest. The bird was surrounded by the danger of that violent storm, the very same danger which was threatening the existence of those experienced mariners, yet she was completely untroubled and undistrubed as she rested in the rock. The storm may rage and howl without but she had found perfect security in the cleft of the rock.

That rock was a symbol of God. It had its foundation in eternity. It had withstood a thousand storms. Nothing can ever move this great everlasting pavilion of safety.

All the time the bird remained sheltered in the rock, she was as safe as the rock itself. Underneath the second picture, these words were written: *"But in Me ye shall have peace".*

In the World, tribulation, but in Jesus, peace.

"Rock of Ages cleft for me,
Let me hide myself in Thee".

The Scripture says, "And a man shall be as an hiding place from the wind, and a covert from the tempest; as a shadow of a great rock in a weary land" (Isaiah 32:2). That man is none other than our blessed Saviour, the Lord Jesus Christ. He is our hiding place; the Rock of Ages cleft for us on Calvary's hill. The storms may engulf this old world in which we live and all the indications are that they will become more and more severe. Yet the true believer can be secure as he hides in God. Our lives can be doubly hid, with Christ, in God. We are no longer struggling in our little craft, wondering what in the world is going to happen next.

We have committed our all to God. Our abiding place is in him and we are eternally safe.

"Hide me, O my Saviour hide,
Till the storm of life is past;
Safe into the haven guide;
Oh, receive my soul at last".

The Judgment of the Great White Throne

by Charles J. E. Kingston *Chapter 20.11-15*



THOUGH the Millennial Kingdom of Christ will be glorious, it will come to a terrible end in the final rebellion of mankind after Satan's loosing from his prison (chapter 20:7, 8). The divine rule that judgment does not fall until sin has become fully ripe (Revelation 14:15; Genesis 15:16), is followed even in the case of Satan himself; the subject nations of Christ's Kingdom must also be tested and given freedom of will to join Satan in his last revolt.

Gog and Magog are the earthly leaders. These are not the same as "Gog of the land of Magog", recorded in Ezekiel 38:2, who attacks the land of Israel prior to Christ's second advent. After that attack, Israel will take seven years to burn the weapons of war and seven months in burying the slain (Ezekiel 39:9, 12); after the final revolt of Gog and Magog there will be nothing left to bury, fire from Heaven will have devoured them (Revelation 20:9). The similarity of names does suggest that the last revolt against God comes from the same quarter of the earth, the Russian communist-dominated parts of Europe.

World to be destroyed by fire v.9, 11.

The fire which destroys the hosts of God and Magog will also refine the earth and the heavens to form the "new heavens and the new earth, wherein dwells righteousness" (2 Peter 3:13). This earth is to be "dissolved" (2 Peter 3:11). The word used means "loosed", as the atoms are in an atomic explosion. The God, Who by His word bound protons, electrons and neutrons together to form what we call material things, and even now "upholds all things by the word of His power", will easily "loose" them again at the end of earthly time.

This world destruction is prophesied in the Old Testament. "The heavens (not God's house, nor the stellar universe, but the expanse between the clouds and the earth, Genesis 1:6-8) shall vanish away like smoke" (Isaiah 51:6); the "heavens shall pass away with a great noise (J.B. Phillips puts it: "in a terrific tearing blast") and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3:10).

After the storm, peace and tranquility, "Nevertheless, we, according to His promise look for a new heavens and a new earth". This, too, is prophesied (2 Peter 3:13; Isaiah 65:17; Revelation 21:1).

The last judgment v.11-15.

This is mainly, though not exclusively, the judgment of the wicked dead. True Christians, those born-again through faith in Christ, will not have to stand before the Great White Throne to be judged for their sins. Because Jesus has been judged in our place and has paid the penalty for our sin by His death on the cross, there is "no condemnation (judgment) to them which are in Christ" (Romans 8:1).

Believers, however, are to be judged for their Christian life and works, since their salvation, at the judgment seat *(bema)* of Christ, that "every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Corinthians 5:10; Romans 14:10). This judgment takes place after the Rapture of the Church, but prior to the Millennial reign of Christ on earth. It is the Christian's life and works, after his salvation through faith in Christ's atoning death, that are to be judged (see 1 Corinthians 3:8-15). His eternal salvation is not in question, his reward in eternity is.

Who is the Judge on the Great White Throne. v.11

In Revelation, whenever the Divine Throne is mentioned, it is implied the Father God sits upon it (Revelation 4:2; 19:3). But Jesus said that "The Father judgeth no man, but has committed all judgment unto the Son" (John 5:22), so the One Who judges at the last great Assize, from Whose face "the earth and the heaven flee away" is the Lord Jesus, Who offered Himself as Saviour, but now is become the Judge of all who rejected Him.

What books are to be opened? v.12.

First, will be the Word of God. "He that rejects

Me (said Jesus) . . . the words that I have spoken the same shall judge him in the last day" (John 12:48). As the Living Word will be the Judge, so the written word will be the statute book.

Second, will be the life's record of each individual. The thought-life will be examined; God "understands my thought afar off". The words of our mouth will come into judgment, too; "there is not a word in my tongue, but lo, O Lord, Thou knowest it altogether" (Psalm 139:2-4). God "will render to every man according to his deeds". As the Interpreter said to Christina: "One leak will sink a ship and one sin will destroy a sinner". Each of us has a history, not only of our actions towards other people, bit on our response to God's dealings with us.

Third book to be opened is the book of life. In this are recorded the names of the redeemed. When the disciples rejoiced in the miracles they had performed in His name, Jesus told them, "rather rejoice, because your names are written in heaven" (Luke 20). Is your name written down? Bunyan tells how Christian visited the Interpreter's house. While there he was shown a stately palace with persons clothed in gold walking therein; around the door stood many men; as if afraid to enter. At a table sat a man ready to take the name of any who wished to go in but in the doorway armed men were ready to attack any who tried. At last came a valiant man who siad: "Set my name down, sir!" and with that he drew his sword, put a helmet on his head and battled his way past those who tried to oppose him, giving and receiving many wounds. But he made it; he was in! (Ephesians 6:11-17).

Who are charged before the court of Judgment? v. 12.

"The dead, small and great, stand before God". All people of all lands and of all earth's ages are there to be judged. This is the "second" resurrection; these are "the rest of the dead (who) lived not again until the thousand years were finished" (chapter 20:5).

Excluded, will be the Old Testament saints, the Raptured Church and the Tribulation martyrs, all of whom will have been raised at the first resurrection, will be in possession of their glorified resurrection bodies, and will already have been judged at the Judgment Seat of Christ. They may well be there as witnesses of the majestic scene, with the angels around the Throne.

Included, however, together with the ungodly, will be some true believers in Christ who will have died during the Millennium. Indeed, it is likely that the whole of earth's inhabitants who have lived during the Millennium will also be there to be judged. It is "appointed unto man once to die, but after this the judgment" (Hebrews 9:27). Thus all the inhabitants of the earth during the Millennial reign of Christ must be judged, and as Scripture does not speak of any further judgment after the Great White Throne, it would seem they will have to be there. If, as was suggested above, the earth will flee away, or be dissolved, before the face of Christ (Revelation 20:11; 2 Peter 3:10, 11), there will be the "sheep" nations (Matthew 25:33, 34), also there to be judged. For this reason the "book of life" will be opened.

The dead are judged "according to their works" v.12, 13.

Not all receive the same; each will be judged according to the light received and the gravity of guilt. One will receive "his portion with the hypocrites" (Matthew 24:15); some will be "beaten with few stripes"; others with many (Luke 12:47, 48). Sodom will be punished less harshly than the city which rejects the gospel (Matthew 10:14, 15). Each will go "to his own place" (Acts 1:25). We reap what we sow; there is nothing arbitrary in this. What we are, what we have made ourselves to be, our personality, our character, at death determines our eternal destiny, our place in eternity.

As the rewards of the righteous will vary in eternity, so will the degrees of punishment for the finally impenitent.

The second death v.14, 15.

Hell, the name given to the abode of the wicked after the death of the body, is not their final punishment. At the second resurrection, death will deliver up the body and Hell will deliver up the soul. Then, after a just and detailed enquiry by the Divine Judge, "whosoever was not found written in the book of life was cast into the lake of fire".

We must remember that Christ died to save us from the everlasting fire; that any who go there, go past the outstretched arms of the Saviour's love; that in declaring judgment, God wants to avoid the necessity of inflicting it by persuading us to "flee from the wrath to come" (Matthew 3:7).

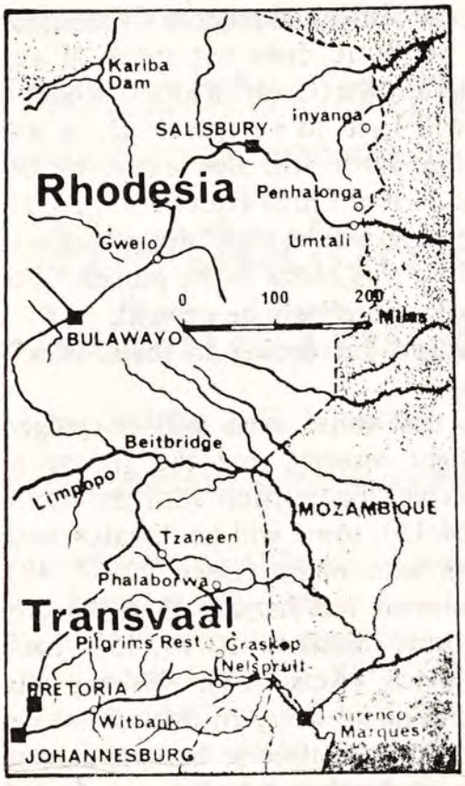
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A thrilling Sequel

The week-end of November 9th is one that will long be remembered by our missionaries in Inyanga North, Rhodesia. At the great ordination service at Katere on the Saturday the church was packed to capacity and overflowing. There were wonderful services on the Sunday at Kambudzi where a new Church and clinic was opened, this brought a breath of revival to the whole mission complex, which is still continuing. Miss Joy Bath, our latest addition to the mission staff, writes:

> Praise the Lord! the blessings of the week-end are still going on. Last night Catherine Picken and I were sitting down to supper at 6 p.m. when we heard an awful commotion. At first I thought it was the hyenas in the mountains, but no, the shrieks, cries and laughter were human. We then realised it was coming from the girls boarding school. Cath went to investigate. I was quite frightened until I heard someone say in English "Praise the Lord!", "Hallelujah!" I then realised that it was something good and not bad. At first I thought a riot had broken out. Later on I heard



Ephraim's Ordination.



Kambudsi candidates standing ready for baptism

that three girls had got together for their quiet time and had then started seeking God for their baptism in the Spirit. As they received others came to find out what was happening and they too received.



Ephraim baptising his brother, David

Things started to get out of hand so Peter and Brenda Griffiths (the Principal and his wife) went to calm things down. There is a tremendous moving of the Holy Spirit now. Boys and girls from the School are coming to their teachers and confessing their sins, they want to put things right so that they can be clean vessels to be filled with the Spirit. Peter Griffiths gave a talk in school assembly this morning about the baptism of the Holy Spirit and how everything must be done decently and in order. I really feel we are on the verge of revival. We now need the fire to spread.

There are long standing Deacons and members who need this baptism. If only they received I am sure our church would be brought alive. This is the only way that we can reach the lost by the Africans having a longing to win to the Lord. I am really excited about it all. I gave my Red Cross class a little talk about the Holy Spirit and asked them to seek for the gift which is so necessary for a triumphant Christian life. Wouldn't it be great if they received to-night when they have their quiet time?

Thoughts from the Book of **Exodus**

40. A Man . . . his neighbour (Exodus 22:7,10,14)

by F. Lavender,
Pastor of our Croydon Church

THIS chapter is mainly concerned with the every-day dealings of Israelites with each other, and shows that the Lord was concerned about such matters. He expected absolute honesty and fairness in personal life; lying, stealing and cheating were to be excluded. The reason for such laws is shown in Exodus 19:6; "Ye shall be to Me a kingdom of priests and a holy nation"; because they were His people, all that they did must honour Him.

Turning to the New Testament we observe that the letters of Paul are not all doctrine; large portions of his writings are concerned with the practical application of doctrine. In effect Paul is saying: "If you believe this teaching, here is the way you must live!" What amazes me is the type of things which he commands. Take these points from the Ephesian letter: "Putting away lying, speak the truth to your neighbour" (4:25); "Let him that stole steal no more" (4:27); "Let no corrupt speech proceed out of your mouth" (4:29); "Fornication, uncleanness, covetousness, let it not be named among you" (5:3). Surely Christians did not need to be told not to tell lies, steal, use bad language or live unclean lives? Paul, from his great experience, clearly considered it to be necessary.

I sometimes hang my head in shame at the things that some Christians do.

BIBLE ACROSTICS

By ARTHUR CAMPBELL

("Uncle Arthur")

JAMES

Joy in temptation (1:2);
Affliction (1:27);
Men (rich and poor) (2:1, 2);
Enyy (3:14, 16);
Sick healed (5:14, 15).

Watch that Child

by H. W. Greenway



"Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matthew 18:6).

"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, 'Thus with violence shall that great city Babylon be thrown down and shall be found no more at all'" (Revelation 18:21).

THE WORDS of Jesus, in our first Scripture quotation, define for us the twofold character of the emotions that moved Him to action within the context of His ministry: compassion and anger. They are related the one to the other, for he who is not moved to anger against injustice and wickedness cannot be capable of true love. There is no more beautiful picture of divine tenderness and love for humanity than is provided in the records of Christ's attitude to children. Mark tells us that when the Hebrew mothers brought their children to Him, "He took them up in His arms, put His hands upon them, and blessed them" (10:16). On another occasion He set a child in the midst of the disciples to teach fundamental lessons concerning the kingdom and the conversion of those who would enter therein: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matthew 18:3).

On the other hand the anger of Christ was expressed in His description of the irrevocable judgment that would overtake those who abuse or damage the young lives committed to their care. The illustration He used was familiar in His times. The heavy upper and nether millstones were used for grinding corn. To be thrown into the sea with these weights tied round the neck describes a punishment from which there could be no escape. The word of the angel in the apocalpytic version emphasises this point, describing as it does the overthrow of Babylon in similar terms to those used by our Lord.

The solemn warning of Christ is indicative of the awfulness of crimes against children. Even amongst criminals there is a strange code of behaviour that marks out a convict imprisoned for offences against a child as an object of utter loathing, which, even in jail can take the form of hostility against the person.

In the modern trend of society towards vulgarity, violence and immorality, the words of Jesus come with serious portent. The machinery for the extermination of the human race is in course of preparation in the offices of the mass media by a carefully planned system of indoctrination, much of which is directed towards the ultimate demoralisation of children and young people. We cannot wash our hands of responsibility, for our children are being trained in many forms of anti-christian activity. Lord Hailsham has reminded us that "Our country is being destroyed before our eyes by a conspiracy of intellectuals without faith, delinquents without honour, muckrakers without charity or compassion, young men who are incapable of dreaming dreams, and old men who have never known what it is to see visions".

How are we to combat the dark forces that spread like a plague throughout our vaunted civilisation? How can we save our boys and girls from the vile brainwashing now evident in the pressures of evil propagandists so blatently directed against them?

By the preservation of the Christian home the child is provided with a haven of refuge from these assaults on the tender consciousness, and the Church, by upholding the sanctity of the family united around the morality of the New Testament, maintains an environment where children are shielded from the militant attacks of Satan. The role of the Church in this respect is to teach values of right living and also to launch counter-attacks against the particular evils invading the minds of children committed to its care. "Any religion which begins with the old and ignores the young", wrote Ernest G. Braham, M.A., "is doomed to obliteration". Thus it becomes a duty, as far as is possible, for us to provide an ennobling cul-

ture which can condition our young people against the ghouls of the twentieth century.

Our Lord, looking into the innocent face of childhood, anticipated the spreading corruption that would eventually endeavour to break down safeguards designed by God for their protection. Thus there fell from His lips the grave words of warning to all who are responsible for the welfare of children both in the realm of church activities and in the circle of the home.

In a book that explored the phenomenon of human violence, the writer gives particular attention to the danger of vulgarising children through the channels afforded by the mass media, such as comics, movies, radio, and television, in all of which killing has become commonplace, quite often by vicious and cruel methods. The brutality that appeals to the lowest in human nature provides a stimulus for the child with its love for adventure and thrills. Even the innocent-looking comic (at least, innocent to adult eyes) has a widely spread influence over millions of children. At one time 100,000,000 comic books were published every month. No other publishing enterprise has ever reached this figure, and though many adults have considered them just funny or associated with animals, most of them are in reality crime stories. The gun in the hand of a cowboy who shoots from the back of a horse is just as lethal as the gun in the hand of the gangster who kills his victim at point blank range in cold blood. When Jerome Ellison examined some comic books in a country store, he found, "a grisly display of blood-letting, mass killing . . . rampant sadism, and all piously labelled, 'Approved by the Comics' Code Authority'."

Now, in an effort to keep up with science fiction, the writers take the imaginative child into outer space where the battles are more sophisticated and terrifying.

No regard is given to the rightful aftermath which must surely follow the sale of these publications: the lucrative profits are too large a prize to be lost, and although, as a result of protests by some organisations there was a falling off in the sales of this sadistic reading matter, there has been a tendency for the industry to increase again.

Unfortunately, the growth of the comic cartoon trade has been so subtle, that it has infiltrated into the area of Sunday school prize giving. Some schools have brushed aside the custom of carefully selecting books with Christian morals interweaved in the story or cartoon strips of Biblical events, and now give children gaudily covered secular story books that carry killing as their main themes. The excuse is made that these books have technical superiority over the traditional prizes, but the cost is too high, for they provide the children committed to our care with a degraded schooling in brutality. Whether they excite the fertile mind by the thrill of Westerns, gangster mobs, or battles in outer space, the end result is the same: the duplication of violence in playground games, and what is far worse, as we discover from reports of proceedings in juvenile courts, in actual killings by children, some of whom are under fourteen years of age. Can there be any excuse for teaching staffs who give these rewards, and thus encourage the grizzly merchandise of hell, when sound Christian literature is available at reasonable prices?

Following the excesses of the fifties and sixties, television has now added its tally of corruption to the incitements of the heartless proselytes. This is a more powerful medium of brain-washing, for the presentation of savagery is vividly screened, exposing children to horrific details of violence, vulgarity, and even blasphemy in the spoken script. Moreover, the effect is more widespread, for TV invades almost all homes throughout the land, and where young members of the family are allowed to twiddle the knobs a hardening of the sensibilities cannot be avoided.

What can the future hold for a generation constantly exposed to pitiless representations of murder? A few years ago the television network in a large American city showed in one week 7,887 acts of violence and 1,087 threats of violence. The trend is becoming even more frightening. A survey conducted by the Philadelphia Home and School Association into the reactions of 1,000 parents recognised the rising threat to our society. One parent described it: "The killings used to take place off camera. That was bad enough. But now we see the whole gory process." These alarming statistics could be applied to Britain with equal validity.

When the delicate sense of compassion is ruthlessly trampled underfoot by repeated scenes of murder and maiming, tender young minds become hardened by reiteration and feel no remorse for the sufferings depicted; fascinated by the action of morbid drama they identify themselves with the killer and not the victim. Relentless crowding of the juvenile mind with images of the knife, the gun, and the club as weapons of adventure eventually build up a desire to recreate similar experiences in real life. Thus a cynical disregard for the pain inflicted on others is woven into the personality. Every possible means of hurting people are shown, even to the extraction of confessions by brutal torture, and the vendetta that terminates in cruel revenge promotes a belief that sadistic behaviour is the norm of modern life.

Permissiveness is going too far when it demoralises the child mind with such ruthlessness, and God will

Continued on page 12

not hold guiltless those who engage in this nefarious trade. "Train up a child in the way he should go" is the exhortation of Scripture, "and when he is old, he will not depart from it" (Proverbs 22:6). Moreover, the neglect of Sunday school teaching and discipline in the home during the last few decades can only eventuate in a generation ripe for judgment. The flood and fire that overtook two previous populations hang like threatening portents over our own civilisation. Of Noah's day it is recorded that "The earth was corrupt before God, and the earth was filled with violence" (Genesis 6:11); and God said, "I will utterly destroy them with the earth" (verse 13). Our Lord referred to this situation as a warning that there would be a recurrence of the same tragedy in the last days: "As it was in the days of Noah, so shall it be in the days of the days of the Son of man. . .the flood came, and destroyed them all (Luke 17:28, 29).

In an age fast gravitating to its final doom the urgency to teach our children the way of righteousness becomes a prerequisite that must not be dismissed even though we are often overtaken by many social or business claims on our time. It is our grave responsibility to guard every possible means those committed to our charge from the insidious indoctrination by satanic deceivers, lest they wander from the way of truth and light into the darkness of an awful night.

Church Report

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

SATURDAY November 9th will long be remembered by all who were privileged to attend our eleventh Annual Women's Fellowship rally held in St. Mark's Parochial Hall, Newtownards. The hall was filled to capacity with well over 400 sisters who came from Elim Churches all over the province.

Local churches were also well represented.

Our Guest Speaker, Mrs. Arnold Brooks, of Sheffield, ministered the Word with rich blessing. The singing of Connsbrook Ladies Quartette was greatly enjoyed, as was the testimony of a converted Roman Catholic Nurse. The service was ably convened by Mrs. W.H. Holohan. The missionary offering amounted to £121 for which we praise the Lord. An excellent supper was served by our local sisters whose services were most commendable. On the Sunday we were privileged to have Pastor and Mrs. Brooks for both services in our own church, and their ministry was richly blessed. A truly memorable week-end, to God be the glory.

MARGARET TAGGART



Pastor W. H. Holohan, Newtonards Elim Church, presents a cheque on behalf of the church to Miss Moira Roberts, recently accepted candidate for the Elim Bible College, Capel. Also in the group are Miss Roberts' parents and the Gospel Sound Group of which she was leader.

Photo: Newtonards Chronicle

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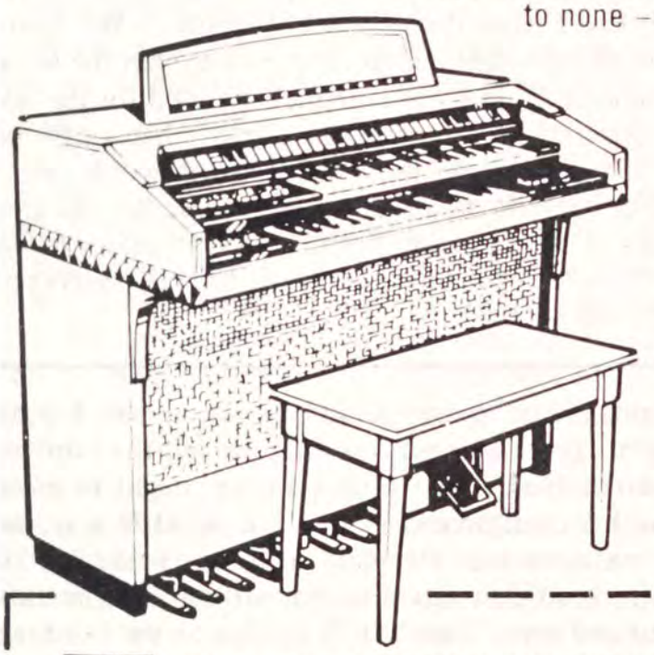


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"It's all Greek to me!"



by J. Alexander Wright

Why "ecumencial" and why "charismatic"? Does one Christian in ten understand what these strange-looking words mean? Does your pastor? Ask him! How has the Church in these islands managed without them for all the centuries of her existence? Are there no English equivalents? What does "ecumenic" mean anyhow? Simply, "the world", or, when used as an adjective, as here, "world-wide". It is so used many times in the New Testament. Then why not say so?

"Charismatic" was never heard until the older Christian denominations, as such, in recent years began to share the latter rain outpouring of the Holy Spirit, which earlier Pentecostals had been experiencing and enjoying for fifty to sixty years. This word simply means "grace", i.e. unmerited favour, loving kindness, free gift, for all God's gifts are but expressions of that "many-coloured grace" (1 Peter 4:10). It is used many times in the New Testament in this way. These Neo-Pentecostals (which just means new Pentecostals) use the word in a very restricted sense by comparison with the New Testament, viz. with reference to the nine gifts of the Holy Spirit (1 Corinthians 12:7-11). A charismatic Christian is thought of as one who has some experience of these things. But the New Testament usage is much wider. All who are born of the Holy Spirit are charismatic Christians since they have received that abounding gift of grace,(*charisma,* (Romans 5:15), the grace *(charisma,* of God which is eternal life (Romans 6:23). Charismatic Christian is really a pleonasm.

Alas, for the world has now taken up the popularised charisma and devalued it, using the word to describe its gifted politicians, artists, actors, who have, as they say, what it takes in their respective spheres, yet they may be utter strangers to any experience of the grace of gifts of God in their lives.

We suspect that this strange term, charismatic, is used by our friends the New Pentecostals to distinguish themselves from the older Pentecostals. We cannot think of any other reason. If it be said that the words "ecumenical" and "charismatic" are used for the sake of universal or international clarity, then ought we not likewise to use those other Greek words, which scholars revere, which are used to describe the great truths of the Christian faith, like Incarnation, Atonement, etc? Do our time-honoured English equivalents really not suffice?

Pause for Thought



by Trevor Partington,
Covenant Hall, Stafford

A young lady, suffering from depression came to see me. I had never met her before but I discovered that she had come to know the Lord in a church mission twelve months before, but some time after this, due to her depression, church worship had lost its thrill. I asked her about her prayer life and was glad to hear her say, "Oh I still pray regularly", but then, talking about prayer, she said, "I never pray for myself". Somehow she had gained the impression that all prayers for ourselves are necessarily selfish, yet the one thing that was really troubling her had never been brought to the Lord, at least not in earnest.

Is it right to pray for ourself? The Psalmist did, "Give ear to my prayer, O God;. . .attend unto me, and hear me" (55:1-2). He prayed like this regularly; "evening, and morning, and at noon, will I pray" (v.17). True, he was downcast. He felt the Lord had departed from him. In despair, he sought to escape from his circumstances (v.6), but he DID pray, and the outcome was that God in mercy heard his cry, so much so that David in that self-same Psalm turns to us and says; "Cast YOUR burden on the Lord, and He will sustain YOU" (v.22). In the model prayer, the Lord Jesus Himself clearly teaches us to pray for ourself (Matthew 6:11-13).

When we forget to dwell on the glory of God, and never concern ourself with the need of others, it is then that our praying becomes selfish. The Lord wants us "with confidence to draw near to the throne of grace, that we may receive mercy and find grace to help in time of need" (Hebrews 4:16). We must open up our hearts before Him and tell Him exactly how we feel. We should not resign ourselves to our circumstances, in an attitude of defeat; nor should we expect immediate deliverance from them. But we can receive grace to triumph over them. "The Lord has heard the sound of my weeping. The Lord has heard my supplication; the Lord accepts my prayer" (Psalm 6:8-9).



Emotional Maturity

THERE are some things which used not to be preached about or even discussed in public. Paul declared (Ephesians 5:12) "For it is a shame to speak of those things which are done in secret". Even now many Christians think that these topics are tabu, but with the prevailing immoral standards and open derision of Biblical morality, it is perhaps time to raise our voices and wield our pens in protest, especially when one reads such as the following, from an article by Monica Furlong, published in *The Church Times* 22nd November. "Our Christian ideals are the very voice of love itself. Abstinence from sex before marriage (and no masturbation either) total fidelity within marriage whatever the relationship may turn out to be like, heterosex not homosex, renunciation of all unloving fantasies, are the best way of living with our rather stormy sexual natures". With this I agree, then she goes on to say "I would want to reply yes and no. Yes because I think it may be that, when a man or woman reaches emotional maturity, absolute fidelity to a person of the opposite sex may represent for them the ultimate satisfaction and fulfilment. No, because it takes some of us many years to reach emotional maturity and many of us never make it, and in the meantime it is not always the best or the honest or even the possible course to pant after an ideal that is beyond us and spurn the more mundane ways of love and growth that are within our power". She goes on to say that our Christian ideals are on a par with what the pharisees did "Binding upon men burdens too great to be borne".

God help us if we as Christians can't live by the law of God and attain the aforementioned standards. Some of the people who advocate homosexuality and free love will have a lot to answer for when they meet up with a Holy God. I once had an argument with a man who asked "Who do you think you are to say what is sin, re homosexuality. The finest brains in this country have studied the matter and they say it is not sin between consenting adults, then he added, "You can't find anywhere in the Bible where it speaks against this". My reply was that I would rather keep to God's judgment rather than man's, and there are plenty of references in the Bible to this sin even if the modern word is not used. God hated this sin so much that He destroyed the city of Sodom and all that were therein. save righteous Lot and his family. Even Lot's wife was turned into a pillar of salt because she looked back upon the city.

Ephesians 5:3-5 states categorically that no whoremonger, fornicator or unclean person has any inheritance in the kingdom of Christ and God. Verse 6 promises the wrath of God upon the children of disobedience.

1 Timothy 1:9,10 tells us that the law was made for whoremongers, for them that defile themselves with mankind etc.

"Whoremongers and adulterers God will judge" (Hebrews 13:4)

"Whoremongers shall have their part in the lake which burneth with fire" (Revelation 21:8).

"They which commit such things are worthy of death" (Romans 1:27,32).

"Pure religion and undefiled before God and the Father is this . . . to keep himself unspotted from the world" (James 1:27).

When does a person reach emotional maturity? When he accepts Christ as Saviour and allows the Holy Spirit to have control over the emotions. The Holy Spirit enters a man as the Clean Spirit (Welsh—Ysbryd Glan) and there is no place for these obscene passions in the vessel which He indwells.

God has promised that in the last days He will pour out His Spirit upon all flesh and this we are seeing as the Pentecostal experience is sweeping over all denominations. Praise God! But at the same time Godless man is waxing worse and worse and obscene practices are being accepted as the daily norm. As it was in the days of Lot so shall it be in the days before Christ returns.

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Never lose sight of Jesus

by David B. Tinnion, Pastor of our St. Helens Church

DID you know that frogs see only what really interests them? These amphibious creatures are never distracted by unimportant things, but are aware only of essentials.

Mary and Joseph had lost sight of Jesus because they had been distracted by other things, other people and other interests. They had lost sight of the One who really mattered. Read all about it in Luke 2.

Losing sight of Jesus can *easily happen.* We can't shield Mary and Joseph from neglect. They were occupied with 101 jobs, from loading the donkey to saying goodbye to relatives. They had been to a wonderful camp, a wonderful convention, a wonderful conference, but they were about to leave the blessing behind. They were so occupied with packing and getting on the journey that they didn't realise that Jesus wasn't in their company (v.43). It says: "They supposing Him to have been in the company" (v.44). Is Jesus with you? Don't suppose it. You may have lost Him because you have been occupied with other things.

Losing sight of Jesus can *seriously hinder.* Mary and Joseph had to go back to Jerusalem to look for their Son (v.45). It hindered their journey. They had travelled one day without him. Don't go a day without Jesus; it will mean retarded progress. There is no sadness more paralysing than losing sight of Jesus. With broken hearts, blinding tears and heavy feet, Mary and Joseph made their journey back to square one and sought Jesus for three days (vv. 45,48).

Losing sight of Jesus can *painfully humiliate.* After looking for Jesus, they found Him in the Temple, in God's House, studying God's Word and doing God's will. His parents soon realised that it wasn't Jesus who was lost—they were. He was exactly where they should have expected to find Him. If you are not as close to God as you once were, you've moved; He hasn't. Maybe you have lost sight of Him. Many on the "glory train to heaven" spend their time in the sleeper. Instead of being a river that flows continually, many are like taps that only drip occasionally. Our Saviour never missed church. These days the task of the Church is not only to get sinners into heaven, but saints out of bed. We can lose sight of Jesus by neglecting God's house.

Mary and Joseph found Jesus studying God's Word, asking and answering questions (vv. 46,47). The Bible contains the vitamins for the health of the soul. Prayer is the vital breath of the Christian. Without it we turn "blue". We can lose sight of Jesus by neglecting God's Word. Backsliding begins where knee bending stops. Pray when you feel like it, pray when you don't feel like it, pray until you do feel like it.

Jesus was in the Temple on God's business (v.49). He was doing His Father's will. So many people conduct their lives on the cafeteria plan—self-service only. Why not give God a chance? If you are doing God's will you will never lose sight of Jesus. A look at Jesus brings life; we must continue to gaze at Him to attain His likeness.

When you are tempted to go astray,
Never lose sight of Jesus!
Press onward, upward, the narrow way,
Never lose sight of Jesus.



Golden Jubilee Celebrations

OF THE ELIM PENTECOSTAL CHURCH IN BARKING AND DISTRICT

Thursday 23rd January at 8.00 pm at the Assembly Hall, Barking

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CONTINUATION MEETINGS AT THE BARKING ELIM CHURCH, RIPPLE ROAD

Friday 24th at 7.45—W. Llewllyn Bell; Saturday at 7.45—Pastor and Mrs. E. F. Cole; Sunday at 11 and 6.30—Pastor and Mrs. A. V. Gorton.

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The Family Altar

Scripture Union Portions — Notes by Desmond W. Cartwright

Monday, January 20th — **Genesis 18:1-15**

"Is any thing too hard for the Lord?" (v.14).

ABRAHAM, the man of faith, has that faith challenged. The challenger is none other than the Lord Himself. The promise of a son that had been made earlier, is now renewed again, and this time Sarah is listening (v.15 RSV). God, who had declared that He could do anything, is about to demonstrate that ability in a most remarkable way. This same theme is taken up by Jeremiah (32:17) in the opening of his great prayer.

What a promise, yes, but what a God.

Tuesday, January 21st — **Genesis 18:16-33**

"Shall I hide from Abraham the thing which I do?" (v.17).

THIS is the second time that Abraham is concerned for the fate of the people in the City of Sodom; this time however it is beyond the power of Abraham or his servants to save the city from destruction. Yet this man lives so close to God that he is prepared to bring forth a plea on their behalf if it is possible that their destruction may be prevented. So here we have another question. This reveals the graciousness of the Almighty, who still reveals his plans and purpose to men (Amos 3:7). In the end God's question is followed by a further question from Abraham, "Shall not the Judge of all the earth do right?" (v.25).

Wednesday, January 22nd — **Genesis 18:1-14**

"This one fellow came in to sojourn, and he will needs be a judge" (v.9).

THE settlement of Lot in the city did not appear at first to have interrupted his progress or his prosperity. Even though the valley of the Jordan at that time was a particularly favoured spot, one section was to become so corrupt that its very name was to become a byword through successive generations. Quite clearly Lot was in the wrong place, and the New Testament tells us that his soul was "vexed from day to day" (2 Peter 2:8). Whatever place we may find ourselves in, the Lord is able to deliver us, and to present us faultless before the presence of his glory (Jude 24).

Thursday, January 23rd — **Genesis 19:15-38**

"Escape for thy life . . . for I cannot do any thing till thou be come thither" (v.17 and 22).

THE settlement in the city may have been an easy matter, but to get away from the place proved far more difficult.

Though there was not found in the city even the ten righteous who could have saved the place, the Lord still could not destroy it while Lot remained there. How much did Lot owe to the prayers of Abraham?

Friday, January 24th — **Genesis 20:1-21**

"God healed Abimelech" (v.17).

EVEN Abraham himself is not without fault, yet at the time of this unfortunate lapse he is still able to pray for Abimelech and his family that they may be healed. Did this prayer also help Abraham? Let our prayer be today: Lord keep me from going astray this day, but if I go wrong, in your great goodness turn this to the good of someone else.

Saturday, January 25th — **Genesis 21:1-21**

"At the set time which God had spoken to him" (v.2).

ABRAHAM and his wife Sarah are given a son of their own at last. Thus the promise that God had given many years before was at last fulfilled. We are reminded of the words that Paul wrote concerning the coming of Christ: "When the fulness of time was come, God sent forth His Son, made of a woman, made under the law" (Galations 4:4). Let us remember also that He has promised that Jesus will come again; though men may mock, Christ will most surely come. We may not know the day nor the hour, all we need to know is the promise, "I will come again" (John 14:3).

Sunday, January 26th — **Genesis 21:22-34**

"God is with thee in all that thou doest" (v.22).

THE battle of life continues, and once again the dispute is about grazing rights. The disagreement is settled in a proper manner to the satisfaction of both parties. The man of God is able to call upon the name of the Lord once more (v.33). If there is any cause of disagreement between my brother and me then we must settle the matter as soon as possible, lest our approach to God should be hindered. There is a clear and Scriptural injunction to us to "Live peaceably with all men" (Romans 12:18). There are clear instructions given to us about the way we are to settle and things that may come between us (Matthew 18:15).

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Alert to the Signs of the Times



by David J. Ayling, Pastor of Ulster Temple, Belfast

"Fight the good fight of faith . . . until the appearing of our Lord Jesus Christ" (1 Timothy 6:12,14).

ONE word smoulders through the pages of Scripture like the slow-burning fuse of a prophetic time bomb: "Until . . .", the one word that frightens the sinner in his sin. It is only until death and then comes the judgment.

It is the one word that the sceptics cannot silence in their souls. They may produce their theories, strive for their personal or political utopias, but these will be forgotten a few years after their last breath. It is only until . . .

It is the one word that, for the saint, sweetens every Sunday morning round the Lord's Table. We only do this until He comes.

This word rings like a liberty bell in the hearts of God's people in these last days. Those of His earthly people whose eyes have been opened to see Him as their Messiah remember that the promise given to Judah by Jacob was: "The sceptre shall not depart from Judah . . . UNTIL Shiloh come" (Genesis 49:10). We who have been brought into His new love, the Church, remember His words that we should occupy TILL He comes (Luke 19:13).

A daily meditation on this one word would challenge any lethargic saint who slumbers when he should be serving. There is nothing better to keep the glow of discipleship in the soul than to realise that our world order is passing and that we are passing with it. We live in the age when it is difficult to determine which will end first, our life span or our world as at present run. One thing is sure: they are both coming to a speedy end. Any service which we are to do for Christ should be started now. It should have been started yesterday, for the span of my service is only until . . .

Tremble, sinner, before the power of this little word. It is God's constant reminder to you that all the pleasures of this life are slowly passing away like sand in an hour glass. Much has already passed and the last few grains seem to rush towards the completion of their task. Does it seem to you that you have escaped the conviction that the thought of eternity brings, that you haven't been found out and that no-one knows about your sin? I remind you that it is one of the rules of the Lord of the Ages that both wheat and tares should grow together "UNTIL the harvest". Your life and destiny are known to Him.

There are three effects that a daily dose of this medicine of the soul will have upon your life.

It will give a sense of purpose to your present trials. However grievous they may seem at the moment they, too, are only until . . . They are not senseless or without meaning. They will pass and then we will discover the worth of Paul's words: "The sufferings of this present time are not worthy to be compared with the glory" (Romans 8:18).

It proclaims the closing of our present age. With the growing sense of despair and fear that gnaws at the hearts of men in the seventies, it is the politicians and economists who are the new prophets of doom. If ever there is an age when the Church should be preaching about and looking for the return of Christ this is that age.

It stirs our hearts to be alert to the signs of the times. Prophecy is not the study of escapists or of those who do not want to face present reality. It is the voice of God in an age that doesn't want to listen. We must ensure that we do not come under Christ's condemnation of the Pharisees, who could read the sky, but who could not discern the signs of the times.

Let this word be emblazoned on your shield of faith. Let it be the watchword in the midnight hour before the Bridegroom comes. Let it be your battle cry in the conflict's testing. Until . . .

It is a searching thought that when this article goes to print, because of the power of the printed word, it will probably live on after you and I are gone. For you and I are only here until . . . what?

The Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

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The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

THE OPEN AIR meeting on Easter Monday this year has a new venue; instead of being in the usual location in Trafalgar Square, this year we will be holding the meeting at Orators' Corner, Marble Arch. This site is very close to the ancient place of execution known as Tyburn Tree, where permanent gallows stood from 1571 to 1759. The first recorded execution took place there in 1196—the last in 1783. At a time when the subject of capital punishment is being debated, we look back in horror to an age when a man could be hanged for the theft of five shillings, and a pickpocket could be strung up for stealing as little as a shilling. In 1776 in London alone 223 persons were hanged, and public executions took place every six weeks. John Wesley preached to forty-seven criminals at Newgate Prison in 1785, all of whom were under sentence of death.

The place of our meeting has been known for many years past as the place for the free expression of both political and religious opinion. From Adventism to Zen Buddhism in religion, to every shade between right of Right and left of Left in politics are to be heard. As the men of Athens in Paul's day, who "spent their time in nothing except telling or hearing something new" (Acts 17:21) so men in our day visit this place. It will be the privilege of three of our ministers to proclaim the Word of Life in that place on Easter Monday morning.

There we will proclaim Him whom men "slew, and hanged on a tree", but whom "God raised from the dead, to be a Prince and a Saviour".

At the place where cruel death was inflicted, life will be offered. Thus, the place that is now the centre of debate and discussion will become a place for declaration and the demand for decision.

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FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – *1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.*

"Is that the Ron Jones of the Pentecostal Church?"



IT WAS ten o'clock at night when the phone rang . . . "I have tried everywhere until I got your number. I have never seen or heard anything like your television service this morning. PLEASE CAN YOU TELL ME HOW I CAN BECOME A CHRISTIAN? My name is Ann and I'm just 18 years of age." So it had been worth all the hard work after all. We chatted about Jesus and His power to save and satisfy, and then we prayed . . . . Yes, we did pray over the phone and Ann from Manchester became a child of God.

Since then things have really moved. The phone has hardly stopped ringing. People from all denominations, and people from no denomination at all, just wanted to let us know how they had been helped and blessed. How about this for a story. A long distance lorry driver, only converted a few months and completely changed. Since he became a Christian things had not gone too well at home, for his wife could not appreciate just what had happened to him; to show it, she rather made fun of him and his so-called experience. Let him tell his own story. . . . "I sat and watched, it was tremendous. Then a young lady recited from the Bible about the Lamb that was slain, and something happened to me. I began to weep, what if my wife came into the room and saw me sitting before the T.V. listening to a service and weeping, that would be the last straw. I just could not let her see me, and so I went out into the kitchen . . . just in case. THE WIFE WAS THERE . . . WEEPING! For the first time we went to Church together that evening".

The postal authorities must have wondered what has been happening. Letters have arrived addressed in so many different ways, that it would be difficult to believe that they were all meant for the same destination. How about these for a couple of samples:

The Head One, Pentecostal Church, Bristol,

and another,

The Vicar, Temple Hall, Bristol.

And still they arrived, post by post, day after day, and we are still receiving letters of thanks and requests. Every letter is being answered, and the appropriate literature is being enclosed. Please pray that God will abundantly bless all these people. It was quite amazing to hear from some who had never heard of a Pentecostal Church before. One man, living in Bolton, was so impressed but didn't know how to get hold of anyone Pentecostal, for it was a brand new world to him. He phoned and phoned contact after contact until they put him on to "someone Pentecostal in Blackburn," from whom he obtained our phone number. He was on the phone to us the very next day after the Telecast, and is now enjoying fellowship with the Pastor and some of the friends of his local Elim Church.

The letters received have shown much appreciation and much need. Here are a few snippets from the mail. Please make the needy cases a matter of prayer.

"I am an Anglican, 35 years of age, training to become a lay reader and someone who can claim the knowledge and experience of the love of God. I've never witnessed a service that has filled me with such a moving experience as yours did. I really thank God from the bottom of my heart for the privilege of knowing Him and joining with you in your service". **K.B. Dorset**

"I live alone and am not enjoying very good health at the moment. This morning I was privileged to see your wonderful service and it was a great inspiration to me. You certainly gave me a spiritual uplift, the memory of which I shall cherish for a long time". **N.B. London**

"I am a Christian, and attend the Church of England. Yet I must tell you how much I enjoyed the Pentecostal service from your church on television. I would value your prayers that the Holy Spirit will fill my life to overflowing". **B.N. Reading**

"I would like to say how I enjoyed the service today from your Church. I must admit it was the first time I'd heard and seen this type of service. I would like to say how sincere it was, so simple, true, and down to earth, if I may express it that way. We are Church of England but God really blessed us as we listened and watched that service". **F.H. Littlehampton**

"I must confess I have wasted many precious years and I was so cast down, but your service reached my heart from God, and now I must go back to Him. Please will you pray for me, I need your sincere prayers". **L.R. London**

"I am a Roman Catholic, but was so impressed with your service that I recorded it, and have played it many times since, inviting my friends to sit and listen with me. I just want to tell you how much blessing it has brought to us".

L.B. Birmingham

It is almost impossible to believe the work and the staff involved in such a Telecast. There was a television crew of over thirty at the Temple from Friday morning until Sunday lunchtime. It had to be seen to be believed, and perhaps one of the best commentaries on the service came from them. "That was far and away the best service we've ever done." John Mead the producer said, "for once the whole of our crew found pleasure and delight in a morning service just for their own sake". The chief technician said, "When the last hymn was announced I could hardly believe that an hour had gone, it seemed to have passed so quickly". We have heard more and more since, which tells us how impressed members of the crew were.

It's almost unbelievable what goes on behind the scenes at such a service. The lighting arrangements were fantastic, there were four T.V. cameras in use, and a floor manager moved around during the whole of the service. I had prepared a message lasting about 11 minutes, but when I stood up to preach, he stood up at the back of the Church with a blackboard and on it was written "SERMON, 8 MINUTES". To say the least, it was a bit of a shock to the system! After about 30 seconds of the sermon a new directive appeared "SERMON, 9 MINUTES". . . and so the "count down" went on 5 MINUTES . . . 4 MINUTES . . . 3 MINUTES . . . 2 MINUTES . . . 1 MINUTE . . . and then FINISH! Wonder of wonders, when the finish card went up I'd arrived at my final sentence, and must have noticeably breathed a sigh of relief. Perhaps this count down idea would not be bad for some of our other meetings.

Finally, let me say that the appreciation expressed by so many of our own Elim friends is most encouraging, and makes one realise that the talk about the "Elim Family" is not just talk, it is a reality. Perhaps for me, one of the most encouraging notes of all was summed up in a little line from one of our ministers, "you made us feel proud to be Elim."

I would like to thank you all for your prayers and encouragement.

Ron Jones

Note: The whole service was recorded on video tape by Mr. C.W. Smith of our Swindon Church and churches wishing to see this are invited to contact him at his address:

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Elim's Role in the last Days



by A. A. Biddle, Pastor of our Portsmouth Church

THE coming of the Lord is a very thrilling subject. What is more the signs of these times point to that meeting in the air being imminent. We are living in the last days. In these momentous sign-attested times it is an exciting thing to be a Christian. Is there not a quickening of our heart-beats as we contemplate that soon we shall see the Lord and become like Him?

That is one side of the coin, but there is another side to which we must give very serious thought. Time, soul-saving time, outreach time, evangelistic time, is fast running out. The anguished, frustrated, pain-soaked cry of those around us must not fall on deaf ears, nor fail to arouse us out of our comfortable churches. We must be actively occupied, not just in holding the fort, but in rallying forth to do combat with the world, the flesh, and the Devil. Ours is the task to bring comfort to our sick society, love to our malicious, bitter world, deliverance to the habitually enslaved, and salvation to the lost and dying. In these last days we must continue to fulfill the Great Commission ,"GO YE", which was given by our Lord in the first days of this era.

Thank God, the resources available to those early messengers are available to us. The Lord of Hosts is with us and through Him we can receive the fulness of power in order to perform His service. That Day of Pentecostal outpouring, Peter declared, was the opening chapter of Joel's prophecy, the final chapter being: "I will pour out my Spirit upon ALL flesh". The effect of that first outpouring was startlingly supernatural, and this is to be expected in these days of the final outpouring.

Pentecost in A.D. 33 was God's answer to the ills of that day, which are still with us in A.D. 1975. Pentecost was God's answer to the power seeking and military violence of the Roman Empire. Right in the very capital of that Empire, even Rome itself, and in Caesar's household of all places, there were believers (Philippians 4:2).

Pentecost was God's answer to the philosophical, humanistic theories of that centre of Greek learning which operated in Athens (Acts 11:22-34).

Pentecost was God's answer to the filthy permissive society of Asia Minor which was riddled with cult religions (Acts 19:17-20).

Militarism, humanism, permissive morality, and the demon power of the cults were battered and bent by the power of the gospel preached in Pentecostal power. That gospel is ours and that power is still available. We must, therefore, in these last days maintain our Pentecostal testimony. We must not be restricted to any prison-house of formality, nor must we refuse any emphasis in which the Holy Spirit is pleased to operate in these days. We must be sensitive to the Holy Spirit's leading and thus abreast of any move that He might make. Let us refuse to be sidetracked from or apprehensive about the unusual and revelatory manifestations of these marvellous days when the Holy Spirit is falling throughout the world. We must expect in this age of television and men on the moon that the Holy Spirit will not be any less spectacular, bur rather more so. The miraculous is our heritage, and we should seek to see more of it in our normal church life.

Pentecostal power means Pentecostal evangelism. That involves every form of outreach. Every part of the work must be evangelistic with soul-winning as its major aim. We must never hold up an outreach in any form in order to consolidate what we have. Consolidation must be part of our advance. Churches which lose their momentum in outreach soon slow up, become sluggish and start to decline. Our programme and policy must be full of enterprise. Our vision must be of continual build up both in the number of churches and in the number of people in these churches. All age groups must be increased. We must work for bigger Bible studies, bigger Sunday schools, bigger Crusader groups, bigger prayer meetings, bigger gospel services, bigger Communion services. There are bigger resources inherent in Pentecost which are sparsely used. Let us reach out for them and seek to advance in a greater way than ever before.

The theme song of the Church should be, "Arise and conquer!".

Thoughts on the book of Revelation



The Eternal State
Chapter 21,22

by Charles J. E. Kingston

IF we were to take a compass and draw a complete circle, the starting point would be overtaken finally by the return line. God started His plans for a Paradise in which His creatures could live together in happiness, enjoying fellowship with Him. But sin marred Paradise and the lines of human progress in misery and sin seemed to move farther and farther away. Then Jesus came and bent those lines back towards God's goal until finally Paradise, as God intended it to be, is restored. This is the theme of the last chapters of Revelation.

Now comes the end. Then Jesus "shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death" (1 Corinthians 15:24-26). Death and Hell are cast into the lake of fire, which is the second death (Revelation 20:15).

The New Heaven and New Earth chapter 21:1

"The first heaven and the first earth were passed away". The word used here means to pass from one place or condition to another. Its main idea is transition rather than extinction. The same word is applied to a sinner saved by grace; he becomes a new creature; old things pass away. Yet he is the same man but renewed by the power of God.

The planet earth is not to be annihilated but changed and cleansed by fire (2 Peter 3:7,10). Peter speaks of all things being "dissolved" (2 Peter 3:12); the word means to loose that which is bound. The same word is used of the colt which Jesus told His disciples to loose and bring to Him.

"A new world will emerge from the flames of the old; in place of the fragile world of dust a new creation formed of heavenly luminous matter" is how Erich Sauer describes it. It will be the same earth transformed, otherwise it could not be described as a "new *earth*". The framework will not be destroyed but the surface and its atmosphere will be purified so that all that sin has brought into existence will be destroyed.

This present earth came from the hands of God, who said it was good. He will not allow His handiwork to be permanently marred by Satan, or allow the enemy to frustrate His ultimate purposes. The God who can take carbon and make it a diamond can change the earth, as a man changes his clothing, and make it more beautiful (Psalm 102:25-27). Many Scriptures promise this earth (though renovated) will last for ever (Psalm 104:5; 148:6; Ecclesiastes 1:4).

The New Heaven

The heaven, in this connection, refers to the aerial heaven (Hebrew, expanse) dividing the waters above the earth from those on the earth (Genesis 1:6-8). "That God should create new heavens simply means that He will re-adapt His air, His sky, His clouds and sunshine to the new state of things; in the graphic words of the Psalmist, 'The sun shall not smite thee by day, nor the moon by night' (Psalm 121:6), so that there shall be no more bitter cold, tempest, hurricane. Above all, no more pestilential vapours breathing disease and death" (M.F. Sadler).

There will be no more sea

Because of the fire, the sea will disappear. As constituted now, the sea is necessary for the evaporation of water and its descent from the clouds in rain upon the earth. Under paradisical conditions the earth was watered by a mist (Genesis 2:6); in the new earth "a pure river of water of life, clear as crystal" provides moisture for the tree of life (chapter 22:1,2). These "trees of life", differ from our present earthly trees, as the "river of life" will differ from our present rivers and as "gold like clear glass" will differ from any gold mined on earth.

The New Jerusalem v.2, 10-27

An angel transported John to a high mountain, a

place on earth, not in a distant Heaven. From there he sees the Holy City coming down from God, out of Heaven. It hovers over the earth. If man can put a space station into orbit round the earth, surely God can do better and let down a city! "This is but one of the extraordinary marks of difference between the idea of the future state as set forth in these two chapters and the popular ideas closely linked with a cleansed and renewed earth; the Bible does not teach a spaceless, non-material Heaven. This, however, is not to infer that the glorified saints will be tied to the renewed earth. Like the resurrection body of Christ, they will have flesh and bones, will be able to eat and drink and ascend to Heaven at will, as Jesus did (Luke 24:39-43; Acts 1:9; 10:41).

The New Jerusalem is built of pure gold, like clear glass (v.18), and is a cube, 1500 Roman, or 1378 English miles every way, surrounded by a wall about 250 feet high, having 12 gates, guarded by 12 angels, each gate made of one pearl (v.21). It is estimated that there would be room there for all born since Adam.

Symbolic language? Poetry? Well, maybe, but containing divine realities underneath the symbols. C.S. Lewis, explaining this, suggests that to draw a house on a piece of paper (that is, on a two-dimensional plane) the third dimension would have to be shown by perspective. Anyone who had never seen a real house would have some difficulty in understanding, from the drawing, what a real house looked like. In exactly the same way God has to describe eternal realities by things we know here in our three-dimensional world. Gold, gates, walls, precious stones, pearls, crowns, harps, etc., are God's drawing, so to speak, of far more glorious realities in the fourth dimension (or whatever dimension is God's). We, on earth now, can not fully imagine what "eye hath not seen, nor ear heard, neither has entered into the heart of man, the things which God has prepared for them that love Him" (1 Corinthians 2:9). Paul wrote of hearing "unspeakable words, which it is not lawful for a man to utter" (2 Corinthians 12:4) but over there "we shall know even as also we are known".

God will dwell in the City v.3.

He will dwell with them. Both God, the Father and the Lamb, our Jesus-Saviour, are to be the Temple of the New Jerusalem (v.22). We shall see His face. Though none, in this body, can see God and live, in the Heavenly state we shall be permitted to gaze on His glory. The Shekinah, the radiance, glory or presence of God, will illuminate the City, transparent as glass, through and through; every street, every dwelling, every room, will glow with an eternal brilliancy. In this Light the saved will live.

As D.M. Panton puts it: "The saved are saved with an astounding salvation. 'There shall be no curse any more'—eternal sinlessness; 'and the throne shall be therein'—eternal communion; 'and His servants shall serve Him'—eternal service; 'and they shall see His face' —eternal joy; 'and His name shall be on their forehead' —eternal security; 'and there shall be night no more'— eternal energy; 'and the Lord shall give them light'— eternal knowledge; 'and they shall reign for ever and ever'—eternal glory".

The nations will walk in the light of the City v.24.

Who are these nations, if the redeemed will inhabit the New Jerusalem? Not counted amongst the glorified saints, they seem to be the second-class citizens of eternal ages. The nations' kings are to be allowed to enter the City on occasions. Another factor is that they will need healing of some sort from the leaves of the tree of life (chapter 22:2)

How did these nations survive the renovation by fire of the old earth? Such heat as would be necessary to dry the seas could scarcely leave them unscathed. The only answer seems to be that God will provide some way of escape for them while the earth is on fire. Alford remarks: "Among the mysteries of this new heaven and new earth this is set forth to us: that, besides the glorified church, there shall still be dwelling on the renewed earth nations, organised under kings and saved . . .", and suggests with all diffidence there will be those saved by Christ without ever being part of the Church.

Perhaps, and one can only suggest this tentatively, these nations are the saved during the Millennial reign of Christ. Though not permitted to live in the celestial City, the home of the Bride of Christ, they will be allowed to enter the gates because they do God's commandments (chapter 22:14). As none may enter unless his name is in the book of life (21:27) this would prove them to be eternally saved.

The epilogue chapter 22:6-21

The grand circle of God's purposes for this earth is completed. An angel assures of the absolute truth of what has been revealed (v.6). We are thrice warned by Christ of His coming quickly (v.7,12,20), and a blessing is pronounced upon all who read the prophecy of the book and keep its sayings. These benedictions would contradict the notion that the book is difficult to understand and rebuke those who despise and avoid it.

Finally, time for repentance is limited. Christ's coming is so near that unless the sinner repents quickly it will be too late; eternal destiny will be fixed (v.11). Seeing "then that all these things shall be dissolved, what manner of persons ought you to be in all holy conversation and godliness...?" (2 Peter 3:11).

This article brings the series to a close, and we thank our brother for his contribution.

ENGLISH GRADUATE (Male) INYANGA NORTH, EMMANUEL SECONDARY SCHOOL.

This position offers opportunities to share in the training of the future Rhodesians and African students, with assistant Headmaster duties. Only dedicated Christian graduates who are not afraid to work for the Lord and who are not biased by non-christian propaganda need apply. Rewards include the winning of Africa's youth for Christ and the satisfaction of preparing them for a great role in the future of a great country.

DOCTORS FOR THE INYANGA NORTH EMMANUEL HOSPITAL.

A bush hospital of over ninety beds is without a resident doctor. No Burnham salary rates, but a constant challenge to some Christian doctor who is not afraid of hard work and who will share in the missionary outreach in the area. A good opportunity to 'seek first the kingdom'. The position requires someone who loves Africans more than material gain and loves to see patients accepting Jesus Christ as Saviour.

FORERUNNERS.

"He shall be called John" wrote Zacharias, father of the greatest Forerunner of all time, who came to be called John the Baptist. His was the task to prepare the way for the Lord. In fulfilment of Isaiah's prophecy, he made a clear road for the King. This is the basis of a scheme in Elim called FORERUNNERS. With the constant shift in population, opportunities for opening new Elim Pentecostal Churches are presenting themselves. We need men who will rise to the challenge of doing a job of work in the secular world and of becoming Forerunners in the establishment of new Elim churches.

If you are interested or if you feel a call to this noble task, write for a free leaflet to: Forerunners, The Field Superintendent, Elim Pentecostal Church Headquarters, P.O. Box 38, Cheltenham.

PRINTING DEPARTMENT MANAGER

There is an opportunity in Elim's Printing Department for a versatile Print manager with ideas for development of this arm of Elim's endeavour. It is essential that the applicant for this post be willing to take overall charge and direction of the press including responsibility for promotion of the services offered and the organisation of all related activities of an expanding company. Adequate capital and backing and staff are available to make this venture a successful career opportunity in God's work. Accommodation in a modern two-bedroomed flat available if required.

SECRETARIES.

Secretaries are required in our Headquarters. There are vacancies for full-time staff who are willing to dedicate themselves to the work of administration. Rewards include the joy of organising conferences and meetings in which souls are won for Jesus. Shorthand writing not necessary but common sense and a good typing speed are essential.

Further information on any of the above vacancies can be obtained from: J.C. Smyth, Administrative Secretary, Elim Pentecostal Church Headquarters, P.O. Box 38, Cheltenham.

PRAY ABOUT THESE OPPORTUNITIES. THEY MAY BE YOUR CHANCE TO USE YOUR TALENT FOR GOD.

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Elim Strategy



by J. C. Smyth, Administrative Secretary

THE Elim Pentecostal Church in its quest to open new churches follows the strategy laid down in the New Testament. Evangelistic policy in the Acts of the Apostles was such that the Church multiplied. This was evidenced, not only in the remarkable growth in the number of believers in the local church, but also in the number of churches established in localities outside Jerusalem. As soon as the testimony was established in one area, the evangelists moved on and repeated the process elsewhere. The Church must never become cocooned in the web of self-preservation. Jerusalem leads to Samaria and on to the uttermost parts of the world.

The Church fulfills the divine programme by infiltrating every area. Christ on earth influenced the immediate locality of his home and travels. The Church has been promised a greater work to do. The body of Christ now has an impact in every locality to which the gospel has been taken and in which a church has been established. It is our duty to ensure that the promise of Christ is fulfilled through us.

The Church best obeys the divine commission to reach the world by planting a church in each centre of population. The gospel must be taken to every creature. We have a duty to our generation and the yet unborn to ensure that there will be a witness to the saving grace of Jesus conveyed to all. The only effective way of doing this is to found churches. There is no room in our strategy for "here today and gone tomorrow" tactics. House meetings, non-church-based crusades do only half a job. By their very nature they are transient. A perpetual witness on a sound foundation offers a continuing provision that can guarantee the message reaching the people today and their children tomorrow.

Each new church established contributes to every department of the Elim work. First, when an evangelistic crusade is conducted, every Elim member participates in the soul-winner's joy. New churches inevitably mean new converts. In this expansion of the movement all are involved. All should feel that the evangelist is their personal representative.. He takes the message in their place and because of their support. The converts are won by the efforts of each member as an individual, without whose sponsorship the crusade could not be possible. The joy of the angels in heaven and those directly involved in the campaign following sinners repenting is shared by all.

Secondly, the extension of the home base produces a more effective and increasing missionary programme. If it is believed that the movement is fulfilling to the limit of its capacity (and the writer believes it is) its responsibility as stated in the Great Commission, to spread the good news of His saving power beyond our home shores, to "Samaria and the uttermost parts of the earth", it is possible to increase the scope of the missionary endeavour of the Elim Missionary Society only by increasing the size of the home front. At the moment one missionary is maintained abroad for every six churches at home. To increase the Society's representation abroad by one new missionary, six new churches must be formed at home.

Finally, new churches guarantee that the Elim Pentecostal Church will have the ability to achieve the full objective of the movement's policy within our own nation. No-one can deny that difficulties caused by inflation and other trends can be resolved when the burden is spread across a larger number. Each new church makes it more possible for the great God-given task to be completed. Others must be given the opportunity and privilege of sharing in this responsibility at home, double our cause abroad and create a new spiritual momentum which would be explosive in its cumulative effect.

The challenge is to you. Make it your business to look for opportunities to extend the Elim testimony. When you move home, start a new church in your new neighbourhood and contact the Evangelistic Department at Headquarters for help. When you see an empty church building contact the Property Department at Headquarters about it. Tell your pastor if you have any ideas or information which might result in a new church being opened. Don't lose one opportunity. No possibility is too small to risk losing. It may be the very situation that God will use in our movement to increase our effectiveness throughout the world.

The JESUS I Refuse to believe in

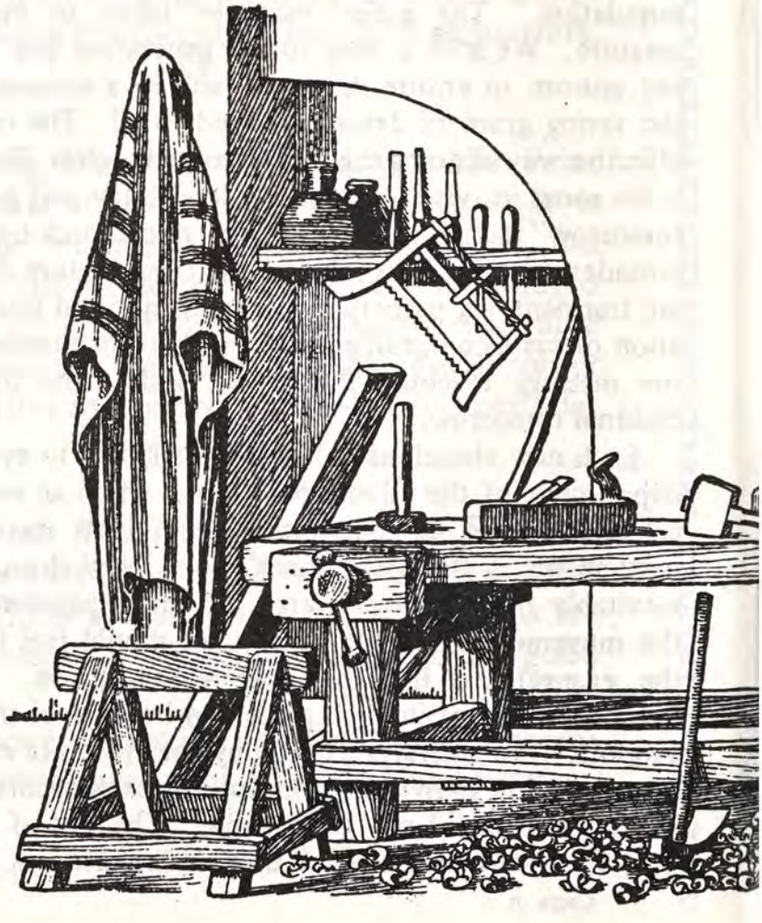


by P. E. Streeter

I'm sorry, God, but I know that I shall never believe in:
The Jesus who prefers that I didn't laugh and joke,
The Jesus who makes Himself feared,
The Jesus who always demands 100 percent in spiritual examinations,
The Jesus incapable of forgiving what other people condemn,
The Jesus who revels in catching men by surprise in a sin of weakness,
The Jesus who delights in pain,
The Jesus who perpetually condemns material things,
The Jesus who hasn't the time to pat a dog on the head, stroke the cat and keep a straight face in front of a chimpanzee,
The Jesus who frowns at our festivities, parties and outdoor activities, unless we close with a hymn, epilogue and benediction,
The Jesus insensitive to the beauty of a buttercup,
The Jesus for whom it is sinful to enjoy the sight of a pretty girl and a handsome 'feller',
The Jesus who is contented with the man who prays on his knees although he wont work,
The Jesus who is interested in lost souls but not hungry men,
The Jesus whose disciples turn their back on the sin of the world but break bread and drink wine with a grudge against somebody a few seats away,
The Jesus whose disciples exist only for the future bliss of heaven,
The Jesus who is preached by pastors who believe that hell is overcrowded and heaven half-empty,
The Jesus who says: "Watch out, you'll pay for this!"
The Jesus whose followers have a clear-cut answer to everything,
The Jesus who sanctions and agrees to everything preachers say about Him,
The Jesus who does not rush out to welcome the man who previously abandoned Him,
The Jesus who never wept in front of men,
The Jesus incapable of realising that chi
get themselves dirty, say
public and be forgetful,
The Jesus who embraces politics,
The Jesus who only smiles upon 'us, the
The Jesus who does not show Himself t
wants Him,
The Jesus powerless of captivating every

The Jesus who much prefers purity to lo
The Jesus who regards war as a good 'pc

The Jesus who would deny a man the fr
The Jesus who 'gives' cancer, paralysis o
a woman barren,
The Jesus too busy to prepare a differen
word for each human bei
The Jesus incapable of transforming intc
touches,
Thank you, God, for the OTHER Jesus w



The garbage bin

by P. E. Streeter

Bean tins,
egg shells,
tea bags,
potato peelings,
sodden paper and broken glass
Clattered into our crammed garbage bin that wheezed with surprise
As I stamped my foot on its fly-freckled assortment in a search for more space.
Thankfully, two days later, the bin was empty!
The fetid debris having been humped off to faraway rubbish dumps where
dogs pad,
cats wash silently in the sunshine and
sparrows argue among dust and paper.

Jesus!
I come to You tonight with all the muddled rubbish of my life feeling so
soiled,
crushed,
sick with myself.
Its been a gruelling day and the rubbish that I
tip,
pile,
press upon You
Has made me feel twenty years older than what I really am;
Has caused me to hate myself for loving myself more than You;
Has resulted in a longing to be more naive and unaffected instead of enlightened, cultured and professional as I sometimes consider myself to be;
Has made me wistful of slipping far away from the glare of public into obscure nonentity;
I cry out to you tonight Jesus because of
broken resolutions;
temptations I thought I had the power to play with;
loss of patience when I should have reminded myself that You were alive within me;
Help me Lord, please help me!
For reeking rubbish is scattered everywhere in the backyard of my heart
And I feel in such an awful muddle.

Here I am my son!
I've heard your cry,
Seen the tears
And have now called to collect your garbage and
Shoulder it away to forgotten dumps behind my Father's back where it will for ever remain unseen and unremembered by us both!
So on your feet my son, the bin is now
clean,
sparkling,
empty.
And as long as you love me and feel your need of me
I will call again when the bin is full.



Jesus the Healer



by O. G. Miles

THE following wonderful healing took place about forty years ago. I rely on my memory to tell the story as carefully as I can.

I had scarcely finished my Sunday evening Gospel service and had gone down into the congregation to greet some of our good folk, when one of my ushers tapped me on the shoulder and said, "Pastor, there's a parson in the vestry and he wants to see you".

The esteemed visitor was dubbed "a parson" because he was wearing a clerical collar, a form of dress I did not often adopt. On entering my vestry, the gentleman introduced himself as the assistant minister of Oxford Place Chapel. Oxford Place Chapel has been renowned for its powerful Christian witness, especially during the ministry of Samuel Chadwick, that mighty, well known, pastor and teacher. To this very day men and women make mention of the life and work of this great man of God.

My visitor on this occasion was the Rev. R.N. Smith. He told me I would never forget his initials if I thought of the Royal Navy. I have never forgotten.

Mr. Smith came to see us on this Sunday evening to tell us that his wife was ill and her illness was causing some concern. If I remember right, she had a duodenal ulcer. She had been in bed for some time and could take very little food. Mr. Smith requested that my colleague and I should go with him to his home, to anoint his wife and pray with her.

I remember saying to him, "But why don't you and your fellow ministers pray for her?" He then related to me what had happened in his home that same Sunday afternoon.

His wife, whilst relaxing in her bed, was reading a passage from the 'good old Book', which she had never noticed before. She became excited as she read and re-read words from the Epistle of James, chapter five. She called out to her husband who was sitting in the room, "I say, Reg, is this true?" "Is what true?" he inquired. Then she read aloud the famous portion from God's Holy Word: "Is any sick among you? Let him call for the elders of the church; let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up". After listening, Mr. Smith said to his wife, "It is in the Bible, so it must be true". Whereupon, Mrs. Smith, with her faith already growing, said, "Then I want to do what this Scripture says".

Mr. Smith came to see us because he felt that it was better to get in touch with the people who practise this ministry. We, of course, readily responded and went along to the Methodist Manse.

We found Mrs. Smith to be a sincere, godly woman, whose heart was wide open to receive all that God had for her. We all joined together in the ministry required by God's Word and were deeply aware of the presence and blessing of God.

After words of encouragement, we left our friends feeling sure that even as we had done our part so God would do His, and sure enough there was a wonderful performance of the thing which He had promised.

The next day, Monday, was wash day in our home and somehow, as often was the case, we were late with dinner. We were just sitting down to our meal, when the door bell rang. On opening the door, who should be there but the Rev. and Mrs. Smith. Their faces were aglow. It was obvious that our wonderful Lord had performed a miracle. Before anyone had a chance to speak, a delighted Mrs. Smith exclaimed, "Oh, Mr. Miles, I'm healed, I'm healed!" We invited our friends in so that we might hear more of what had happened. My wife and I forgot all about our dinner. I don't think we had any that day. We had meat to eat of which the world knows nothing.

I was anxious to know how real Mrs. Smith's healing was, so I asked her, "How do you know you are healed?" With a wonderful assurance which left us no room for doubt, she replied, "I've had a dinner just like my husband today and it's alright Mr. Miles, it's alright. God has healed me". She had not been able to take solid food for some time previously.

What a time of praise and thanksgiving we had together. We had proved once again that "Jesus Christ is the same yesterday and today and forever".

What a great God we have and we can still prove that "They who trust Him wholly,
Find Him wholly true".

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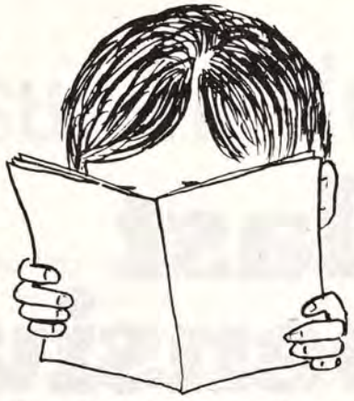
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The Guilty Look

1 John 1:19



Words and drawing by Sheila Price

TIMOTHY was keeping watch at the classroom door. "Hurry!" he called to his friends, "Miss is coming!" The children ran to their desks, took out their books and pretended to be ever so busy learning their tables. "What a good class I have". Miss Matthews remarked as she entered the room. Then she saw the ugly drawing of herself chalked on the blackboard. "Who did this?" she asked. None of the children answered. "Come along, children, who is responsible?" Again there was no answer. "Unless the culprit owns up you will all be punished".

As she spoke, Miss Matthews noticed that Tony was fidgetting about in his seat and trying to hide his face behind his exercise book. "Put your book down", Miss Matthews said in a stern voice. Tony lowered his book ever so slowly to reveal a bright red face. "That is a guilty expression if ever I saw one!" Miss Matthews exclaimed.

"I'm so . . . so sorry, Miss", Tony stammered.

In Joshua chapter seven we read of Achan, a guilty man whose face gave him away. God's judgment had fallen on Jericho and the once-beautiful city lay in ruins. The Israelites were ordered not to take anything from the ruined city. Achan, however, disobeyed the order. He stole a quantity of gold and silver. "No-one saw me", he told himself.

Achan carried the treasure to his tent and began to dig a hole in the ground in which to bury it. "No-one will ever find out", he said as he dug away the earth.

Achan's treasure did not last very long, however, neither did his happiness. The theft was discovered, and everyone was questioned. Achan tried desperately to hide his face but his flushed cheeks and his guilty expression could not be concealed.

"I did not mean to disobey", he stammered. "When I saw all that gold and silver I forgot all about the order. I wanted the treasure so badly. So I took it, and hid it in the ground. I never thought I'd be found out". For his disobedience Achan was stoned to death.

When you do wrong, always remember to say you are sorry and confess your sin to God. He is ready, willing and able to forgive you.

Do not wait to be found out.

Thoughts from the Book of Exodus

41. Keeping in with the Crowd

(Exodus 23:2)

by F. Lavender, Pastor of our Croydon Church

REUBEN, Jacob's eldest son, was not a distinguished man, he was weak and unreliable, as Jacob knew (Genesis 49:3-4). That weakness was shown by what happened to his younger brother, Joseph. The other brothers spoke of killing Joseph, or of selling him as a slave; but, as the elder brother, Reuben, was aware of his responsibility for the lad. Instead of speaking out boldly, however, he tried to be cunning - he did not want to be the odd man out, so he appeared to fall in with the wishes of the others, and by his silence became as guilty as his brothers were for what happened to Joseph.

When Jesus was brought before Pilate for judgment, the Roman judge soon realised that He was innocent, but he made the mistake of thinking it would be easy to set Him free. The Jewish elders were determined to kill Jesus and stirred up the Passover crowd against Him; so Pilate found himself confronted by an enormous crowd, mad with blood-lust. The Roman judge was afraid for his position, perhaps even for his life, so he gave in and went along with what the mob wanted, and shamefully handed over Jesus to crucifixion.

We are living in very troubled, ominous times, when the rule of the mob is becoming more and more evident, with people joining to either threaten, or to actually take, violent action in order to get their own way. Most of these people are not violent when on their own, but when stirred up by agitators they will join together to do wicked things. Unfortunately, the mob so often succeeds in getting its way. Christians must not be caught up with this mob hysteria, they must not try to be popular or to avoid trouble by going with the crowd. This not only applies to violent strikes and demonstrations but, also, to everyday life at work, in the home or even in the church. We should not condemn just because everyone else does; we are children of God, so we should reveal His justice, love and compassion in our dealings with others.



May Osman's page

The Age of the Great Excuse

I HAVE a cutting taken from the *Daily Mail* in November 1974 in which Katherine Hepburn, the film star, says these words: "I thought the world was glad to have me when I was born and I walked along without looking down at the pavement. I was so sure that I would make it. But today, this is the age of the Great Excuse. If I laid an egg (made a mistake) that was my fault, now people blame it on their mother or father or society or almost anything except themselves if things go wrong. I was taught not to moan but just to get on with it. When we grew up, even in the depression, what was being sold was Hope. Now they sell depravity and there is a lack of morality all round you".

These almost sound like the words of an evangelist and we have to realise that even the worldlings recognise the decline of our nation. How true a picture this paints of the world around us and we can see these tendencies creeping into some of our churches. I am reminded of the parable that Jesus told in Luke 14 about a certain man who made a great supper and invited many guests and he sent his servants to bid them "Come; for all things are ready. And they all with one consent began to make excuse" (verse 18).

It is so easy to make excuses when you are asked to do something for the extension of God's kingdom. We hear of folk who used to pray in the meetings or use the gifts of tongues and interpretation, but now their voices are silent. If you ask them why they remain silent, they will say, "Oh, I'm too old to do it now. I leave it to the younger ones". Where does it mention retirement age in the Bible? You are saved to serve and that means as long as God lends you breath. There are too many hidden talents in our churches today.

Then if you ask the young folk why their voices are not heard in the meetings they will say they are nervous and afraid of breaking down or making fools of themselves, so they'd rather leave it to the older folk. So where do you go from here? Others say "Oh, so and so has offended me". How often should we forgive? Until seventy times seven. Let us guard our tongues and avoid giving offence. "Every idle word that men shall speak they shall give account thereof in the day of judgement" (Matthew 12:36).

Paul was able to say, "For we are made a spectacle unto the world and to angels and to men. We are fools for Christ's sake" (1 Corinthians 4:9, 10). It took me a long time to get to the place where I could truthfully say that I didn't mind being thought a fool for Christ's sake; but it is a truly wonderful experience when you can do this.

Do you remember the parable of the talents and how one talent remained buried for so long? I am sure that this is happening in our churches today because it is so much easier to sit back and let others do the work. I believe that one day we shall have to give account to God for our stewardship and how we have lived out our Christian lives. How many times have we failed to witness for Jesus and let opportunities slip by? Have you been asked to give your testimony or sing, or go on the knocker, to take part in the open air witness and you've said no in case your workmates might rib you about it?

So this is "The age of the great excuse". Well, there will be no excuse you can offer when you stand before God. If you truly love Jesus you will take this message to heart and lay yourself open to serve Him who has done so much for you.

"By and by when I look on his face,
Beautiful face, thorn shadowed face,
By and by when I look on His face
I'll wish I had given Him more".

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DEDICATIONS

DRAKE. On October 20th, at Elim Pentecostal Church, Carlisle, Fergus John Drake, infant son of John and Barbara was dedicated to the Lord. Officiating minister: P. Watson. C.4031

UNDERWOOD. On December 22nd, at Elim Pentecostal Church, Carlisle, Mark Robert Underwood, infant son of Michael and Isobel, was dedicated to the Lord. Officiating minister: P. Watson. C.4032

BIBLE ACROSTICS

By ARTHUR CAMPBELL

("Uncle Arthur")

1 PETER

Peace multiplied (1:2);
Eternal Word (1:23, 25);
Testimony good (2:11-15);
Example (2:21-23);
Ready to witness (3:15).

MARRIAGES

GEMMELL–SCOTT. On December 7th at Edinburgh City Temple, Antony J.F. Gemmell to Carolyn D. Scott. Officiating minister: B.J. Hayes.

LARGE–RAE. On October 19th at our Motherwell Church, Paul Large of our Leicester Church to Sadie Rae of our Motherwell Church. Officiating ministers: F.W. Jones and R. Morrell.

WITH CHRIST

CARWARDINE. On November 18th, Sarah Carwardine, member of our Selly Oak Church, aged 80 years. "Absent from the body and present with the Lord". Officiating minister at funeral: D. Woodfield.

HARRIS. On December 20th, Raymond William Harris, Treasurer of our Merriott Church, passed suddenly into the presence of the Lord. Officiating minister at funeral: Philip Thompsett.

HILL. On December 8th, Harold Hill, for many years Deacon, head usher and devoted caretaker of the Elim Pentecostal Church, West Croydon, was called to his reward. Officiating ministers at the funeral: F. Lavender and W. J. Maybin.

HILL. On December 9th, Albert Herman Hill, called home aged 86 years at St. Leonards Hospital. Officiating minister at funeral: George Backhouse, "With Christ – far better".

MILLS. On November 30th, Sharman, aged 21, of our Sheffield Church. Funeral at Central Methodist Hall, Grimsby. Officiating ministers: A. Brooks and Rev. J. Patrick (Methodist).

STRIPP. On November 28th, Elsie Irene (Renee), aged 61 years, beloved wife of Ron Stripp, Pastor of the Hadleigh Church, and mother of Graham and Bernard. A gracious release into her Saviour's presence. Officiating ministers at funeral: C.J.E. Kingston, G. Canty, D. Anthony and W. West.

ITINERARIES

The President (G. Canty):
January 25, Ingatestone; 26, Colchester a.m., Rayleigh p.m.; 27, Maldon; 28, Clacton; 29, Westcliff-on-sea; 30, Braintree.

Miss Anne Stephenson:
January 25, Harlow; 26, Dagenham; 27 and 28, Romford; 29, Southend-on-Sea; 30, Leigh-on-Sea; 31, Clacton; February 1, Hadleigh; 2, Westcliff; 4, Chelmsford; 5, Colchester; 6, Rayleigh; 8 and 9, Kingston; 11 and 12, Oxford; 13, Swindon; 14, 15 and 16, Weston-super-mare; 17, Chippenham; 18, Bath; 19, Bristol; 20 and 21, Gloucester.

John MacInnes:
February 5, Motherwell; 6, Govan; 8, Rally at Clydebank; 9, Edinburgh; 10 and 11, Dundee; 12, Aberdeen; 13, Kennoway; 16, Alloa; 18, Clydebank; 19, Coatbridge; 20, Kirkintilloch.

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Radio Bristol – every Sunday in January at 7.50 am with Ron Ron Jones.

Brazil
Radio Londrina–18.30-18.55 (Brazil time), each morning.
Radio Wenceslau, 30 minutes every Sunday.

Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

Guyana
Radio Georgetown every Saturday at 9 a.m.

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Youth page

STABILITY

by Ivan Potts, Pastor of our Accrington Church

"Ye also, as lively stones are built up a spiritual house" (1 Peter 2:5).

PEOPLE today are fast realising the insecurity that there is in the world. Professions that were once hailed as the most stable and rewarding of all men's work are crumbling quickly and suddenly. The crash of Court Line and all its dependents, and of Rolls-Royce and its links have made many tremble at the thought, "Who is next?".

More than the effect of these things on our society, instability among Christians seems to be growing. Stones are solid, dependable things; once placed, they do not easily move. They stand up to wind, fire and water. How often do we brave the spiritual elements that assail us? The slightest upset and off some of us go! If the grass looks greener on the other side, then off we go to that happy abode, only to find that there too the winds of adversity bring great problems. To be able to stick at it seems a rare quality today. It has to be an easy road and the rewards must be seen immediately and constantly to stop us looking elsewhere.

Building a wall is interesting, especially the old part dry walling. One such wall exists outside of our church. It is twenty feet long, four feet six inches high and nearly three feet wide at its base. I know these measurements because one night (or should I say morning – it was 3 a.m.), it cascaded into the middle of the road and there I was until 5 a.m. throwing the stones back on to the garden. No one was to blame really. There was too much earth behind it and too much rain on top of it, so down it came. The cost of rebuilding such a wall is expensive so it was decided that a DIY venture would be more economical. A senior minister visiting the scene gasped at the idea, saying, "Never!" As the job was started, we laboured on. Three-quarters of the way up, narrowing quickly at the top, and with what seemed like a ton of stone left over, the famous wall was completed with decorative breeze blocks and we gained a rockery in the church garden!

Building is not easy and never has been. Even the old Romans never finished Hadrian's wall (probably because of the biting north-east wind) and they were experts. Yet build we must.

Each stone contributes some strength to the whole building. This was aptly illustrated in our wall. We noticed earlier the movement of only two stones at the centre and not long after came the collapse. Our churches are damaged by the movement of "lively stones". One wonders why they wish to move. Is it because they do not realise their worth? Perhaps they feel that there is sufficient for them to do. Maybe they feel that they are dispensable in their particular building. *Are they afraid of the responsibility bestowed on them?* They want freedom to fly off and "hunt the blessing". In any event this causes damage.

Stability matters, good, solid stones contribute strength by bringing blessing to share with others. Whether we belong to a small youth work or to a large one, the presence of everyone is vital.

COMING EVENTS

ALLOA. February 3. Elim Pentecostal Church, Candleriggs. "A concert of life" with Len Magee at 7.30.

BOURNEMOUTH, Winton. February 16. Elim Pentecostal Church, Hawthorn Road. Service to be conducted by students from Moorlands Bible College at 6.30.

BIRMINGHAM, Kingstanding. February 25. Elim Pentecostal Church, Warren Road. Twenty-fifth Anniversary of R.J. Morrison. Sunday 11 and 6.30. Weeknights 7.30. Preacher: S. Beresford.

COVENTRY. January 26. Elim Pentecostal Church, David Road. Baptismal service at 6.30 conducted by Laurie Lambert. February 9th. Film, "His land" at 8.

CROYDON. January 26. Elim Pentecostal Church, Stanley Road. Second Anniversary services for Frank Lavender at 11 and 6.30. Preacher: Eric Dainton.

CLYDEBANK. February 8. Elim Pentecostal Church, Belmont Street. Presbytery Youth Rally. "In Praise of Jesus". Participating groups from Paisley, Motherwell, Greenock, Clydebank, Edinburgh and Kirkintilloch. Preacher: John MacInnes. Convener: Brian J. Hayes.

GLOUCESTER. February 1. Elim Pentecostal Church, Parkend Road. Monthly Building fund rally at 7. Conducted by Brian Gerrard and party from Worcester. Everyone welcome.

HEREFORD. January 25. The TOWN HALL. Evangelistic rally. Preacher: P.S. Brewster at 7.

ISLINGTON. January 25. Elim Pentecostal Church, Lenox Road. Overseas Fellowship at 4. February 2, at 11, Bob McDonald. Convener: A.L. Hawkes.

PALMERS GREEN. January 28-31. Elim Pentecostal Church, Russell Road. Children's campaign conducted by Bob McDonald and Derek Hann.

ROMSEY. February 8. Elim Pentecostal Church, Middlebridge Street. Rally with the Far East Broadcasting Association.

SALISBURY. January 25. Elim Pentecostal Church, Milford Street. Induction of Glynn Taylor at 7. Preacher: J. Osman. Convener: W.J. Maybin.

WEYMOUTH. January 29. Elim Pentecostal Church, Belle Vue. Outreach evening conducted by the Lightbearers gospel group from Holland at 7.30.

The Family Altar

Scripture Union Portions — Notes by William McCandless

Monday, 27th January — **Genesis 22:1-19**

"I and the lad will go yonder and worship" (v.5).

NOTICE that Abraham regarded his sacrifice as an act of worship. To worship God is to give to God. This is what makes worship distinct from prayer, for in prayer we are asking God to give to us, but in worship we are giving to Him. True worship involves the "sacrifice of praise" (Hebrews 13:15) and the giving of self as a "living sacrifice", for that is "spiritual worship" (Romans 12:1 RSV).

Tuesday, 28th January — **Genesis 23:1-20**

"I am a stranger and a sojourner with you" (v.4).

WE, as Christians, are in the world but not of the world. Like Abraham, we are strangers and sojourners here looking "for a city which hath foundations, whose builder and maker is God" (Hebrews 11:9,10). This world is not our final home; by faith we are pressing on towards Heaven, where one day we will see our Saviour and be like Him. "Let us then run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" (Hebrews 12:1,2).

Wednesday, 29th January — **Genesis 24:1-33**

"I being in the way, the Lord led me . . ." (v.27).

WHAT a beautiful illustration there is in this story of God the Father sending the Holy Spirit to seek out a bride for His Son Jesus. God is at work in the world today. He may use you as an instrument for His glory if you are "in the way", not as an obstruction, but like a leaf in the wind to be moved in the direction God wills.

Thursday, 30th January — **Genesis 24:34-67**

"And Rebekah lifted up her eyes, and . . . saw Isaac" (v.64).

AT last Rebekah saw the man about whom previously she had only heard. She loved him even though she had not seen him. We, too, love our Lord even though we have not yet seen him with the naked eye; "Whom having not seen, ye love . . ." (1 Peter 1:8). As with Rebekah, the day is coming for us when faith will give way to sight, and "we shall see Him as He is" (1 John 3:2). Wonderful day!

Friday, 31st January — **Genesis 25:7-11; 19-34**

"And she went to inquire of the Lord" (v.22).

GOD always answers prayer. Sometimes He does not give the answer we expect or desire, but He does give an answer. It may be "Wait" or it may be "No", but if we are prepared to listen and to be patient, God will answer our prayers in some way. Rebekah knew this, so whenever she had a problem she inquired of the Lord and He answered her. We would do a great deal less worrying if we only did the same thing.

Saturday, 1st February — **Genesis 26:1-16**

". . . he feared to say, She is my wife" (v.7).

FEAR is a dreadful thing that can make a man do strange uncharacteristic things. It made Isaac tell lies, and, as it turned out, his fears were completely unfounded. That is very often the case; our fears are greater than our troubles. Do you have fears that bring you into bondage? God can deliver you from them, all of them! "This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Psalm 34:6).

Sunday, 2nd February — **Genesis 26:17-35**

"We saw certainly that the Lord was with thee" (v.28).

THIS is quite a statement to come from men of the world. They recognized the hand of God upon Isaac and knew that he was a man of God. Do others see Christ in you? Is your life so lived that Jesus is glorified by your conduct and conversation, as you witness for Christ in this world? The prayer of our hearts should be "Let the beauty of Jesus be seen in me".

Gossip's swift Feet.

A peasant whose conscience was troubling him went to a monk for advice. The man had circulated a story about a friend, and then, to his horror, found that it was untrue. "If you want to make peace with your conscience", said the monk, "you must fill a bag with chicken down, go to every door in the village and leave at each one, a fluffy feather". The peasant did as he had been told, and later told the monk that he had done penance for his folly. "Not yet", replied the monk. "Take your bag, go the rounds again and gather up every feather that you have dropped". "But the wind must have blown them all away", said the peasant. "Yes, my son", said the monk, "and so it is with gossip. Words are easily dropped, but no matter how hard you may try, you can never get them back again".

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The scattered Church

by P. S. Brewster, Secretary-General

THE persecuted Early Church had a very tough time indeed. They were put in prison, they were beaten, their homes were divided, they lost their jobs and they were expelled from their cities. Despite these things, persecution became a blessing. Wherever they went, the early Christians preached the gospel and established churches. Thus the hardship that they endured became the means, under the hand of God, to spread His message.

In Korea, a terrible war took place, yet out of the war came the open door to preach the gospel; the power of Buddha was broken and a revival, unprecedented in our generation, is taking place in Korea.

In Brazil, the rising up of the common people against the power of the Roman Church caused a revival in that part of the world. It has also been noticed that the overthrow of dictators in many parts of the world has frequently led to revival. In many areas, the breaking of the power of the Roman Catholic Church has brought about the spread of the gospel.

The moving situation of the seventies is providential and could well produce another opportunity for the spreading of the gospel and the opening of doors to plant and establish the Elim Pentecostal movement in towns where previously we might never have gone.

The extent of the moving population in some areas of the U.S.A. is said to be as high as sixty per cent. In Great Britain it may not be as high as that, but a very large number of British people are moving homes and jobs every year.

The causes of this uprooting are varied. Sometimes a man gets promotion at his work, and he and his family are uprooted from a full gospel church, to an area where there is no Pentecostal work. This can be a very dangerous thing; in reality it becomes demotion from a spiritual angle. It could mean the whole family cooling off from the church and its activity and, alas, it could be the means of their backsliding. The children would have no Christian friends, and there would be less chance for them of courtship and marriage into a Pentecostal family.

The main causes of movement and change can be summarised as follows: promotion at work, young people with advanced education moving to a university, the change to a better house, the sudden change in the location of a firm, ill health in the family necessitating a move to a different climate, redundancy, and retirement. These sudden changes and opportunities mean that people often arrive in new towns where there is no Elim Pentecostal church. What can they do? They can settle into a non-Pentecostal church, which is clearly undesirable. To demote your convictions or doctrines is a very serious thing and quenches the Holy Spirit.

What can be done is explained by the following examples:

(1) Mr. and Mrs. . . . moved to a new town where they opened their home for group meetings. They informed our Headquarters, and ultimately a pastor was sent to take on the work they had begun.

(2) Mr. and Mrs. . . . moved from the area where they had lived for many years and where they had been extremely happy in their church life. On arrival in the new town they went to the bank and opened an account in the name of the Elim Pentecostal Church so that they could bank their tithes. They notified our Headquarters and plans are now being laid for Elim to move into that town.

(3) Miss . . . moved from her town; on arriving in the new area she looked around for a hall or a building where meetings could be held in the name of Elim.

(4) A young couple, Mr. and Mrs. . . . moved to the mid-west and gave all their time in planning a new church in their area.

(5) A professional man moved from a place where he had been for many years to an area where there was no Elim church. He established a very fine group and informed Headquarters, who then appointed him as the honorary pastor in that town.

Elim Pentecostal students moving to universities do not seem to conform to other churches; they usually support the local Elim Pentecostal church. Many students could revitalise the local Elim church by their attendance and enthusiasm.

In the town to which you may have to move, it could well be that there are other Pentecostal believers without a spiritual home; you could become, under the hand of God, a leader and a voice in the wilderness.

The challenge is yours. Remember, a church does not always begin with a large group, but often with twos and threes. A spiritual church often begins in a small way. As it was with the Early Church, the present scattering of the Lord's people can be the means of spreading the gospel and the Elim Pentecostal movement throughout our land.

The Elim Evangel



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February 1st, 1975

The Elim Evangel

Proclaiming the Truths of Pentecost

Official Organ of the Elim Foursquare Gospel Alliance

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Editorial

JOHN MILTON died just over 400 years ago. Some thirty years before he wrote *Areopagitica*, which is a powerful plea in defence of the freedom of the press. At that time the Star Chamber were exercising a repressive clamp-down on the expression of any opinions that ran contrary to official state policy. To this day, booksellers and collectors classify books into several distinct categories, apart from those that were printed prior to 1500, which are called *incunabula*, they make clear distinction between those that were printed before 1642 and those that were printed after that date. To a very large measure this is due to the recognition of the fact that there was a new found freedom after the publication of John Milton's essay.

The invention of printing in the late fifteenth century acted as a spur to the liberating forces of the Renaissance; both Martin Luther and John Calvin were quick to use the pen and the printing press as a means of spreading their ideas. Luther, in a characteristic phrase, spoke of throwing an inkpot at the Devil.

We are reminded, however, of the words of Lord Tennyson which he wrote as an epitaph to Caxton:

"Thy prayer was 'Light—more light—while time shall last!'
Thou sawest a glory growing in the night,
But not the shadow which that light would cast".

There is danger even in liberty when men do not know how to use it properly. This is the unresolved dilemna of the latter end of the twentieth century; this is the one problem that we must solve or our own so called liberty will make slaves of us all.

The age of mass communication has become the age of instant decision; the new persuaders are hijackers not pamphleteers. The half-educated masses are subjected to a barrage of subtle propaganda so that their thinking is conditioned with gross materialistic values. We have sown to the wind, and we must not be surprised if we reap the whirlwind (Hosea 8:7).

It is not possible to turn back the clock of history; we may all have to tighten our belts in the coming year, but Christian believers are exhorted to "gird up their loins" (1 Peter 1:13).

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FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH — *1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.*

ELIM NEWS

Front Cover Picture: Section of the congregation at the Elim Women's Fellowship Rally at Newtownards, held in St. Mark's Parochial Hall.

Below: Newtownards Elim Women's Fellowship Annual Rally. Platform party includes: Mrs Arnold Brooks, Mrs. T. Mullan, Mrs. E. McComb, Connsbrook Ladies' Quartette and Mrs. W. Holohan (Convener).

Pictures by courtesy of The Newtownards Chronicle.



BISHOP AUCKLAND **Pastor: W. Dunn**

OUR six weeks evangelistic crusading has been glorious from beginning to end. It all began with Pastor Dunn and the members raising £100 and distributing leaflets in the town and surrounding districts. The first week in the Town Hall was conducted by Pastors B. Vidamour, G. Fearne and W. Dunn, with supporting musical items from Len Magee and each of the churches in the Tyne-Tees Presbytery. Owing to the General Election we had to vacate the Town Hall and move into the church, taking the crowd and the blessing with us. This was followed by a film crusade and yet again souls were saved and sick bodies healed. One elderly lady with cardiac trouble came every night, even though she had to travel some distance, saying she felt better than she had done for some time. A man and his wife and their five children have been wonderfully blessed, and they now attend the services regularly. The final week was a children's crusade conducted by our own minister and the Sunday school teachers. The children flocked to see and hear Uncle Pete and 'Jacko' (Ventriloquist). The President, Pastor Canty visited us for the final meeting. It was wonderful to hear him play, sing and preach the Word. He spoke to many of the children who came, and also made presentations to those who had gained the most points throughout the crusade. Many have received great blessing and experienced healing during the past weeks. To God be all the glory.

M. BROWN

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Wedding at Success

by Ian MacInnes

I RECENTLY had to officiate at the wedding of one of the young men from the church at Success. This was the first of the boys to get married and it was a good witness to people. The wedding ceremony was held under an awning which was erected especially for the wedding, next to the house of the bride. Many of the people who attended had never been to a Christian wedding before. Most of those who were invited to the wedding ceremony belonged to the Hindu faith. To them, a wedding under the bamboo was more usual, along with the use of rice and incense. Following the wedding, there is usually a lot of noise which would come from a gramophone, or as we better know, a juke-box, and of course much drinking of rum. With this background anything can happen at a wedding house, including even assault and murder.

This Christian wedding was different. There was a message from the Bible, applicable not only to the bride and groom who know Christ as their Saviour, but also to the lookers-on. There was the singing of hymns, and the young men from the church giving their wishes of God's blessing to the couple.

Following the ceremony there was the giving of gifts. Many of the guests had travelled far from country districts to this wedding, bringing their gifts with them. Most brought money. The bride and groom sat at a table on which earlier they signed the register, and the guests passed by placing their gifts on the table before the couple. Nearby were representatives of both sides of the family who watched closely what was given. There were a few packages, but at the final count, there was the equivalent of nearly £70 in cash.

More was to come. There was the reception which included the usual curry and rice, roti and dhol (which is a sort of pancake, made with flour and a kind of thick split-pea soup) which is served with chutney. Everyone is expected to eat a lot at weddings and if you do not eat to the satisfaction of the host they become very offended. But could anyone eat a lot when after this reception? They are also expected to go with the newly wed couple to the house of the groom where they participate in another reception for his family and friends. At the second reception there were more speeches and the giving of gifts and eating of food.

Weddings are normally held on a Sunday by the Hindus, guests can then come without taking time off work which gives greater liberality to the drinking of alcohol. This wedding however was on a Saturday, and throughout it was a Christian wedding, the news soon went around, and many commented that they had never been to such a quiet and orderly wedding before.

Everyone listened to the ceremony and the message which told of Christ as Saviour. This was a good day and a day when Christ was honoured.

Besides being the first wedding for one of our own young men from Success, I will remember it in another way. I have never seen such a nervous bride before. She trembled as she came to stand by the side of the groom, and when she had to say her part it was several seconds before she made her responses, though it seemed like minutes. During this time all kinds of thoughts flashed through my mind, for this wedding was not arranged as far as I knew by the parents of the couple. The wedding of Nandalall (or Jones as we call him) and Jean, no doubt placed thoughts in the minds of the other young men. Please pray that they will all marry Christian girls.





"That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten" – Joel 1:4.

"I will restore to you the years that the locust hath eaten" (Joel 2:25).

The Locust-eaten Past

by Alexander Whyte (1836-1921)

DR. PUSEY, the most literal, orthodox, and conservative of commentators, admits, in his great work on the Minor Prophets, that the prophet Joel opens his book with an enigma. The locust and the palmerworm and the caterpillar and the cankerworm, he is compelled to admit, are clearly some sort of sacred enigma. That extraordinarily painstaking interpreter absolutely ransacks all the books of natural history and of Eastern travel determined to find Joel's literal locusts in some of those books. But without success. For, terrible as are the tales that travellers tell about the locust, harrowing as are the accounts they give of the doomed lands on which the locust descends–after all that, there are some things in Joel still more terrible and still more harrowing. In his determination to find actual locusts on the inspired page, the aged and saintly scholar toils on till, at last, he is compelled to lay down his books both of science and of travel, and to confess that he is beaten. "No," he says, "it is clear to me now that they are not literal locusts. Whatever they are they are not literal locusts. There is something here, I see now, far worse than any locust. There is some dark riddle of human misery here that neither our learned naturalists nor our Eastern travellers know everything about. But I think I know now," says the ripe old saint. "Joel's locusts, I see now and am sure, are not so far away as Arabia or Palestine. For all Joel's locusts, in all their kinds and in all their devastations, are in my own heart. Why did I go beating about among blind and barren books when this prophet, all the time, was but describing the sinfulness of my own heart?" Dr. Pusey went far wrong and he led his Church far wrong on some most essential matters, but he never went far wrong in his doctrines of sin and of holiness. And he was wholly right,–as wholly right as the Holy Ghost and a holy life could make him,–in his final and full explanation of this prophet's terrible locusts. "Let my readers take my word for it," he said. All this power and passion and repentance and remorse comes from a far deeper source than any plague of locusts. No! This is no locust. This is no deadly insect with shining wings. There is only one thing on the face of the whole earth that this can be. *This is Sin!*

The first thing that aroused the great scholar's suspicion that the prophet was setting a deep riddle to his readers was this terrible passage: "Hear this, ye old men, and give ear, all ye inhabitants of the land. Tell your children of it, and let your children tell their children, and their children another generation. That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten." In all his immense apparatus of authors the old Professor could find no breed of locust that ever came up, scourge after scourge, on any land, in that fashion. As far as he could read or hear, one descent of locusts is enough to make any land a desert. No. It clearly cannot be literal locusts. It is some deep riddle of desolation that the sorrowful prophet sets to us under the name of locusts.

And no sooner had the saintly scholar tried the key of sin than the prophet's sacred lock flew open; and his deep riddle was as clear as day. Try that key yourselves, my brethren. You have a great scholar's word for it that that key fits, to perfection, the most inward and intricate parts of Joel's inward and intricate prophecy.

The old men are challenged

by this bold prophet to testify to the truth of what he says, to give their children and their children's children the benefit of their desolate and accumulated experience. Will you who are old men and wise do it? If you have learned anything to be called learning, you must have surely learned this–how one sin succeeds another till you are what you are to-day. You could name to your children–as Joel challenged the old men of his day to name to their children–you could name your locust-sins in their genealogical order, in their successive descents, and in their complete desolation. Name them then, first to yourselves and then to your children; and it will be your salvation and theirs.

But all this time, locusts, let us be thankful, do not

descend on our land like that. Our cold, hard, dark, uncongenial climate has its compensations. If our fields are not so full of milk and honey, and wine and oil, as the Land of Judah is, neither have we those terrible scourges that the prophet here handles with such terrible power. It is only the richest and sunniest lands that breed locusts; and it is not your dark, cold, hard, uncongenial hearts that suffer from an inward sinfulness that makes life to some men such a wilderness. Some men will not understand this, and will not have it. But there are other men to whom this will read as the most literal truth,—*this* out of this prophet's so marvellously constructed riddle. "The land is as the Garden of Eden before them, and behind them a desolate wilderness: yea, and nothing shall escape them. Before their face the people shall be much pained and all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks. They shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter in at the windows like a thief. And, because of them, is not our meat cut off before our eyes? Yea, is not joy and gladness cut off from the house of our God? The seed is rotten under the clod because of them. The garner is desolate. And the barns are broken down." Oh! it is so true! So true, and so masterly! It is so true and so masterly that for the moment we forget our anguish in our sheer intellectual delight in it. That is prophecy! That is preaching! And there is a certain noble if bitter pleasure in seeing ourselves and our great enemy so divinely discovered, understood, and described. With such truth and power and passion and splendid eloquence is our sinfulness set forth in this prophet's tremendous pages.

But the word of the Lord came again to Joel the son of Pethuel. "Therefore, thus saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord. For He is gracious and merciful and repenteth Him of the evil". "Rend your heart!" prophesied the son of Pethuel with all his power. "And so we shall", replied the old men of his day. "So we shall: and so we have already done!" said many of the inhabitants of the locust-cursed land. "If a 'rent heart' is to be the arrest of God's judgments, and the return of His mercies, then let Him look and see if our hearts are not truly rent", witnessed the worshippers in Zion. "Let Him search us and try us", they said, "if our hearts are not enough rent. Rend our hearts, O Lord!" They proclaimed a fast and prayed. And so you do also, who are old men and wise men, and elders in Zion. "If we know ourselves" you say, "our hearts are indeed rent before God. We have nothing to offer to God or man out of the fields of our past lives, but a rent heart. That is the only redress or reparation and recompense we can offer to God or man. Blessed be God that a rent heart is His best harvest!" you exclaim.

"Who knoweth?" wonders the prophet – "who knoweth if He will return and repent, and leave a blessing behind Him?" And that both His prophet and His people might know, and might not be left in any doubt, the word of the Lord came again: "Fear not: but be glad and rejoice; for the Lord will do great things. I will do even this great thing, saith the Lord. I will restore to you the years that the locust hath eaten". Now, all parable apart, and in all plainness of speech, can any one tell us in what way the God of Israel, and our own God, does that? Set the locusts aside for a little, and tell us in plain words that we can understand and remember, just how our past years can be recovered and restored; or, if that is impossible, then just what God can do for us, if our heart is rent and laid at His feet.

Well, for one thing:- Joel and his old men had reaped the fruit of a "rent heart". A harvest that we have reaped also – have we not, my brethren? Our hearts, like Joel's, have a rent in them so deep, so wide, so ragged, that nothing in this world, not all the milk and wine and honey of this world, will ever heal it. We have brought a heart out of our past years that no future years on earth can ever again make what it once was. We would not have it again what it once was, even if we could. For our heart is now rent loose from earth at its best, and gone on beforehand to heaven. It will not be healed and made whole and satisfied short of "His likeness". What fruit? Well, – a "rent heart" to begin with: and with a "rent heart", a humbled heart, a heart full of humility, and self-abasement, and self-abhorrence, and self-abandonment. And a mind to dwell beside such a heart, and to minister to it. Even a spiritual and a heavenly mind. A mind and a heart for spiritual things: that is to say, for the things of God in nature, and in His word, and in Jesus Christ, and in grace, and in glory. A heart and a mind for the Cross of Christ, and for the throne of grace, and for the hopes and the foretastes of everlasting life. But Paul answers his own questions best. For these are his own noble words—that "godly sorrow for the past worketh repentance for the future not to be repented of. For, behold, this self-same thing, what carefulness it wrought in you! Yea, what clearing of yourselves. Yea, what indignation; yea, what fear; yea, what vehement desire. Yea, what zeal; yea, what revenge". Or, take it in Andrewes's fine paraphrase: "Turn, O Lord, my mourning into dancing: my dreaming into earnestness:

my many falls into so many clearings of myself: my guilt into indignation: my sin into fear: my transgression into vehement desire: my unrighteousness into zeal: and my pollution into revenge". Or, again, let Fenelon reply to Paul. "I downright rejoice in your desolation", he writes to a noble lady correspondent. "For God will teach you how to kill self out of your heart through disgust at this world, and through the desolation of your own life. As to grave faults of your past life they will turn to your certain good in the future if you make use of them for your humiliation. The true way to profit out of an evil past is to face it in all its hideousness, hoping for nothing better from ourselves in the time to come: while, at the same time, we do not cease to hope in God. And when He has stripped us bare of all strength and hope and self-resource, He will then begin to graft us on upon His Son Jesus Christ". That, in the plainest possible words, is some of the fruit we have ever with us, out of those years of which we are now ashamed. Those are some of the ways in which God restores to His people the years that the cankerworm hath eaten.

It has been the **want of faith**, my brethren, that has been at the root of all the blight and barrenness of our past years. And if God is to make His promise in the text good to you and me for this New Year, and for all our own future years, it will be by strengthening and fertilising our faith! When the root is weak or diseased, or when it has no deepness of earth, then any passing locust will soon kill the tree. But when the root is sound and strong and deep-rooted and well-watered, the tree will blossom and bear fruit and will survive all the locusts that you can send up against it. Let us have faith, then, my brethren. Let us have, and in all things let us exercise, faith in God. Let us believe that He is, as we have never up to this year believed. Let us believe His Word. Let us read and meditate on His Word in a way we have never yet done. Our spiritual life and its fruitfulness comes and goes just as we read God's Word, and meditate on it in secret. Let us read, then, and meditate, read and pray, till His word dwells in us richly. And then, faith and all its fruits will grow in us, as they have always grown in those who had the true root within them, and who watered it with the water of life that flows in the channels of God's Word. And then, with the life of faith growing in that way in us–what new creatures we shall soon become! What new eyes will begin to open in our hearts! And what a new world on earth and in heaven our new eyes will begin to see! And what years, even on earth, we shall yet have, as faith puts forth in us her perfect fruit! Believe! Believe! Have faith! Have faith! – our Lord went about continually pleading with men. And when He found faith in Jew or Gentile how proud He was of it! What liberty and boldness He allowed it! And what rewards He put upon it!

And with a faith like that for the root of our future life, a holy love will henceforth be the sap, and the strength, and the fatness of our redeemed and remaining years. O, if God would but shed abroad His love in our hearts, we should soon forget all the famine and desolation of our past years! And He will! He says that He will, and we believe Him. Do we not, do you not, in these days feel something begun and going on within you as if a new beginning of faith and love was come to you? Do you not feel something, not unlike the breath of a spiritual spring, beginning to blow over your long desolation? I do. Do you not? O, let us all set open our hearts to the Spirit of God, and the buds will soon begin to burst and the birds will soon begin to build and sing. Open your hearts to God, my brethren! Do not be afraid of God. Do not turn away from God. Where are you going? To whom can you go if you go away from God? God is love. If God is anything, He is love. God is also light in darkness, and warmth in winter, and companionship and communion in desertion and loneliness, and goodness, and truth, and beauty, and sweetness, and more than mortal tongue can tell. It is well worth being the chief of sinners to have such a Saviour. It is well worth having all our years within us eaten up of locusts to have a message sent us like this message that God has sent us all this morning. And this message, as the Lord liveth, is no lie, but is the simple truth. It is no dream. It is no delusion. It is the surest, solidest, most matter-of-fact, most verifiable, most experimental, most immediate, most urgent, and most everlasting of all truths. Heaven and earth shall pass away. You will be present and will see and feel them passing away–but this message of this morning shall not pass till it is all fulfilled. Rend your hearts, and who knoweth what He will do? Turn to the Lord and see. Gather up your lost life, and lay it down at His feet, and see. Say to Him that you have destroyed yourself, and see. Say to Him that all your hope is in His Word, and see. And then, tell ye your children what He hath done for your soul, and let your children tell their children, and their children to another generation.

Be ye glad, then, ye children of Zion; and rejoice in the Lord your God. For I will restore to you the years that the locust hath eaten, and the cankerworm, and the caterpillar and the palmerworm. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God that hath dealt so wondrously with you. And ye shall know that I am in the midst of my people Israel: and My people shall never be ashamed.



The cost of living

by George Backhouse, Pastor of our Winton Church

"And having food and raiment, let us therefore, be content". (1 Timothy 6-8).

"A man's life does not consist in the abundance of his possessions". (Luke 12:15).

THE COST of living is a sore point with many in these days. How much it has risen during the past few years. Not only is there the cost of living, but we are faced with the shortage of many commodities. We are told that future food shortages could lead to food riots. If women in England fight to obtain a bag of sugar, what is going to happen when the shortages of essential foodstuffs become universally acute? How many times have you heard, – "Isn't the cost of living terrible. Where is it going to end?" But there is a deeper significance in the phrase. The cost of living has always been high, greater than many are prepared to pay. It is a common error to confuse the price of things with the worth of life. We are reminded of this by people who are constantly haggling over the price of everything, but have no patience to pause and consider the value of anything.

Things do not make life worth living – it is the spirit in which it is lived that matters. Some work only in order to live; when one reflects on their living the question is: Why should they bother to work? Others love their work and enjoy doing it. Their work is always costly, whether it be bus driving, charing, selling papers or making a garment. It will cost energy, demand patience and integrity if it is to bring any real satisfaction. Living is more than material possessions, whether it be house, caravan, car, furniture, clothes or investments. Some may ask, "what else is there in life?" Jesus said that the man who asks such a question is a fool, and He told a story to illustrate the fact (see Luke 12:16-34). "The only true wealth," He said, "is being rich toward God." The only real security is a Heavenly Father's care. Seeing that He cares for the birds and the flowers, He will certainly care for His children.

True living is loving

There is a cost to living in God's world in God's way. Living is loving. What is love? Love is both a principle and an emotion: it is something both felt and willed. It is impossible to worship God without loving Him, and God is never satisfied with anything less than our all. All your heart, all your soul, all your might. Living is costly. Loving is the perfect form of living. But love costs; how greatly it costs to love, only those who love rightly know. Why is there so much trouble in the world, in homes and society? Why is our society breaking up? Because too many people won't pay the price of loving. It costs more than they are prepared to pay. They are not willing to sacrifice. They are trying to get out of living more than they are prepared to put into it.

True living is giving

If Christianity is to have any effect on the community, if peace and unity are to be established, the cost in terms of personal sacrifice and personal responsibility will be high. "I came", said Jesus "that ye might have life". He also said: "If any man would come after me, let him deny himself and take up his cross".

The cost of living as Jesus lived is high. Dr. Trevor Davis tells of how he heard of a woman who stopped going to church because she found she was getting nothing out of it, so she gave it up.

Suppose a soldier in 1942 had reported to his commanding officer. "Please Sir, I wish to go home. This war has been on for two years, and I'm not

getting anything out of it". I wonder what the sergeant would have said. Think of some ordinary folk who lived long ago. A few fishermen, a tax collector, a tent maker and some women. Can you imagine either Peter and John, Paul, or Mary Magdelene, Martha or Mary of Bethany saying, "This is no use to us, we aren't getting anything out of it, and it costs too much".

How can anyone ever dare, or even suggest such a thing? But just suppose that when early one morning our Lord had gone alone into the hills to pray, He said, "Father let me come back to heaven. I don't know why I ever came to this dreadful earth, I'm getting nothing out of it and its only making me miserable and sorrowful". Such a thing is inconceivable. Yet there are some who find a little rain, a bit of cold, the dark, or a friend coming to tea, as excuse for absenting themselves from the house of God. When a special appeal is made, some select the smallest coin they think they can respectfully give, forgetting how much God has given them. Think for a moment of how hundreds of millions in the world are compelled to live today; refugees in Hong Kong, Vietnam, Cambodia, Cyprus. Floods in Bangladesh, famine in India and North Africa. Many of these may think themselves fortunate to get either food or clothing. What is a temporary shortage of sugar, petrol or a paper shortage in comparison? A new book published in America called *"The Simple Life"* by Vernard Etler, attempts to define the authentic life style for the Christian by a commentary of Jesus's words. "Set your mind on God's kingdom and His justice before anything else" (Matthew 6:33 NEB).

True living is having

Yes true living is costly, but it pays off with a peace of conscience, a joy of fellowship and an assurance of hope that it will be worth it all. There is a vivid incident in the life of David where the king goes to a farm to offer a sacrifice to God as the Lord's prophet had bidden him. The loyal farmer was ready to give to the king all that was required, but with deep insight David would not take it, saying, "I will not offer unto the Lord my God that which has cost me nothing" (2 Samuel 24:24). Do we imagine that we can offer to God other men's sacrifices in discharge for our own duty? Look again at your attitude to God I beg you, to the Church, your fellowmen. We have it in us to live greatly, to love greatly. What is the cost of our living?

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Pioneer Days

by Joseph Smith



SIXTY years ago I received a letter from a young man who was having a few days well earned rest in the home of my parents in County Tyrone, N. Ireland. His name was George Jeffreys. My cousin, Willie Gillespie, had met him in England, and had invited him to his home in Pine Street, Belfast. Now he had brought him down to our home in the country. I was living at that time in the city of Philadelphia, U.S.A. My mother had told young Mr. Jeffreys about me, and how I had found the Lord. He wrote me a nice, encouraging letter. On Mr. Jeffrey's return to Belfast, some young men who had been meeting in the town of Monaghan, now in Eire, and who had heard how God was blessing his ministry, came to Belfast and invited him to Monaghan for some special meetings. He accepted the invitation, feeling that God was in it.

As a result of these meetings, there started in the town of Monaghan a fire which has spread all over the British Isles and beyond the seas, and which continues to burn to this day. It is known as the Elim Pentecostal Church. When this fire started in Ireland, some people said that it would soon blow over. It did! It blew across the Irish Sea, and caught on in England, Wales, Scotland, and the Channel Islands.

In 1920, when I was on a visit home to see my parents, I came into touch with the Elim Movement for the first time, and, being gripped by their sound evangelistic outlook, I threw in my lot with them. The leaders of the movement at that time were known as The Elim Evangelistic Band. It was composed of seventeen young men, all single except two, and three sisters. Our purpose was to evangelise Northern Ireland with the old-time gospel and to open up Pentecostal churches throughout the province.

I remember our leader, who was then known as Pastor George Jeffreys, calling us together in 1920 and telling us that he could not promise to find churches for all of us, and that we must go out and find our own churches. We did. At the same time he continued vigorously to conduct campaigns and open churches wherever there was opportunity, and the Lord mightily blessed his efforts. He also took the oversight of the church in Melbourne Street, Belfast.

As we had been told to go out and find our own churches I decided that I would start near my own home—my Jerusalem. I mention my own case as I know it was typical of several of the others. After diligently searching through the town of Omagh I found a disused hall in the Back Market and rented it at once for a month's meetings. Mr. T.J. Jones was sent along to help me in the campaign. There was no seating in the hall, but necessity is the mother of invention, so I went to the grocery shops in the town and got quite a number of strong, wooden boxes. Then a woodyard loaned us a load of planks, and even delivered them to the hall. So with the planks on the boxes the hall was seated. The Y.M.C.A. kindly loaned us thirty chairs, which we placed at the front, a kind of dress circle, which we knew would be an extra inducement for people to come to the front. Having come out of the denominational churches I am afraid we swung pretty sharply to the left in those days. We decided not to take up any offerings, but just to leave a box at the door for free-will offerings. The first night there was four pence in the box and for the next two nights the little box on the wall was forgotten. We had no salary and there was really no official headquarters. Our leader was also trusting the Lord to supply his needs the same as we were. I got down to pray about the matter, but God quickly stopped me with the words: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." So in my heart I just said: "Lord, you are the treasurer", and left the matter with Him. On the closing night, we had over four pounds in the little box, and that was in 1920. So Smith and Jones and Company had sufficient to pay all expenses and a few shillings left for themselves.

This is how we started out in the early days of our movement, and this was how we kept on until the success of the big compaigns conducted by our leader were such that it was agreed that we pastors should take from the church offerings sufficient to cover our personal expenses and those of running the church, and turn into our Headquarters' central fund all the balance of the offerings, which was used for the purpose of opening new churches. In other words, we

decided to pool both our assets and our liabilities. By this means, we were able to open new churches much faster than we could otherwise have done. Our headquarters took full financial responsibility for all properties held by the movement and therefore all churches were asked to turn in the entire balance of their offerings in order to pay for the churches. For my own part I liked this system very much. It made for mutual fellowship as well as for mutual responsibility.

Learning to trust

By MELBA ULMAN
Missionary to Tanzania

WHEN MOSES' MOTHER made an ark of bulrushes and placed him in it, she believed he would be protected from Pharaoh.

A wonderful thing took place! Pharaoh's own daughter befriended Moses as the ark floated on the edge of the river.

Ultimately Moses' mother cared for him as he grew. What greater joy than for a mother to watch over her own child. Her faith and trust had been rewarded.

Several years ago I found myself complaining bitterly because my baby was unable to eat properly or touch things around him due to severe allergies. Roger required constant attention. How weary I became.

Then one afternoon as I was rocking him to sleep, I began to sing my favorite hymn, "No One Understands Like Jesus."

Suddenly the presence of Jesus filled the room and the very air seemed electrified! I thought, *It is true. No one* does *understand like Jesus, for He is omniscient, loving, and accessible at all times.*

Rather than complain to others about Roger's illness, I resolved that afternoon to put my trust in Jesus. A few weeks later Roger was completely healed of allergies.

This incident led me to further search the Scriptures to see for myself the innumerable blessings which result from explicit trust in God.

I discovered what should thrill the Christian most about trusting God: trust is alien to fear. Trust implies confidence, while fear reveals weakness of faith.

The Book of Psalms affirms that God's servant "shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord" (Psalm 112:7). We have a safeguard, a hiding place.

David asserted that God will deliver and save us, and His mercy will compass us about (Psalm 32:10).

How does one go about learning to trust in God? We must begin by hiding His Word in our hearts, for it is in the Scriptures that we find the strength to trust.

Not long ago my family and I were on a short safari to Njombe to visit James and Sonja Farrer, our nearest Assemblies of God missionaries in Tanzania.



It was Saturday morning, and we were enjoying the beautiful East African sunshine.

As a fairly new missionary I was still having difficulty praying spontaneously in Swahili, the national language of Tanzania. So riding along in the car I began to memorize passages of Scripture in Swahili.

Over and over I repeated a verse which in English declares: "Your mercy is everlasting, and your truth endures forever" (see Psalm 100:5).

I found myself dwelling on the sureness of God's mercy. Then, abruptly, a large truck pulled into our lane. Don quickly maneuvered the car to the right. We found ourselves sandwiched between the truck and a parked vehicle.

The noise of grinding steel and screeching brakes was deafening. But when we came to a stop at the side of the road, I simply couldn't believe we were safe. No one was injured.

Grateful that we had been spared even the slightest injury, I began to praise the Lord. "Father, I don't understand why this happened, but Your Word admonishes us to give thanks in all things, so I thank and praise You." A sense of peace filled me.

Later while I reflected on the events of that morning, the Holy Spirit ministered to me as I recalled the words of Psalm 91: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." At the time of our accident I had been dwelling in that secret place of prayer, and our Father's mercy had surrounded us.

Once again I offered praise to the Lord for the power of His Word, the steadfastness of His love, and the strength I had found through prayer.

"O praise the Lord.... For his merciful kindness is great toward us.... Praise ye the Lord" (Psalm 117:1, 2).



The Roaring Lion

Words and drawing by Sheila Price

FOR a long time the old lion had terrified the neighbourhood. It prowled the streets in search of food, frightening everyone with its loud roar. "Stay close to the house", parents warned their children. "The lion is dangerous and will attack!"

Mr. Benaiah decided to make a trap for the lion and one day, when the lion was up in the hills, Mr. Benaiah set to work. In a few hours he had dug a deep hole, the top of which he covered with branches and grass.

When Winter came, the ground was covered in snow and the old lion, desperate for food, came out of his hiding-place and began to sniff around in the snow. Suddenly the ground gave way beneath its feet, and the lion plunged into the pit which Mr. Benaiah had prepared.

Mr. Benaiah heard its roars. Putting on his overcoat, and picking up his knife, he hurried to the pit. Without hesitation Mr. Benaiah jumped into the pit and faced the angry lion. It snarled and roared and sprang at Mr. Benaiah, digging its claws into his arms and face. For a long time they struggled and fought, until finally Mr. Benaiah plunged his knife into the lion, killing it instantly.

Our greatest enemy, the devil, is just like that old roaring lion. Strong and fearless, he is ever on the prowl, seeking to scare us. Do not be afraid of him. He is really a big coward at heart, and will run away if we fight him. Whenever the devil attacks you and tries to make you do wrong, just tell him, "No, I am on the Lord's side".

When we put our trust in the Lord Jesus we can face the enemy unafraid, for He has given us the victory. Just as Benaiah went into the pit to face the lion, so our Lord Jesus went to Calvary to face our enemy on the cross. The enemy was overcome, and the Lord Jesus rose a glorious conqueror.

Thoughts from the Book of Exodus

42. Divine Assurance (Exodus 23:32)

by F. Lavender,
Pastor of our Croydon Church

THE ONE thing which deeply impresses me regarding this passage is the Lord's constant reiteration of the words, "I will. . ."

He called Israel to obey the word which He had spoken and He gave them the assurance that, in response to their obedience, He would be their defender, provider, healer and sustainer. No enemy could overcome them, and He would supply their every need and would keep them in every situation. What grace He showed to these undeserving people; what a mighty incentive to Israel to walk with God.

Before Jesus was born, the angel called Him Emmanuel, which means God with us, with His coming the hopes of godly folk down the ages were fulfilled. In the earliest times our first parents had walked in fellowship with God, but sin had broken that harmony and time had dimmed the memory of that day. Yet men and women still llonged for a renewal of that heavenly communion; something that would not be partial and transitory, but complete and satisfying. The words of the Lord God to the serpent, and His promise of a Redeemer, caused our first parents to hope. The cloudy, fiery pillar in the midst of Israel seemed to hold a promise; the prophets spoke exultantly of God dwelling amongst men; yet the sense of sin always stood between men and God. However, the One called Emmanuel was also named Jesus, and "He would save His people from their sins". When He died, Jesus bore away sin; by being raised again, He has brought man into fellowship with God.

The Lord Jesus, our Saviour, God with us, has given to us the most wonderful assurance: "Lo, I am with you alway, even to the end of the age" (Matthew 28:20). He has said: "I will never leave you nor forsake you". What the godly yearned for is, for us, an accomplished fact (Hebrews 13:5). These are terrible days in which the nations of the world are full of anxiety, but let us remember He will be with us; He has promised to supply our needs and will cause all to work for our good. No enemy can destroy or harm us, because He is with us. Let us, then, reveal this quality of faith to the world in this troubled age.

A little plastic box



by O. G. Miles

JUST about a year or two ago we had two delightful foster children living with us in our family. Sharon was about eight years of age, and Paul was approaching school age. Paul and I were great pals. The children were cared for by my younger daughter who lives in Keighley, some twenty miles from our home in Leeds. As I went frequently to visit my daughter and the bairns. I would always be careful to have a bag of sweets in my right hand, jacket pocket. As soon as I had got settled in the lounge at Keighley, young Paul would come and say, "Hello". Then he would stand on my right and patiently wait. He knew I would have some sweets in my pocket. He was too good mannered to ask, but couldn't help taking a furtive glance to make certain there was a little bulge in my pocket, then he would diligently, "give heed expecting to receive something".

Of course, it would not be long before I gave him a sweet, after which, he would run off to play with his toys.

Unfortunately sweets did not last very long with Paul. He would dispatch even the hard boiled variety with unbelievable speed, and would then return for a second helping.

One day when he came for his second sweet, I was busy talking and quite forgot about Paul, until the little lad's patience ran out. In an aggrieved way he looked at me and said, "Grand-dad I'm hungry". "What", I replied, "a sturdy little fellow like you hungry? Now look here", I said teasing him, "if you are hungry you go and ask your mother for a biscuit". He didn't like that at all, and replied, "No Grand-dad, I'm not hungry for a biscuit". "Well", I said, "what are you hungry for?" – As though I did not know! After he had received his second sweet, he went out of the lounge. I presumed he had gone outdoors to play and anticipated a little peace, but I was wrong you know. He hadn't gone out to play at all. He had gone upstairs to the attic.

Now attics are wonderful places of adventure and discovery for little people. The children often went up into the attic, where they appeared to have the time of their lives. They would discover treasures in all sorts of places, bring forgotten relics to light, dress up in any old clothes they could find and would live in a wonderful world of make-believe. On this occasion Paul found a small black plastic box with a snap lid. I think he must have known it was there. He found something that would do for a duster and spent quite a little time making the box look like new, then he brought it downstairs and presented it to me. I thanked him very much, after which I lifted the lid and found the box to be empty and began to wonder what this was all about. "What's this for?" I asked. He hung his head, and said a little sheepishly, "Well, Grand-dad, I've been thinking: if you put some sweets in that box and gave it to me, I wouldn't need to keep asking you for a sweet, would I?".

As I thought about his request, I was staggered and amazed at the faith of the little fellow. He somehow believed, that if he went upstairs and procured that box, and then brought it down to me and made his request, I would be soft enough to fill it with sweets. Of course he was quite right! He went off delighted with a box full of sweets. Who could deny a request like that? The "good old Book" says, "faith without works is dead" (James 2:20). Paul certainly produced the works as well as the faith and went away with the resultant blessing.

I remember coming to Jesus in the Sunday school, and it was more than sixty years ago, I obtained from Him that "so great salvation", as I too came with the faith of a little child. With the help of my Sunday school teacher, I read the words, "For whosoever shall call upon the Name of the Lord shall be saved" (Romans 10:13), and there and then I entered into that great transaction with God.

I have never regretted taking that step, and I readily testify today that God has never failed me and He has been with me every step of the way throughout all the years.

As I exercised a childlike faith in Jesus, I received something more than a box of sweets, I received "the gift of God which is eternal life". It is now my fervent prayer that the little foster children shall also come to "taste and see that the Lord is good".

Points for Preachers



by J. Alexander Wright

An Outline

No—Never Alone!

"I will never leave you, nor forsake you" (Hebrews 13:5).

"My master left me, because three days agone I fell sick" (1 Samuel 30:13).

"Even to your old age I am He, and when white hairs come, I will carry you still" (Isaiah 46:4 NEB).

Some leave us, because of distance, but do not forsake us. They still love us.

Some forsake us, but do not leave us. Their presence is a trial!

Earthly masters have been known to cast off old and faithful servants who have spent their strength for them. God never casts off His old soldiers and servants who have fought His battles and served His cause.

The hymnwriter who wrote, "I'll never, no never, forsake" (Redemption Hymnal 264), knew his Bible the original language calls for a three-fold negative here.

Sing Elim Chorus No. 547 and that grand hymn to C.L. Parker's fine tune set.

An Exhortation

"Make room, Pastors, make room"!

"O this wondrous hour of worship, when the Spirit woos the soul,

To the place of full surrender, and with glory fills the whole".

(Songs of the Sanctuary).
E.C.W. Boulton

Make room in the Sunday morning service for "a time of worship" as we Pentecostals call it, and we know what we mean by the phrase. We have been to some where only one or two prayed, and those at the pastor's bidding. Some pastors have lost heart, discouraged by long and profitless prayers which they feel they are better without. Try talking to these good folk personally, and not from the pulpit, in terms of general exhortation. After all, everyone knows who you are getting at! With love and patience they can be cured, (Mostly!). But don't sacrifice the precious thing because of some awkward people. The loss is too great.

The writer always feels impoverished, when, however excellent the service may otherwise have been, there is no 'time of worship'.

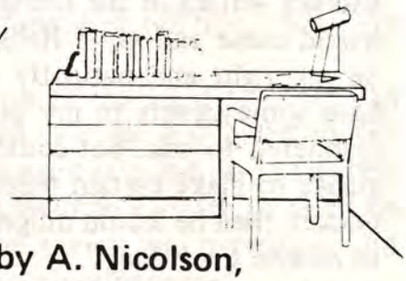
Words

Literally

"How forcible are right words" said Job (Job 6:25). In nine cases out of ten this word is wrongly used. Most say "literally" when they should say "metaphorically" or "figuratively". If one's meaning is clear and unambiguous, there is really no need to emphasise in this way, but if you must use the word, do so rarely, sparely, and correctly.

From a Pastor's Study

The missing stocking



by A. Nicolson, Pastor of our Southend-on-Sea Church

IT was getting near the time for the Convention service and the pastor's wife was in a flurry. Where on earth was that other stocking? Everyone, including the visiting speaker, had a look for it, but it could not be found. In the midst of all the frantic searching, the youngest member of the family went up to her mother with a very serious expression on her young face, and said, "Mummy, have you asked Jesus to find it?". The child was so earnest that her mother turned to her and replied, "No dear I haven't, but we will ask Him right now". Within a few minutes of that urgent prayer the missing stocking was found.

Please do not dismiss the above account of a true incident as being a mere coincidence or a childish assumption that Jesus did answer that prayer. You see, I believe that Jesus does answer prayer about those ordinary, everyday things, and a child's simple faith did find a response from the risen Saviour. It is not only the uncrossable rivers or the mountains which you can't tunnel through which matter to God. So often it is the little streams and the mole hills that beset our daily lives like the missing stocking, which can be so frustrating. God is willing to help us overcome these.

Our God is so big that little things matter.



May Osman's page

Hope in the gloom

OUR newspapers and newcasters are busy telling us that we are in the midst of an economic crisis. The oil crisis has made us aware of the problems of world shortage. I heard a sheik say on T.V. that their oil supply would probably only last 25 years, so who could blame them for getting the highest price whilst supplies last?

Our food supplies are doubling in price, sugar is still in short supply and folk have been queueing to get bread. One newspaper states that our 1934 £1 is now worth 15.2p. Can we take a look at ourselves and see what these pressures bring out in our natures. Isn't it true that we all tend to look after number one when the supplies get really short? There seems to be inbred in us, a determined struggle for survival. We tend to preserve the individual and the immediate family rather than the rest of the world. There is a horrible story in 2 Kings 6:28, 29, where it tells of two women during the siege of Samaria who actually boiled and ate one of their children. You might say "I could never do that" but how far will you go in sharing what you have with those who have not?

It would appear that we are on the verge of a depression with maybe massive unemployment; how will the church stand up to that condition? When money is short and there may not be enough to repair the church building, how do we act? Will the Lord still get His "Portion"? The gospels have much to say about poverty and spiritual wealth. "I know how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need" (Philippians 4:12).

If we take a clear view of the future we will see that the true church may face a time of political repression and even persecution. You'll say, "You are a prophet of gloom", but it's as well to face up to the possibilities that may face us pretty soon. God is not tied down by any political system, and the church's task is to help men to be truly free. Political powers may seek to enslave men but Scripture says "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

The new Archbishop of Canterbury has launched a £350,000 appeal to preserve Canterbury Cathedral for our sons and daughters. It is a marvellous piece of architecture and well worth preserving for posterity. It has stood for 800 years as a symbol of Christianity, but it is but a building. We are the true church of God, we who are followers of Jesus Christ, and we must put our minds and wills to preserving God's spiritual Church in the days that lie ahead. They will be days of change and decay in some cases, and we shall have to be prepared to go out into the world and meet the people on their own ground and preach Jesus as the only true "Light of the world". Now is the time to stoke up our spiritual fires and get to the power house of God – the communal prayer meeting. Our nation needs our prayers, our political leaders, our monarchy and our youth needs our prayers.

"Men ought always to pray and not to faint" (Luke 18:1).

"Pray without ceasing" (1 Thessalonians 5:17).

"I will therefore that men pray everywhere lifting up holy hands without wrath and doubting" (1 Timothy 2:8).

What is our hope in the gloom? It is a glorious hope, the near return of our Lord and Saviour. "Every man that hath this hope purifieth himself" (1 John 3:3). "Which hope we have as an anchor for the soul both sure and stedfast" (Hebrews 6:19). This hope will keep us bright and shining when all is dark around; so that men and women might come into the light of salvation through the witness we effect to the urgent necessity for their making eternal provision for their souls.

"Jesus bids us shine with a clear pure light. . .
You in your small corner and I in mine".

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ITINERARIES

The President (G. Canty):
February 7—15, Campaign in Channel Isles; March 1—16, Wales.

Miss Anne Stephenson:
February 1, Hadleigh; 2, Westcliff; 3, Southend; 4, Chelmsford; 5, Colchester; 6, Rayleigh; 8 and 9, Kingston; 11 and 12, Oxford; 13, Swindon; 15 and 16, Weston-super-mare; 17, Chippenham; 18, Bath; 19, Bristol; 20 and 21, Gloucester; 22, Kidderminster, 23, Evesham a.m., Cheltenham p.m.; 24, Cheltenham; 25, Hereford; 26, Cashes Green; March 9—30, Scotland.

John MacInnes:
February 5, Motherwell; 6, Govan; 8, Rally at Clydebank; 9, Edinburgh; 10 and 11, Dundee; 12, Aberdeen; 13, Kennoway; 16, Alloa; 18, Clydebank; 19, Coatbridge; 20, Kirkintilloch; 22, Whitehaven; 23, Whitehaven a.m.; Carlisle p.m.

London Crusader Choir with Douglas B. Gray:
February 2, Reading; 9, Borstal; 16, Chiswick.

BIRTH

AITKEN. On December 8th to David and Joyce (nee Tattersall) of our Woolwich Church. Brian William a brother for John, Suzanne and Robert.

MARRIAGE

COOPER–HAINGE. On January 25th, 1975, in Sydney, Australia, Andrew Cooper of Sydney, to Sandra Hainge – late of our Winson Green Church, Birmingham.

WITH CHRIST

ACHESON. On October 29th, Tom Acheson of Kilsyth, who was converted in N. Ireland in 1919, through the ministry of the Elim Evangelistic Band. Officiating minister at funeral: R.G. Tweed.

CORSIE. On December 25th, William James Corsie, aged 74 faithful member of our Sparkbrook Church for many years. Beloved husband of Ivy, and father of Eldin, Marjorie, Rhoda and John. Officiating ministers at funeral: John Emmett (A.O.G.) and Edward F. Cole.

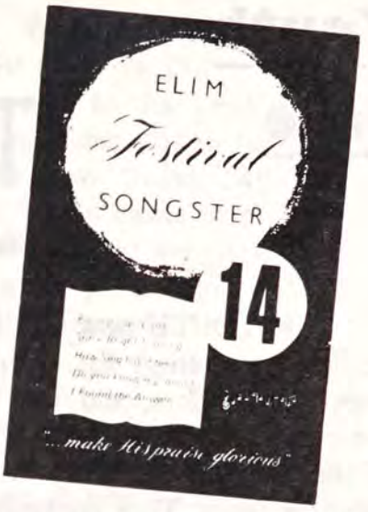
HOUSE. On December 15th, Ivor Ernest House, beloved husband of Phyllis, and brother of Doris Bailey and Don S. House went to be with the Lord. Officiating minister at cremation: J. Osman.

WATERHOUSE. On January 2nd, Florence Waterhouse aged 89, for many years faithful member of our Langley Church, called home to be with the Lord. Officiating minister at funeral: J. Nicholson.

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COMING EVENTS

ALLOA. February 3. Elim Pentecostal Church, Candleriggs. "A concert of life" with Len Magee at 7.30.

BIRMINGHAM, Kingstanding. February 25. Elim Pentecostal Church, Warren Road. Twenty-fifth Anniversary of R.J. Morrison. Sunday 11 and 6.30. Weeknights 7.30. Preacher: S. Beresford.

BIRMINGHAM, Stirchley. February 9. Elim Pentecostal Church, Hazelwell Street. Visit of "New Birth" gospel group at 6.30. Convener: J.B. Coleman.

BOURNEMOUTH, Winton. February 16. Elim Pentecostal Church, Hawthorn Road. Service to be conducted by students from Moorlands Bible College at 6.30.

CLYDEBANK. February 8. Elim Pentecostal Church, Belmont Street. Presbytery Youth Rally. "In Praise of Jesus". Participating groups from Paisley, Motherwell, Greenock, Clydebank, Edinburgh and Kirkintilloch. Preacher: John MacInnes. Convener: Brian J. Hayes.

COVENTRY. Februarv 9. Elim Pentecostal Church, David Road. Film: "His Land" at 8. February 21,22 two great rallies with Len Magee at 7.45.

DUNDEE. February 8. Y.M.C.A. Constitution Road, at 7.30. Len Magee in concert. Admission by ticket 50p from C.C.C. Bookroom, Nethergate, Dundee. Phone 26869. Sunday 9. Elim Pentecostal Church, Dudhope Crescent Road, Len Magee at 11 and 6.30.

EDINBURGH. February 4 and 5. Elim Pentecostal Church, The City Temple, George IV Bridge. 'An evening with Len Magee' at 7.45. Please pray for this evangelistic outreach.

EVESHAM. February 8. Elim Pentecostal Church, Swan Lane. Monthly rally. Special items by Evesham members. At 7.

GLOUCESTER. February 1. Elim Pentecostal Church, Parkend Road. Monthly Building fund rally at 7. Conducted by Brian Garrard and party from Worcester. Everyone welcome.

NEWQUAY. February 8–16. Elim Pentecostal Church, Seymour Avenue. Music and Message Crusade with Joe Fudge. Weeknights, 7.30. Sunday at 8. Also taking part: Pam Osman and Peter Smith. Film night, Monday, February 10 at 6 and 8. "The Cross and the Switchblade".

ROMFORD. February 15 and 16. Elim Pentecostal Church, Wheatsheaf Road. Eighteenth Anniversary services. Saturday at 7. Sunday 11 and 6.30. Preacher: P.S. Brewster. Convener: P.E. Streeter.

ROMSEY. February 8. Elim Pentecostal Church, Middlebridge Street. Rally with the Far East Broadcasting Association.

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Youth page

The Challenge of Youth

by John B. Coleman, Pastor of our Stirchley Church

"OUR YOUTH now love luxury. They have bad manners, contempt for authority: they show disrespect for elders, and love to chatter in place of exercise. Children are now tyrants, not the servants of their households. They no longer rise when elders enter the room. They contradict their parents, chatter before company, gobble up their food and tyrannise their teachers". No! This is not a quotation from one of our present day newspapers belating the passing of the Victorian era but an excerpt from the saying of Socrates who died in 399 B.C.! No doubt the young people of that day thought that older people were 'square' and they said that parents "just don't understand".

In every generation there are young people who respond to the challenge and do something with those years with all their tremendous potential. There is no excuse for any young person doing nothing. At the age of nineteen Alexander the Great was conquering the world: by the time he was twenty-seven Napoleon had executed his magnificent Italian campaign: Mozart was at the top of the musical world at thirty: William Pitt was steering this country as its Prime Minister at twenty-four. What of those Christians who made an impression for God in their youthful years? George Whitfield was moving England with his dynamic oratory at twenty-seven: and at the early age of eighteen Jeremy Taylor was amazing congregations in St. Paul's, London. When he was twenty-three George Williams founded the Y.M.C.A. David Livingstone was the same age when he left these shores to take the Gospel to Africa: while still a student at Oxford, John Wesley formed the Holy Club which led to the world-challenging movement of Methodism.

A Christian magazine reported that of 290 missionaries who were questioned regarding their call, forty had yielded themselves to the Lord before they were fourteen, 190 between the ages of fourteen and seventeen, and only thirty when they were over seventeen years of age. Young person, what are you doing with these supremely important years? What are you doing *now?* To accomplish anything means hard work, self-sacrifice, endurance of ridicule and misunderstanding by those who are content to drift on the tide of profitlessness. Heed John Wesley's words. "Never be unemployed. Never be trifingly employed". In order to produce his masterpiece *David,* Michelangelo slept in his clothes and kept food at his side, eating only a bite at a time. Cicero, in order to perfect his oratory, practised for several hours every day. Adam Clarke spent forty years writing his commentary on the Scriptures.

If you want to be a happy Christian then *do* something. Dean Inge truly said, "The happy people are those who are producing something: the bored people are those who are consuming much and producing nothing".

"When I am dying how glad I shall be,
That the lamp of my life has been blazed out for Thee;
I shall be glad in whatever I gave,
Labour or money, one sinner to save
I shall not mind that the path has been rough,
That Thy dear feet have led, the way is enough,
When I am dying how glad I shall be,
That the lamp of my life has been blazed out for Thee".

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The Family Altar

Scripture Union Portions — Notes by William McCandless

Monday, February 3rd — **Genesis 27:1-29**

"His eyes were dim, so that he could not see" (v.1).

HOW easily Isaac was tricked because of his failing eyesight. Jacob and Rebekah took advantage of the dimness of his eyes and the old man was deceived. In similar fashion, the devil takes advantages of our spiritual weaknesses to cause us to stumble and fall. "He is a liar, and the father of lies" (John 8:44, R.S.V.) says Jesus, therefore, we must be prepared for his attempts to deceive us. Don't let your spiritual eyes grow dim – keep on the look out!

Tuesday, February 4th — **Genesis 27:30-45**

"Bless me, even me, also, O my father" (v.38).

THERE was a blessing for Esau as well as for Jacob. The New Testament tells us "By faith Isaac blessed Jacob and Esau concerning things to come". (Hebrews 11:20). Esau, however, was not happy with his blessing and was jealous of his brother. How often jealousy among Christians has caused offence and disruption in the Church. We should learn to be satisfied with what God has given us and not be envious of those who seem to have more. The Bible says – "Godliness with contentment is great gain". (1 Timothy 6:6).

Wednesday, February 5th — **Genesis 27:46; 28:1-22**

"I will not leave thee" (v.15).

JESUS has given us the same promise – "I am with you alway, even unto the end of the world" (Matthew 28:20). Whenever danger threatens or problems frustrate, it is comforting to know that He is by our side. He shares with us in our joys and in our sorrows and He has promised to be with us wherever we go. We can face each day with confidence, therefore, no matter what it brings, for He will never leave us or forsake us" (Hebrews 13:5).

Thursday, February 6th — **Genesis 29:1-14**

"He. . .brought him to his house" (v.13).

WHAT a warm welcome Jacob received from his uncle Laban. The story reads almost like the return of the Prodigal Son. This reminds us of how God in His love, has received us. His compassionate arms embraced us and He brought us into fellowship with Himself. "He brought me to the banqueting house, and His banner over me was love" (Song of Solomon 2:4). There we feast on the finest fare, and every provision is made for us. How good is the God we adore!

Friday, February 7th — **Genesis 29:15-35; 30:22-24**

"Now will I praise the Lord" (v.35).

LET us never fail to return to the Lord thanks for what He has done for us. Leah was so full of praise that she even named her son "Judah" which means "Praise". Some people find it easier to pray than to praise, but the Bible shows that we must do both; ". . .with thanksgiving let your requests be made known unto God" (Philippians 4:6).

Saturday, February 8th — **Genesis 31:1-24**

"I am the God of Bethel" (v.13).

GOD revealed Himself to Jacob at Bethel and had made a lasting impression on him there. Jacob would never forget Bethel, for this was the place where he met with God; to him it was "the gate of heaven" (Genesis 28:16). Neither will we forget Calvary where God met with erring sinners and made a way to heaven for them. The God of Bethel has revealed Himself to us through His Son, who is the Christ of Calvary.

Sunday, February 9th — **Genesis 31:25-54**

"God hath seen mine affliction" (v.42).

NOTHING escapes the eyes of God, "for the eyes of the Lord run to and fro throughout the whole earth" (2 Chronicles 16:9). The Lord sees us in every circumstance of life and never turns a blind eye or a deaf ear to our afflictions. Never think that God has forsaken you. He sees, He knows, He is "touched with the feelings of our infirmities" (Hebrews 4:15) and He will undertake!

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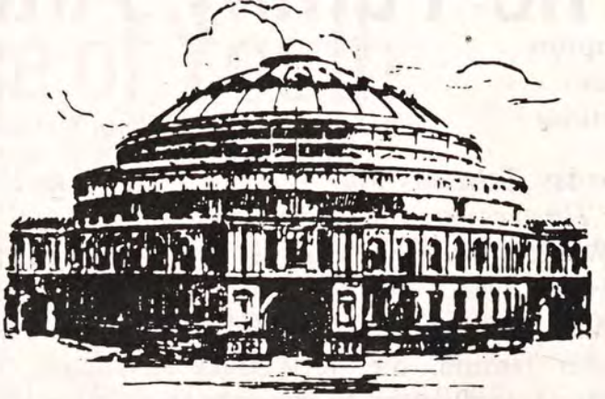
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February 8th, 1975

The Elim Evangel

Proclaiming the Truths of Pentecost

Official Organ of the Elim Foursquare Gospel Alliance

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Editorial

IN THIS issue Ramon Hunston writes about the word charismatic. Our readers will recall that Alex Wright dealt with the same subject in the issue of January 18th. These brethren wrote quite independantly yet they both made the same point.

I hope that we never become so sensitive and pedantic that we fall out with our fellow believers because they do not always use the same language and phraseology as we do ourselves. We do not want to make any man an offender for the sake of a word (Isaiah 29:21). On the other hand, there are times when even less than a word has caused division. The story in the book of Judges (12:1-6), tells such a story, and this is preserved even to this day in the word shibboleth. In the fourth century the whole of Christendom was divided by a single letter. There were some who were not prepared to use the word ***homoousios***—of one substance, but they were willing to say ***homoiousios***, which meant, not, like substance but equality of attributes. The difference, according to Gibbon, was a very small one verbally, but theologically these two words represented two seperate systems. If the Arians had triumphed at that time, Christianity in its present biblical form would have been submerged.

It is quite surprising how words and phrases become slogans. Not so many years ago the term fundamentalist was revived again after lying dormant for thirty years. The trouble is that with most of these phrases, they mean different things to almost everyone that uses them. Some of them have now become almost terms of abuse, as the word fundamentalist has in some quarters.

One of Lewis Carroll's characters in *Alice through a Looking Glass* remarked, "When I use a word, it means just what I choose it to mean". To which Alice replied, "The question is whether you can make words mean different things".

Someone once said, "A stigma is a thing you beat a dogma with".

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FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – *1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.*

Elim News

TO people outside the East Anglia Presbytery, Felixstowe possibly doesn't mean anything at all to them. There are no associations with great campaigns or revivalists. However, there is an Elim Pentecostal Church at Felixstowe where a small company of believers are looking to God for great things to happen.

They were encouraged in their prayers and work recently when the ministers and lay representatives met in the St. Andrews Hall for the December meeting of the Presbytery. Important items on the agenda were evangelism in Felixstowe and Bury St. Edmunds. Friends from Great Yarmouth, Lowestoft, Stowmarket and Ispwich joined the Felixstowe members for the evening rally. The local minister, H.C.O. Bawtree convened an excellent rally and God challenged His people through the ministry of Pastor F.H. Coleman and the Ipswich Choir. The simple story of David and Goliath brought home the profound truth that "It is not by might, or by power, but by my Spirit saith the Lord of Hosts". Please continue to pray for Felixstowe and also a pioneering effort that is planned to take place in Bury St. Edmunds.

JOHN HARRISON

EAST HAM **Pastor: H.L. Dawson**

THIS YEAR marks the fiftieth anniversary of the Crusader movement, so we decided to mark the occasion by having a reunion for crusaders who attended the church. Over 200 attended the tea and evening meeting. What a thrill it was to see so many of our old friends and to renew fellowship with them again.

Our special guests for the occasion were, Pastor Eldin Corsie and Pastor James Kennedy, who was the minister at East Ham forty years ago.

In the evening service Pastor Kennedy told us of some of the highlights of his ministry at East Ham. In those days there were over 600 in the meeting on a Sunday night and over 200 at the prayer meeting; it was not uncommon for people to find Christ as their Saviour during the weeknight services.

We were thrilled to receive a telegram from the Secretary-General, Pastor P.S. Brewster, who was once the crusader leader at East Ham. Mrs. Marie Hamilton ministered to us in song, and Pastor Dawson played to us a tape recording of one of our crusaders who is now living in Canada, Mrs. Ruth Jones (nee Campbell) singing.

The meeting concluded with Pastor Corsie giving the final message on "Faithfulness". We thank God for so many crusaders still serving the Lord in various parts of the country. Pastor Kennedy's ministry on Sunday was greatly blessed of God; it was truly a great weekend, and everyone was asking, "When is the next reunion?".

MR. L. HILLARY



IT was a great joy to welcome Pastor and Mrs Chapman and Joy Bath to their first Field Conference with us at Inyanga North. We were also visited by Lightbearers, Gordon and Dorothy Liley and the Doctors John and Pat Asprey who work in Salisbury, and together we were greatly encouraged as we looked back at the growth of the work here. But what has been achieved is but small compared with the work still to be done in areas not yet reached by the gospel.

As we discussed plans for extending the school and hospital work we were again reminded of the desperate need for workers, both African and from Overseas. To help meet this need we hope to start a short course Bible school during the first two months of 1975, for some of our form four school leavers. This will be an introductory course in Christian work with emphasis on evangelism. But we still need the help of trained people, especially doctors for the hospital and graduate teachers for the school.

Indeed the fields of Inyanga North are white unto harvest, the opportunities many, the challenge great—but the labourers are few.

MARY FISHER

The Railway Man



by O. G. Miles

MANY years ago, on a Sunday evening, in my church a dear lady came to me seeking help. She had just been gloriously converted and was bubbling over with the joy of her salvation and, of course, when you enter into the reality of such an experience, you long for everybody else to have a like blessing. It is not enough to know that your sins are forgiven and that you are on the way to heaven, you become almost impatient for loved ones and friends to know Jesus as you know Him. This good lady couldn't wait for her husband to be converted. Jesus had become so real to her, she was trying hard in every way she knew to lead her man to the Lord.

Unfortunately, he did not respond very willingly to all her entreaties. She brought him along to the Gospel service, but he didn't like it. Neither did he like the preacher, who happened to be me, and he declared he would not attend anymore. In fact, he expressed himself in stronger terms, he said that he would not go near the place again. His wife, however, was not prepared to give up as easily as that, and she said to me with a good deal of concern, "Oh Pastor, I do want my husband to be saved". Then she propounded to me a carefully thought out plan; "My husband", she said, "will not let me talk to him about Jesus. He gets very annoyed if I try, but perhaps he would listen to you Pastor. Look", she went on, "tomorrow, Monday, I am going to the Sisterhood, he is a railway man and will be at home for several Monday afternoons. Will you please go and visit him? He will be alone. You could talk to him about his great need and maybe lead him to the Lord".

Well, you know, I wasn't very keen. He didn't like me to begin with and I have never believed in trying to hurry or force a decision for Christ. However, we parsons are always willing to have a go. We are a brave lot really, so I agreed to make the effort and the lady assured me she would be praying. I well remember opening the garden gate and approaching the front door of the little cottage. My knocking brought a speedy reply from the railway man. He opened the door, took one look at me, and slam! the door was firmly closed in my face. I hadn't even time to say "Good afternoon". I stood before the door for a moment stunned and feeling utterly broken. I could not brace myself to do any more visits that afternoon, so I made my way home, went upstairs to my study and fell down on my knees before God. How wonderful it is to know that Jesus knows the way we take. He understands perfectly. Whatever would we do without Him? How often I have proved in my ministry the value of the mighty weapon of prayer.

As I waited before God that afternoon, the Lord seemed to say to me, "Go back and have another try". My immediate reaction was, "Oh no Lord, not me. He doesn't like me. Send somebody else Lord". But then God seemed to draw even nearer and I thought I heard Him say, "There is no defeat in Jesus. God is big enough even for a situation like this. Behold, I give you power over all, the power of the enemy and nothing shall by any means hurt you".

The following Monday afternoon I once again opened the little garden gate and knocked on the door. I soon heard the good man coming and my heart began to beat a little faster. He opened the door and I think he secretly admired me for having the pluck to try again. "What you again," he said gruffly, "Well, you had better come in." It wasn't exactly a warm welcome, but I was praising the Lord in my heart because I was over the first hurdle. I was inside the house. Now, what could I talk to him about? He didn't like the Church or the preacher. It was no use opening my Bible. I recalled he was a railway man. I knew a little about railways, because my father had followed a similar occupation for many years. For thirty minutes we talked of nothing but railways, by that time barriers were being broken down; slowly I was winning his confidence.

He came to the door with me when it was time for me to leave and said, "Mr. Miles, I shall be at home next Monday if you would like to come". I gladly accepted his invitation. The next Monday we had a longer period together, but we still talked railways. I

learned a tremendous lot about railways during those visits. On this occasion he made me a cup of tea. We were getting on famously together and I received another warm invitation to go back the next Monday.

On my third visit we were still talking railways, when quite out of the blue he said to me, "Tell me Mr. Miles, why are you a Christian?

Well, that was what I had been waiting for. That was what I had been praying for. He never got a word in edgeways after that and the only railway we talked about was the Gospel Train. I had the joy of preaching Jesus to him.

The next Sunday he came to the church and by the grace of God he was wonderfully saved. You couldn't keep him away after that; he became as enthusiastic as his dear wife. They have both gone to heaven now, but I look forward to the day when we shall be able "to talk it o'er together bye and bye".

Pause for Thought



by Trevor Partington,
Covenant Hall, Stafford

"THE LAW", says the apostle Paul, "was our schoolmaster to bring us to Christ" (Galatians 3:24). That got me thinking about the schoolmasters that I had. I will never forget the chemistry master. He had a good flexible slipper, and he knew how to use it, which he did frequently. There were other teachers of course, who didn't resort to corporal punishment; but some were convinced; or so it seemed to me, that boys couldn't possibly be controlled without the use of a cane. On reflection, I think it would be true to say that the teachers who maintained discipline without frequent use of the cane were the best. They commanded respect, but some teachers, and especially my chemistry master, only caused fear. My mind was more on his instrument of punishment than it was on the subject in hand, consdquently I never was very good at chemistry.

Now the law, like the schoolmaster I've just described, works for good behaviour by fear of punishment. In this respect it is so different to the grace of the New Testament. That works on a man's heart. "If you love me", says Christ, "keep my commandments" (John 14:15). Do you see what has happened? Christ has taken us out from under the tyranny of the Law, and put us under grace. Out of love for Him, not fear, our way of living has been changed. It is now, "the love of Christ that constrains us" (2 Corinthians 5:14). The Law says: "This do and thou shalt live"; Grace says: "Live in Christ and then thou shalt do"! The Law says: "The wages of sin is death"; but Grace proclaims: "The gift of God is eternal life through Jesus Christ our Lord". The Law speaks of what a man must do for God; Grace tells of what Christ has done for man.

"Grace taught my soul to pray,
And made mine eyes o'erflow;
'Tis grace has kept me to this day,
And will not let me go".



JOHN HALL, who will be singing at the Conference in Morecambe, May 10–17, is a licensed preacher with the Assemblies of God in the U.S.A. "Big John" as he is called, hails from Fort Worth, Texas. Everything about him is big. He stands well over six feet tall and his bass voice is magnificent. He has his own record company who have issued many of his songs on disc, tape and eight-track stereo.

TWO RAINDROPS

P. E. Streeter

Two raindrops,
For five minutes I stood and watched them
Running silently alongside each other down a cracked
Side by side they dribbled, window pane.
never looking,
never touching,
never mingling –
Utterly aloof and oblivious of each other.

Jesus!
In the same way You must marvel, how two of Your people
Can so long succeed escaping involvement with one another
As they run beside each other down the window of life.
Persons born to be
brothers,
sisters,
bosom friends in the Kingdom,
fellow citizens of heaven,
Meet and part with just
a nod of the head,
a "Good night",
an occasional "God bless you",
Imagining all the time that independency is a Christian virtue!

The Archbishop's reply



A sermon preached recently at our Erdington Church, Birmingham, by Ken Smith

THE appointment of Dr. F.D. Coggan as Archbishop of Canterbury will be welcomed by evangelicals throughout the nation, including our own fellowship. I was delighted with his recent television appearance where his remarks concerning the qualifications for the ministry were wise, coming from a wealth of experience in pastoral ministry, and training men for service. His comments on the need to a return to a puritan outlook found my agreement. Above all, his emphasis on a personal relationship with the Lord Jesus Christ thrilled my heart, for I have never heard an Archbishop speak so decisively concerning the Saviour. We may be miles apart on questions of church order and worship, but I felt that, in Christ, we were very near, and I have written and told him!

The man who interviewed the Archbishop asked, "Is it possible then, for Christ to be outside the Church?" to which Dr. Coggan replied. "Yes, indeed it is". The Laodicean Church was just that. Here was a Church that left its Lord and Master out in the cold, for they didn't need Him. Many see this as a picture of the Church in the last days before the Lord's return, and a true picture of the professing Church today.

The Church has become institutionalised

Like some creaking, clanking, monstrosity of a machine. We must have dogmas and creeds, constitutions, and the like, legalities to cover the avenues of the Church's activity, but they can strangle the very spiritual life that is vital. Stanley Beresford used to say to me, "Ken, it's the minimum of organisation, but the maximum of blessing", and if you know him, that is so typical of him. Do you remember the quip that the Church of England is the Tory party at prayer? Yet on the other hand I believe that when the Labour party held its conference in Blackpool some years ago Mr. Wilson was invited to read the Scriptures at the Methodist Church, some people walked out in protest. I did not agree with their action, but I can understand it. When the leaders, of all parties pay lip service; when religious leaders seek to be respectable, when they court all and sundry, they must expect to lose all real spiritual power. Ungodly men ought not to be allowed in our pulpits, or open our churches, just for the sake of the prestige they can offer.

It's worship is formalised

This happened with Israel, for Isaiah, Jeremiah, and especially Malachi, indeed all the prophets condemned Israel for this failure. "In spirit and in truth", are the Saviour's words. Let there be no formality, and falsity in our worship. It is not Remembrance Sunday, Christmas, and Easter, or even just at the Harvest Festival or the Anniversary it is for many professing His Name, it is every Sunday that we meet together in true Apostolic fashion, not just on Easter Sunday as in some communions, but every Sunday, is a must for us. It is the compulsion of love that draws us. Let us beware of pentecostal formalism however, for although we do not recite the Creed, or use a prayer book, but we can be so stereotyped that we are ignorant of God's Spirit moving in the midst. His image is that of the wind, and may He blow away any cobwebs that we may have when we come to worship Him. The new move of the Spirit in other Churches does shake our souls, when we think of some of our assemblies, and their worship.

It's message has become paralysed

How refreshing it was to hear Dr. Coggan, for there has been a dearth in the professing Church of any message that has conviction and authority. It's message has become paralysed by modernism. Many ministers do not believe the message they are paid to preach. Did you read Canon Power's explanation of Jonah in the *Birmingham Mail?* He spoke of it as an allegory concerning the Jewish nation, and poured contempt on a literal acceptance of the event. Jesus Christ confirmed it's truth, and it is the Master's word against one professing to be His servant. The Word of God is hacked to pieces, and the very foundations of the Faith are assailed by the very men we expect to uphold the Christian faith. One young man, when

dying, sent for his minister, and offered him a Bible from which to read some word of consolation. To his amazement, the preacher found only the covers of the Bible, with all the pages missing. The dying man explained that after listening to the minister this was all he had left! I feel that Dr. Coggan will be like Daniel in the lions' den, but I am sure he will stand his ground, and know divine deliverance. *It is paralysed by materialism.* "Rich and increased with goods".

That sums it up doesn't it. We need nothing – we don't need God either, and so He is left outside, of the professing Church. He knows the affluence and independance of those professing His Name. He knows too of the starving millions who could be fed if the coffers of Rome, and Canterbury, and every State Church in Europe were opened. The wealth of the Roman Church in particular is fabulous – heaping up judgement for the days to come – to refer to James, in another context. The tragedy so often is that the churches and societies truly preaching the gospel have to do so on a shoe-string, living a hand to mouth existence. Church buildings are so often monuments to the past, showing our spiritual decline as a nation, rather than past glory. A barn full of men and women saved, and loving Jesus Christ and the souls of men, is a better investment than a hundred cathedrals. The nation's showpieces are but tokens of its backslidden state. This is not a plea for dirty dishevelled buildings, of course, but let's invest in people.

Wealth and worldliness do not go with spiritual power, neither individually or collectively, neither is poverty a qualification. When the Church's voice is silenced because of worldly complicity it is in a pitiable condition, leading me to this observation.

It's witness is not recognised.

Where is the non-conformist conscience? In parliament, in the Press, and in the community? Once it was a power to be reckoned with. Where are the Anglican benefactors of the Victorian age, and before? Wilberforce and Shaftesbury and scores like them have been replaced by humanists, agnostics and the like who now do humanitarian and social work, for certainly amongst the Pentecostals it is almost non-existent. The Church, in general, seems to be unwilling or unable to speak with conviction and authority on moral questions that burn in the soul of this twentieth century. At least there is a semblance of authority in the voice of Rome, but even that, in this century, is an uncertain sound. Who cares what the Archbishop says? or the Methodist president, or even Elim's President for that matter? What a paralysed and pathetic picture. Lip service is paid to spiritual leadership by the politicians – then open their bazaars and fetes after, with very little effort on the nation, just like Israel of old – they say their prayers, but never really pray – maybe the new Archbishop can change some of this.

"Wretched, miserable, poor, blind, and naked", that's God's estimate of the professing Church, and it's God's estimate that really counts. The fine facade, cannot hide from Him the true spiritual condition of our land. It is our mediocrity – that we are neither on fire, nor burned-out cold, that causes divine revulsion. His condemnation is yet an evidence of His love, for His chastening hand is for our good, and this Church is not abandoned. He may yet chasten this land, and humble His Church, through the fires of affliction and persecution.

Look what He offers

Character – gold tried in the fires of affliction – not mateiral but spiritual wealth, and this generation has yet to learn this lesson.

Clothing – white raiment. His blood is the only cleansing agent I know, or so the Word of God declares. Eye-salve. This is a blind, short-sighted Church, who's spiritual vision is blurred to the point of blindness, and He counsels her to "buy" these blessings. We will have to lose some thing to get these blessings. Perhaps we will get spiritual riches at the expense of mateiral prosperity, or His righteousness when we lose our feeling of self-righteousness, as a professing Church, and our spiritual squints may be rectified in order that we can see the issues straight before us.

"Behold I stand". Here is the verse that I heard as a boy, and responded to the Gospel call. It is really a message to the believer in the professing Church which has left Jesus Christ outside when he ought to be inside as Lord and Master of His Church. It is a universal call "if any man", and a personal one too. He can't get into His Church, so He seeks an invitation individually. What a pathetic picture, but what a true one. Can you hear Him knocking? His Hands are pierced, and nail-scarred, and He seeks fellowship and communion, and offers the same, and much more. We can share His victory, for we can overcome as He overcame, and we can share His authority, for that is surely what sitting in His throne really means.

This is not a pleasant picture, but it is an accurate assessment of the situation in the professing Church of the last days. There are areas where the Spirit of God is moving, and I see no conflict between the two situations. I know that we can do little, if anything, about the professing Church as a whole, but we can respond to the pleadings of the Saviour, seek to see Him more clearly, follow Him more nearly, that we may love Him more dearly.

"R.B.C. Commentary"

WE hear the above title every day over the radio following the news bulletins; then it means "Rhodesia Broadcasting Corporation", but it seems a very suitable title to "borrow" for an occasional digest I hope to send through from the Field.

Arrival. After an excellent sea trip we met our first problems off the Cape Coast. On the eve of arrival the weather changed, a gale sprang up and the consequent waves were about 13 feet high, so a sailor informed us. This kept us at sea for more than another day until it was safe to dock. We then hit problems with the vehicle, due to incompetent assembling and the absence of road testing. Three different kinds of plugs had been inserted and the fault would have been discovered if there had been the proper tests. This illustrates two Bible principles. First "Can two walk together except they be agreed?". They certainly cannot any more than disagreeing plugs do not work together, as we found to our inconvenience. Then the text "test the spirits" reminds us of the importance of proving all things before trusting them.

First Impressions. Preconceived ideas can be dangerous. We expected tremendous heat as we crossed the Equator, but instead we found the sun was covered with a constant haze, and though the atmosphere was pleasant, the heat was certainly not excessive. The Captain explained that this change has taken place over the past three years or so and it is said that dust from the mines, which is blown out to sea, is the cause. Let us be sure that none of the grime of this world is allowed to obscure the Sun of Righteousness from our vision. Upon arrival we were greeted with torrential rain, and our first Sunday in Africa saw the mountains covered in snow and the milk frozen on the doorstep—this was sunny Africa! We spent a night at Bethlehem on the River Jordan; this delightful place was so named by the early pioneers, for it looked like a promised land to them in their wanderings.

Friends old and new. En route we saw friends from past days, including a Paisley family we saw off to S. Africa nearly eleven years ago; most of our missionaries in the Transvaal including dear, aged Mrs. Phillips, who is as interested as ever in the work; Sunny Blundell and her husband who are still blazing the trail in spite of being long past retirement age. Look out, they are coming to U.K. soon. People we have never seen before have welcomed us to their homes as though we have been friends for years. Well, we have the same Father, so why not? We are all members of the same family. Imagine our joy during our Conference when friends from Graham Street drove in unexpectedly to say "Hello". Elim is a family, too.

Back to the blackout. The first Sunday that we were on our own reminded us very much of being back home during a power-cut. We had just completed our meal when a real tropical storm blew up. The rain on our tin roof sounded rather like a rattle of a machine gun, and the force of the wind suggested that the corrugated iron sheets might decide to take a walk. Then it happened, following a great flash of lightning and a reverberating clap of thunder, we were pitched suddenly into total blackness. Yes, the storm had been as effective as our strikers at home. Fortunately there were two candles somewhere. We were glad not to hide them "under a bushel" that night and we have no intention of obscuring our spiritual light either, whether there is a storm or not.

The need is the same. In the homeland one frequently hears the preacher say, "The problem in this country is that we are a secular society; people are taken up with materialism". But it is no different out here. Perhaps the first non-christian African I spoke to had exactly the same outlook. He had just brought his little child to the clinic and there the poor mite got rid of a huge worm about 20 inches long—fancy that crawling around inside you! The father was a cook



and knew some English. We spoke together. He was planning to go to Cape Town; there was not enough money in Rhodesia. He would make lots more down the Cape—no thought of seeking "first the Kingdom of God", it was the "Kingdom of Cash" that mattered. How completely the god of this world has blinded the eyes of the masses everywhere.

Looking everywhere for the men. In Britain we lamented sometimes about the scarcity of men in some meetings; our experience so far suggests the position here is even worse in this respect. We made some enquiries as to why and it appears that drink is the basic problem and hindrance which holds them back. Pray that we may be able to reveal that one drink of the "water of life" is far more satisfying and has good instead of ill consequences.

Be sure you mean what you sing. The folks out here certainly love singing. In a recent camp of mixed denominations the young people sang with gusto a chorus, "It was a great day when I was born again" and proceeded to other verses. "The beer I used to drink, I drink it no more", then "The cig I used to smoke, I smoke it no more". Next "The mini I used to wear, I wear it no more". With some evident embarrassment the majority of the girls grabbed hastily at the hems of their micro-skirts and endeavoured to pull them an extra sixteenth of an inch down the lengthy expanse of shiny, ebony thigh. One needs to be a doer and not a singer only. This lesson could be learned in many areas of life also.

Coinciding Conferences. While the annual Missionary Conference was in progress at Slavanka, Bournemouth, I found myself chairing my first conference in Rhodesia. All the missionaries gathered at Katerere to face a long, formidable agenda. There was much to discuss and many things to plan. A lovely spirit prevailed and there was a marked unity of purpose and keen desire to advance the work of God. One of the most important subjects under discussion was that of launching a Bible School for the first time on this field. We finally agreed to start this at vocational level on 1st January 1975. The missionaries are absolutely thrilled at this forward step which has been needed for so long. Please pray earnestly for this project; it can wield such influence for the future of the work as we seek to prepare the nationals to carry greater spiritual responsibility. We plan to found a small Theological Reference Library to help our Africans to fulfil the injunction, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth". We hope that you had as profitable a time in U.K. as we did at Inyanga.

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What is a Charismatic Church?



by Ramon Hunston, Co-Pastor of Cardiff City Temple

IN recent years an amazing outpouring of the Spirit of God has stirred the Church. This outpouring has been called the Charismatic Renewal and even a new Pentecost. It is true to say that charismatic groups are now operating in most denominations, and the Holy Spirit has penetrated into areas of the established church which had stood aloof to the teaching of Pentecostal denominations.

There is no doubt this has been a visitation from God. These new Pentecostals call themselves charismatics, and now some of the Pentecostal denominations are beginning to use the same expressions. What do we mean by the word charismatic? Is it the same as Pentecostal? Does the name derive from the pentecostal phenomena such as speaking with tongues? Does the word charismatic have implications that are restricted to the Holy Spirit? The answer to these questions lies in the definition of what constitutes a charismatic church.

What does charismatic mean?

In the Bible it is a term that relates to an act of God, it is something that God does – a giving by His grace. In these days we hear of politicans who have charisma, or show business personalities, who, we are told exude charisma when they take the stage. Let it be clearly said that no human personality or human talent can ever be called charismatic. To use such a term concerning political ingenuity or pop star potential is little short of blasphemy. The biblical word from which the word charismatic is derived, means an undeserved favour, a gift given by God, and one that is undeserved by the recipient. The focus of such a gift must be for the glory of God. The New Testament also uses this word to describe God showing favour or giving freely.

It can be seen that the word charismatic can not be limited to some personal experience which the Holy Spirit by His anointing gives to the individual, however rich and wonderful, but is rather a reference to the grace of God than it is to the Spirit of God.

The Charismatic church

Since the name means bestowed by grace, no church or assembly can ever claim to be charismatic unless there is the manifestation of God's presence and power. The charismatic church's life throbs with the power of God. Its services know the holy awe of God's presence, and its outreach fulfils the great commission of Christ.

The Holy Spirit has given His ninefold gifts to the Church. Three of these are gifts of revelation; these are, a word of wisdom, a word of knowledge and the discerning of spirits. Three of them are gifts of demonstration; these are the gifts of healing, the working of miracles and the gift of faith. The other three are gifts of inspiration; the gift of prophecy, the gift of tongues, and the interpretation of tongues. All are supernatural. The gifts are not fruit of character, and it should be noted that the gifts are given by grace, and the fruits of the Spirit are given by the transforming power of the Holy Spirit in a personal experience of salvation, and are developed by growth. However, it should be noted that the Scripture clearly teaches that spiritual gifts should be manifested by love. The charismatic church is one where love is present and practised in the fellowship of its members, but a charismatic church is also characterised by the gracious manifesting of the Holy Spirit.

A charismatic church is one that recognises the soul saving expereince of the gospel of Christ. Since charisma refers to the grace gifts, then the whole panorama of the gifts of grace must be evidenced. The assurance of a personal salvation and a personal commitment to the cause of Christ will be the experience of a truly charismatic church. The Holy Spirit is the Spirit of holiness, and the standards of a charismatic

church and therefore of its individual members cannot be less than the Bible truth of personal holiness in living.

The essential prerequisite for a pentecostal experinece is always personal salvation. The grave danger in the context of today's religious experience is an over emphasis on experience without reference to Biblical doctrine and practical holy living, but a charismatic church is one that expresses the vital truth of personal salvation and holiness.

The commission of Christ

A charismatic church is one that seeks to fulfil the commission of Christ. For Jesus said "Ye shall receive power. . .Ye shall be my witnesses". The charismatic church will never be a kind of blessing club whose members experience, in splendid isolation, something of the blessing of God. It should be noted that when Jesus spoke of the coming of the Holy Ghost, He also spoke of His ministry in soul winning. We stress so often the Holy Spirit's ministry to the church, but the truly charismatic church will also speak of His ministry to the world. Jesus said that He would convict the word of sin, of righteousness, and of judgement, and there is no doubt in the New Testament context that this is the burden of the Holy Spirit's ministry. The promise of the Holy Spirit falling from the lips of Jesus was "Ye shall be my witnesses". No church, group of individual can claim to be truly charismatic without evangelistic enterprise. If we use the term charismatic then let us ask; when did we last win a soul for Jesus Christ?

Concerning the ministry Jesus said; of the Holy Spirit "He would glorify Me", and He continued, "He shall take of Mine and show it unto you". Thus showing that the Holy Spirit's priority is to reveal the work and ministry of Jesus Christ. The Lordship of Christ is not just a minor point of doctrine, but rather the *focal* point of the reason for the Holy Spirit being upon the earth. The charismatic church will always adhere to the total supremacy of the doctrine of the Lordship of Christ. Not only in a doctrinal sense, but also in a personal experience of complete committal to His cause.

The charismatic church is a church that knows the compassion of Christ for the failures of life, it is not harsh in its judgements or dogmatic in its attitudes, but seeks ever to build up, to restore and to reintegrate into fellowship and experience those who have failed.

The miraculous power of Jesus Christ during His earthly ministry was never manifest because of the glare of publicity, or for personal advancement, but because He had compassion.

The charismatic church must maintain the same priorities that Jesus had in His ministry. Jesus spoke of other sheep that He must bring, tears flowed down His face as He wept over the city; love and concern poured from His heart. From the very beginning of His public ministry, the compassion of Christ was mingled with the great truth that He declared in His manifesto. "The Spirit of the Lord is upon me because He hath anointed me. . .to heal the broken hearted . . . . .". The charismatic Christian cannot remain in splendid isolation in his Pentecostal church, charismatic renewal group, or prayer meeting in the face of a needy world. Such isolation is completely foreign to the New Testament concept of charismatic teaching. The charismatic church will always place great emphasis on New Testament doctrine, and it is significant then that the Bible uses this term for all the great blessings of divine grace.

It would certainly be right therefore to conclude that according to the New Testament a charismatic church is one which believes in, and preaches, the doctrine of personal salvation and personal forgiveness through the atonement of Jesus Christ.

The fulness of charismatic blessing begins with God's gift of salvation and is continued in the personal experience of the Holy Spirit's blessing and anointing and this is experienced in evangelistic attitude and outreach.



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The Price of Promotion



by Alexander B. Tee, Pastor of our Southport Church

CHILDREN do not ask to be brought into this evil world. The pressures of modern society are not only strong, they are subtle. Affluence has failed to satisfy multitudes of young parents. Inflation and a high standard of living are goading people on and on. Something must give way if we are to allow our time to be eaten up as we chase the golden calf.

As disciples of Christ, our main purpose in life is not to make money or to covet a higher standard of living for either ourselves or our children. Loving children is more important than giving them money or mere things. Children need our time, our advice, our laughter our prayers, and our love. Thousands of lovely, innocent children have been victimised unwittingly by parents who have failed to evaluate the basic needs of young people in our society.

A family is a unit in which every member has a contribution to make. A Christian home and a Christian family are a heritage which is, without a doubt, of great value. Children grow up to value prayer and to honour the things of God. They make friends in the church to which their parents show their loyalty. The Sunday school and the Junior Crusader meeting are looked forward to with eager anticipation by our children. The Bible class and its leader are loved by these rosebuds in God's garden. Their roots are being put down in the fertile soil of a happy church among young people of a similar age. How can you value such happiness? There are spiritual values which money cannot buy.

Young parents must give thought and prayer before tearing up the roots of these tender plants and moving away to some other part of the country because an offer of so-called promotion with more money has become available. There are spiritual values to be considered as well as financial gain. Older children and young teenagers are at a very vulnerable age. To take them away to a new environment is in itself a very upsetting experience. A new school with a new approach to education are often as much as a child can stand. They have also to make new friends with people who are entire strangers.

Young parents do well to think very carefully before they move away from a good Pentecostal church to an area where there is little or no chance of their family getting rehabilitated into an Elim assembly which will inspire and encourage the spiritual life of the whole family. Many pastors have watched children sob as they have left their friends in particular churches. Even when the parents knew that there would be an Elim church in the place to which they were going, some ministers have had the heartache of seeing the children lose their spiritual lives and drift away from the things of God. This should come as a great warning of the danger involved in moving to a place where there is not a thriving Elim church. Our children become accustomed to the Elim approach to the things of God. Sunshine Corner, Junior Crusaders, Sunday school have vital parts to play in the lives of our children. To tear away these spiritual activities from the lives of children simply to enjoy promotion and money is something every parent must prayerfully consider.

Regret and remorse can lie at the end of such a decision, for we may live to see our children not only growing away from the things of God, but ultimately marrying unsaved partners and rearing a godless family. To see your children becoming Sunday school teachers and youth leaders is a joy with which neither money nor any other material gain can compare. It is easier to lose your children to the things of God than it is to hold them. One man whom I know very well refused promotion time and time again, because it meant moving away from a thriving Pentecostal church. He had two sons: Today his elder son is the church secretary and elder, while his grandson, is a deacon in that church. All his grandchildren are soundly saved and active in Pentecostal churches. His second son is the writer of this article.

Thoughts from the Book of **Exodus**

43. The Blood of the Covenant (Exodus 24:8)

by F. Lavender,
Pastor of our Croydon Church

MOSES, having received the Ten Commandments from the Lord, presented the terms of the covenant to Israel; the people accepted the covenant and promised obedience. Moses then sacrificed oxen as burnt and peace offerings, pouring half of the blood of the sacrifice upon the altar before the Lord. The other half of the blood was then sprinkled upon all the people. In this way the covenant given by God and accepted by the people, was sealed by blood.

The message of this incident must have been clear to Israel. It was the desire of the Lord God to make covenant and dwell with Israel, but He could not accept them merely on their word. Sin was too great to be overcome by men's unaided efforts; it would have to be dealt with by the mediation and death of another. Israel, therefore, was brought into covenant relationship with the Lord by the blood of an innocent victim.

Thoughtful Israelites must have been aware of the fact that the blood of animals could never really bring them to God. Firstly, the sacrifices must be unresisting, but they were not *willing* victims. Secondly, they were not of the *same kind* as the guilty ones. Thirdly they were not of *sufficient value* to take away the nation's sin. Fourthly, Israel's offerings were never *complete*, for they had to be offered again and again. So the ceremony and the shed blood must point to Another.

We know that the sacrifices pointed to the Lord's Christ. His life was not taken away from Him, He willingly laid it down for sinners (John 10:17,18). He was of the same substance as we are, true man, bone of our bone and flesh of our flesh. He is also the great Creator (John 1:3), as He is therefore of sufficient value for all mankind. He has made one all-sufficient sacrifice for sins for ever (Hebrews 10:12). So we now enter into a perfect covenant with God, an eternal relationship sealed with the blood of Christ Who said: "This is My blood of the new covenant" (Matthew 26:28 RSV).

PRAYER AND PRAISE



by F. H. Coleman

JESUS is our great exempler. We are told that we should follow in His steps. One of these steps is in the life of prayer. It is interesting to note that in the Gospel of Luke, which is written from the viewpoint of Jesus as the Son of man, we find Jesus at a time of crisis in His life. In His perfect manhood we find Him living a life of obedience to His father. In our lives we should be like Him, always seeking to be obedient to the divine will.

In the account that Luke gives, we see our great example is the prayer as He comes up out of the water after being baptised by John. This shows His dedication to the work of redemption. He had made the great decision at Nazareth, and now we find Him at the Jordan as He dedicates Himself to the work of world redemption. So we should pray, especially before we take a serious step of decision. I suppose that this is something we would naturally expect each believer in Christ to do. Alas, however, I do not think that this is true of many. I personally know of a good few who have made great decisions on the spur of the moment without praying first. Of that number let me tell you of one couple.

A lovely young Pentecostal couple wanted to live in a very well-to-do area just outside London. This area is known as the stockbroker belt. They could very well afford to do so. A sudden crisis in their lives gave them the opportunity of moving. There was no real reason for them to move but they used this crisis as an excuse. Soon their beautiful bungalow was sold and they bought a better home in the place they so wanted to live. For a while they were very happy, but they were now living a long way from their home church. They continued to journey back and forth to the meetings but found it a little difficult for their baby son, so gradually church attendance began to drop off. They looked for a suitable place of worship nearer to where they now lived, but they failed to find an evangelical church. Soon they were not going to church at all and they became completely backslidden. Bible reading and prayer was a thing of the past. Then God stepped in and they were miraculously restored. They left the stockbroker belt, and now live near to a fine Pentecostal church. They have both thrown themselves wholeheartedly into the work of their church and are doing great things for God.

If they had prayed before making their decision to move, they might have been spared many years in the barren wilderness.



May Osman's page

The upsetting influence

THERE has come into my posession a Newsletter called *Newscot*. Vol.2 No 14, Monday 9th December, 1974, circulated in Southampton College of Technology, and the Editor Dennis Rutley makes this comment. "Incidentally, for the very large number of students and staff whose beliefs are other than Christian, I should like to clarify the reference to the Gadalene (his spelling) swine. They were a herd of pigs who were contentedly minding their own business until stirred up by the activities of an amateur psychiatrist, Jesus Christ. This man was a very upsetting influence at the eastern end of the Mediterranean Sea about 2,000 years ago. Though now dead of course, we still name our greatest commercial racket after him. The difference between the Gadalene swine and us is that they all rushed off in the same direction".

Doesn't this stir up your indignation that such statements should be circulated amongst those who will be leaders of our country, and does not this show how very far away from God our compatriots have turned? The last sentence is very enlightening, for devils had entered into the swine and they all ran down a steep slope, so here Dennis Rutely is acknowledging that devils have entered him and his readers and they are running hither and thither not knowing what to believe.

I believe Jesus to be the only begotten Son of God and I know He is alive today. The Bible teaches this and I've felt His presence and His Holy Spirit indwells my body. Here is no amateur psychiatrist but someone Omniscient. John 4:16-19 tells how Jesus dealt with the Samaritan woman who came to draw water at the well. Jesus knew men's lives, even their secret history. Mark 2:8; Luke 5:22; and John 2:24,25 show that Jesus knew the secret thoughts of men; He knew all men; He knew what was in man. "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray Him" (John 6:64). Jesus knew not only what Judas' present thoughts were, but what his future choice would be. Jesus knew what Nathaniel was doing when he was under the fig tree. Jesus was able to describe the house in Jerusalem where there would be a man bearing a pitcher of water (and this would be a very unusual sight in the East for the women carried the water) at which house He would eat the Passover (Luke 22:10-12).

Jesus knew which side of the boat the fish were. Jesus knew all things; "In Him are hid all the treasures of wisdom and knowledge" (Colossians 2:3).

I think I've given you enough quotations, taken from R.A. Torrey's *What the Bible teaches*, to show that Jesus is Omniscient and no amateur psychiatrist. This page is not big enough for me to give you many references to the fact that Jesus is not dead. Perhaps you can think that out for yourself. He's alive, Hallelujah! "Death could not keep his prey . . . He tore the bars away" and rose triumphantly. "Where two or three are gathered in my name, there am I in the midst of them" (Matthew 18:20). "Lo, I am with you alway, even unto the end of the world" (Matthew 28:20). "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven" (John 3:13).

Jesus is alive and He lives in me! "I am in my Father and ye in me and I in you" (John 14:20). "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Corinthians 13:5).

So our Lord and Saviour Jesus Christ is all knowing and ever present. He knows our daily lives and our commitments and He knows whether we are "Buying up the time" and looking for opportunities to witness to His saving power. There is a proverb which says, "A little knowledge is a dangerous thing" and men are stuffing their heads full of knowledge, and still today there is no room for Jesus in their hearts. It is your job and mine to tell them that Jesus is alive and He cares for them and is wanting to be their Saviour too.

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MARRIAGES

ADAMS—BRIAN. On December 4th at our Longton Church, Philip Adams to Linda Brian. Officiating minister: F.J. Day.

McALLISTER—LITTLEWOOD. On December 21st at our Barnsley Church, Stuart McAllister to June Littlewood. Officiating minister: G. Harpin.

ITINERARIES

The President (G. Canty):
February 8-15, Campaign in Channel Isles; March 1-16, Wales.

Miss Anne Stephenson:
February 8 and 9, Kingston; 11 and 12, Oxford; 13, Swindon; 15 and 16, Weston-super-mare; 27, Chippenham; 18, Bath; 19, Bristol; 20 and 21, Gloucester; 22, Kidderminster; 23, Evesham a.m., Cheltenham p.m; 24, Cheltenham; 25, Hereford; 26, Cashes Green; March 9—30 Scotland.

John MacInnes:
February 8, Rally at Clydebank; 9, Edinburgh; 10 and 11, Dundee; 12, Aberdeen; 13, Kennoway; 16, Alloa; 18, Clydebank; 19, Coatbridge; 20, Kirkintilloch; 22, Whitehaven; 23, Whitehaven a.m., Carlisle p.m.

London Crusader Choir with Douglas B. Gray:
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Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.
Guyana
Radio Georgetown every Saturday at 9 a.m.

COMING EVENTS

ARMAGH. Commencing February 9. Gospel Mission. Sundays at 7. Weeknights (not Saturdays) at 8. Conducted by E. Neville and V. Kelly.

BIRMINGHAM. February 15. Elim Pentecostal Church, South Road, off Reservoir Road, Six Ways. Erdington. At 7. Visit of Burton-on-Trent Elim members. Preacher: D.C. Crawford.

BRIGHTON, Preston Park. February 11 to 13, 15, 16. Elim Pentecostal Church, Balfour Road. Visit of R.D. Bradley with Prophetic ministry. Tuesday, Wednesday and Thursday at 7.30. Saturday at 7. Sunday at 11 and 6.30.

CHANNEL ISLES PRESBYTERY, Jersey. February 8 and 9. Guernsey. February 10 to 16 at Little Theatre, St. Peter Port at 7.45 nightly. Sunday at 8. George Canty.

COVENTRY. February 9. Elim Pentecostal Church, David Road. Film. "His Land". February 21 and 22. Two great rallies with Len Magee. At 7.45.

WINSON GREEN. February 8 and 9. Elim Pentecostal Church, Handsworth New Road. Pastors fifth Anniversary Services. Preacher: Maldwyn Jones. Saturday at 7.30, Sunday at 11 and 6.30.

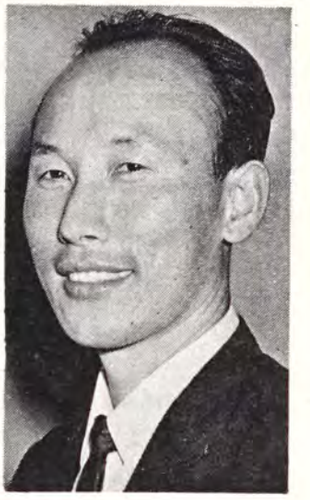
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EDINBURGH

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D.4041

ROYAL ALBERT HALL, EASTER MONDAY 1975



ONE of the main speakers at the Royal Albert Hall will be Dr. Yonggi Cho from Seoul, Korea. He is a converted Bhuddist who was studying to be a Bhuddist priest. He came to Christ whilst lying seriously ill in hospital and a Swedish missionary prayed for him. Whilst she was praying for him, she spoke in other tongues and this gripped the soul of Yonggi Cho. He later started preaching the gospel in the open-air and then purchased a church seating 2,500 people. His congregation has had phenomenal growth and last year they built a church seating 10,000 people, which is a little more than the Royal Albert Hall can accomodate. This church is filled three times every Sunday as well as several times during the week. Yonggi Cho is often referred to as the "Billy Graham of the Orient" and some of the church statesmen are calling him "a modern prophet".

One of the outstanding things about Yonggi Cho is his amazing faith. Hundreds of sick people have claimed healing from all manner of illnesses. We are reminded that special gifts are given by the Holy Spirit in connection with the healing ministry.

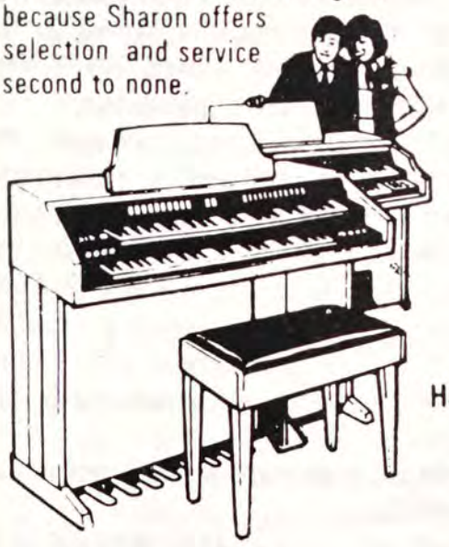
During the evening service in the Royal Albert Hall, Yonggi Cho and P.S. Brewster will be anointing the sick with oil and praying for them with the laying on of hands according to the Scripture. Elim friends everywhere are requested to bring their sick ones to this meeting. This could be a special opportunity for our Elim membership. Why not hire a taxi or use your car to bring the sick to this meeting?

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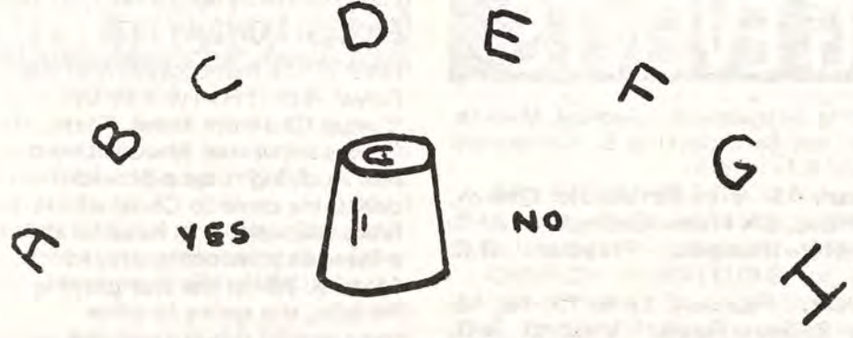
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D.3147

Youth page



OUIJA SPELLS DANGER!

by Tom Burns, Pastor of our Aberdeen Church

THE PROGRAMME "World at one", invited George Tarleton to tell of his research into the ouija board game. Before the programme began, a film producer approached George and told him the following story:

"I asked some friends round to my house to play ouija. Fascination so gripped us as we played the game that it went on non-stop for four days. The only break was for meals and sleep. This resulted in a mental breakdown, and I have not yet fully recovered".

Ouija is no fun; it is quite the opposite in fact; it is an extremely dangerous and harmful pastime. Mischevious spirits use this game to contact people in the hope of eventually possessing them. The game is really a subtle form of occultism. Occult means; something secret, something unknown. Strange practices, spiritualistic seances, astrology and fortune-telling, and in its most evil aspect, witchcraft, are all aspects of occultism.

The Bible plainly forbids dabbling in any form of occultism (Deuteronomy 18:9-14; 1 Chronicles 10: 13-14). It is spoken of as being one of the four great sins of the last days (Revelation 9:21). This same chapter warns that the anger of God will fall upon all guilty of these sins.

Children playing ouija have been seized with an uncontrolable fear! One fourteen year old girl played the game at home with her mother; both were perfectly normal and happy people; suddenly they were hurled into a real life nightmare of fear, depression and strange happenings. After they had the ouija board an uncanny presence could be felt in their home, which even terrified their dog, who would leave the room and not enter it again until the presence had gone.

Have you been involved with the ouija board or Occultism? If you have, then you have opened your life to physical and spiritual danger (Matthew 4:24; Mark 5:15). Release from occultism can only come by confessing the sin of occultism, and asking God's forgiveness in the Name of Jesus (Luke 10:17; Acts 16:16-18). Then, and only then, can you be assured of forgiveness and freedom.

TALENT TRACK PROJECT

THE YOUTH COMMITTEE met recently to select the winner of the Talent Track Project. There was a tremendous response to this idea and we want to thank everyone who took part.

Altogether there were about two hundred items to listen to. They came from England, Wales, Scotland, Ulster and the Channel Islands. One entry came all the way from Rhodesia! Varied entries came from small Sunday school choirs; heavy rock groups; straight soloists; folk singers; youth choirs. Some of the songs were well known. Many composed their own music. Some churches presented dramatic sketches of Bible incidents.

We particularly enjoyed a male-voice quartet until we discovered that it was a multi-recording of one young man! Then we enjoyed it even more! He'd even provided his own piano accompaniment!

And who won? The decision was not easy. However, we decided that for musical ability, presentation, and effort, the award should go to the crusader group of the City Temple, Edinburgh. Their tape was of a high standard, and much time and thought had gone into its presentation. They will be receiving a cassette tape recorder. You will be able to hear some of their songs on a cassette which we are producing in time for Conference.

Thank you again for your hard work. Keep in tune with the Lord in 1975.

D.G. WOODFIELD

The Family Altar

Scripture Union Portions

Notes by William McCandless

Monday, 10th February **Genesis 31:55; 32:1-32**

"I am not worthy of the least of all the mercies" (v.10).

HERE is a confession we all must make. None of us deserves anything from God. We have been sinful and rebellious; our attempts at self-improvement have failed and we have fallen short of the glory of God. Nothing we have done, or would ever do, merits the favour of God. Our just deserts were judgment and hell. However, thanks be to God, "He hath not dealt with us after our sins. . ." (Psalm 103:10) but "according to His mercy He saved us" (Titus 3:5).

Tuesday, 11th February **Genesis 33:1-20**

". . .then receive my present at my hand" (v.10).

APPARENTLY, Jacob hoped to be received favourably by his brother because of the present he brought. Likewise, some hope to win God's favour by presenting some offering to Him. They seem to think that good works and the labour of their hands is sufficient to merit God's salvation. God, however, does not delight in such offerings. There is only one sacrifice for sin that is acceptable to Him and that is the sacrifice of His Son at Calvary.

Wednesday, 12th February **Genesis 34:1-31**

". . .when they were sore. . ." (v.25).

WHAT terrible things injured pride and anger can lead to. Have you ever, in a moment of bad temper, said or done something you have later regretted? How easy it is to offend or hurt those who are dear to us simply because our mood is not good! A bad-tempered Christian is not a very good example to anyone. We should learn to control our anger and to deal with what causes it in a christlike manner. "If you are angry, don't sin by nursing your grudge" (Ephesians 4:26, Living Bible).

Thursday, 13th February **Genesis 35:1-21**

"be clean, and change your garments" (v.2).

ONCE we were defiled in the sight of God because of our sin. Even our righteousnesses were, to Him, as "filthy rags" (Isaiah 64:6). In that state we were unable to stand in the presence of God. But Christ has come to take away our sin. He makes us clean and gives us pure garments. Now, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (Isaiah 61:10).

Friday, 14th February **Mark 1:1-13**

". . .the gospel of Jesus Christ. . ." (v.1).

IN an age that seems to offer only bad news, here is good news – the gospel of Jesus Christ. This message has universal appeal because it is for the world (John 3:16). It has unlimited power for "it is the power of God unto salvation to everyone that believeth" (Romans 1:16). The gospel offers life and hope, joy and peace, salvation and satisfaction. What a message! Go and share the good news with someone today!

Saturday, 15th February **Mark 1:14-28**

"I will make you to become fishers of men" (v.17).

HAVE you ever won a soul for Jesus Christ? There is no greater joy in life (apart from salvation itself) than pointing someone to the Saviour. Every day we have numerous opportunities to tell men and women of the Saviour's love. Sadly, we often neglect to do this, and some opportunities are lost forever. Why not ask God to lead you to some soul today, that you may in turn lead them to Him?

Sunday, 16th February **Mark 1:29-45**

"he. . .departed into a solitary place, and there prayed" (v.35).

OUR Lord teaches us a valuable lesson here setting us a blessed example. The need for private, devotional prayer cannot be over-emphasized. As well as attending the prayer meeting to pray with others, the Christian must also attend the private place where we can be alone with God. Make this an essential part of your daily routine. Set time aside every day to seek the face of God in prayer and you will be the better Christian for it. (See Matthew 6:6).

Channel Isles Presbytery
UNITED CRUSADES BY THE PRESIDENT
Pastor George Canty.
Jersey, St. Helier, 8th–9th February,
Guernsey, Little Theatre, St. Peter Port,
10th–16th February, nightly 7.45, Sunday 8.0.
Your prayerful interest will be appreciated.
D.4055

What are you looking for?

by M. W. Carr, B.Sc.

THE kerbstone plight of a nicotine tramp has an unfortunate spiritual parallel. Grubbing up discarded blessings is a present day maladay as some Christians endeavour to suck satisfaction from the passing shadows of second had experiences. God deals direct with a person, dispensing deep and continuous benefits, which are tailormade to suit the individual, for no situation has a duplicate. The marvel is that God answers the heart call of all men in a manner peculiar to their necessity. To clutch therefore at other peoples blessings in an attempt to personalise them into ones own experience is to live outside God's circumscribed will. The capacity to apprehend and appropriate the blessing of God will depend largely upon how well the Christian has understood those providences for his own life.

God has a directive will for all those who trust explicitly in His sovereign will. This cannot be repeated in every situation like a rubber stamp, and to hurry and scurry after blessing is a sign of coveteous unrest. Many today seem to suggest that they are "only here for the blessing", and when that fades so do they. The first century Church made spectacle of that great "unspeakable gift", declaring Christ, knowing that with Him they had all things. Likewise, all our blessings are "in Christ". When we begin to look enviously at others to see how God is dealing with them, remember that we cannot adopt their experience. While some people look for a 'thing' the true saint looks for a person. If they have Christ they have all things.

Once we look for 'the blessing' we lose it, for we tend to sacrifice Christ for an emotion, and the reality is superceded by the ethereal. How much we are blessed depends on how deep we are willing to sink into His life. A superficial acquaintance with the Saviour will leave our lives uneasy and wanting more. To crave the sparkling joy that others have is to try and drink their bitter cup, for laughter often dawns after a night of stinging tears. The people that revel in gay grace have more than likely sorrowed nigh unto death. (see Psalm 126:5 and 6.)

Jesus said "are ye able to drink of the cup that I shall drink?" and the disciples said "we are able". Little did they know. No man could drain His draught. The agony of that hour and the cry of derelection rings still in history and no man has yet interpreted the meaning of that pure love. We feebly paint word pictures to satisfy the smallness of our perception, but only God knows the pain of that cursed tree. It is therefore with the "oil of gladness above his fellows" that He is anointed.

We do not have to go anywhere to get 'the blessing' for He is always with us. Christians are the only people who can go inside themselves for satisfaction because Christ is "in us the hope of glory" (Colossians 1:27). This blessing is the product of union with God; that association transforms the tarnished tremous and turns our weeping into joy. To understand the secret of the Most High and to know the meaning of sheltering under His wings makes the mundane radiant. The littleness of drab ordinaryness is shot through with a glitter of glory when we recognise the eternal presence in our everyday living. Moment by moment we have the undergirding and overflowing fulness of the risen Christ.

God is Spirit and cannot cast a shadow, but formless divinity has clothed itself with human flesh throwing a shadow across the world under which all men can hide, finding eternal protection and blessedness. Jesus has walked by, and His presence has fallen upon us: we can never be the same again, we do not have to search any more; we have arrived! Happiness is now, for happiness is CHRIST.

The penal captivity of the last puff beggar and the sight of blessing-hungry-Christians should touch the soft centre of our souls. This frantic search for soulful pleasure is an intrusion of the worlds demands in the spiritual realm. The majestic quality of life that breathes contentment is not reached at the end of a rainbow but at the end of self. When we submerge our wants into the worlds need, the selfish desire for emotional excitement will be replaced by a productive maturity that is able to read into the routine maintenance of living, a discipline tended for spiritual perfection.

Christ through the Spirit has made God articulate; if only our eyes could be blinkered in the regime of revelation then our ears would hear the whispers of wonder from the mouth of a million mysteries. God's word is sufficient, "I will never leave thee or forsake thee". A tight rein should be kept on our carnal nature lest it jostles our spiritual aspirations into an unseemly hankering after tangible tokens of His presence.

The Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

Vol. LVI No. 7 8p

February 15th, 1975

The Elim Evangel

Proclaiming the Truths of Pentecost

Official Organ of the Elim Foursquare Gospel Alliance

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Editorial

I SUPPOSE it was an old book of sermons that started this train of thought. The next volume that I looked at was an old scrap book (which had belonged to someone else) containing a large number of sermon outlines.

Like most preachers, I have often looked for a good sermon outline, and "Alas, master, it was borrowed" would have been a suitable description for some of my early efforts. I remember a student who was in the Bible College in my time. He was noted for the choice of unusual verses that he always managed to find to begin sermons. I can still remember a few of them, though the sermons themselves have been forgotten a long time ago. We had to rescue him from a noisy crowd in Hyde Park one Friday night after he had chosen a particularly inappropriate verse which he announced in a high pitched voice.

The Bible is not a collection of texts. We do not say this to encourage the practice that has grown up in some quarters, where one is expected to 'give an address'. There is no phrase more calculated to sap a preachers enthusiasm than the words: "We will now ask Mr. . . . to give his address".

Call it a message, or a sermon if you will, but the proper introduction (if one is needed) should be: "Now here is . . . with God's word for tonight".

"If any man speak, let it be as the oracles of God; if any man minister, let him do it as of the ability which God giveth"

(1 Peter 4:11)

The preacher should not only begin with a text, but the rest of the message should bear a close relationship to the theme of the text. The text should be the spark to kindle the preacher's fire; it should not be a line on which he flies his kite.

That old book of sermons was marvellous, not for its clarity, but for its ingenuity. The main points, four in number, all began with the same letter; there were sub-headings that were in another letter, and even in some cases sub-sub-headings. If that is what preaching has sunk to, no wonder some churches are empty. The sheep have gone away empty.

It is not necessary to follow any set form, as long as you know where you are going. There may be two points, there may be four, there does not have to be three. The message may take twenty minutes, it may take ten, or even an hour. It may be better to leave the people crying for more than that they should cry "Enough!"

An aged minister once advised a young preacher; "Go with something to say, not just to say something".

Elim News

Wheels for Witness—Build a Bike



FIRST of all I want to thank you for the splendid response to this project. A great effort has already been made and up to date something like £1,234.38 (up to January 24th) has been received. Please continue to send your contributions to the National Youth Director or the Missionary Secretary, Cheltenham, but if you need any more literature drop me a line.

I know you will be pleased to hear that bikes have been purchased in Brazil, Guyana, India and Tanzania. In some cases the cash has already been sent but I have not had any information which I can pass on to you, but I will keep you informed from time to time.

Here is a picture of the first bike which was given to Doreen Edwards, Ithica, Guyana, S. America.

I have heard of another presented to Jacy Apolinarid of Brazil. This brother who has a wife and five children accepted a challenge to work in the interior many miles from Sao Paulo. The area is very large and is populated by small farmers who work on the land owned by Swifts, the meat canning people. There is no transport in this vast area and so a bike would help him considerably. This man has worked hard and now has several congregations in that area, each of which are spaced out at intervals of ten to twelve miles apart.

Remember that this project is part of Jubilee year. A friend of mine suggested that as Jubilee is fifty years so we should aim at fifty bikes. You know we could do that if we all really have a go.

Write to me telling me how you are going on.

Do let me know if there is a particular field you would like to supply a bicycle for, will do our our best to arrange this for you. Let us make our aim, fifty for fifty. Keep those wheels turning.

A.A. BIDDLE.

The Scottish Presbytery Youth Rally

GOOD support from most of our Churches led to a large crowd of young people gathering together in our Edinburgh Church for the 1974 Annual Youth Rally.

The afternoon meeting started with a time of chorus singing, and as the convener took the platform the chorus "Glory, glory, glory, Somebody touched me" was sung. The chorus goes through each day of the week: It was on a Monday, "Somebody touched me, Tuesday, Wednesday," etc. The congregation were asked to stand as an act of testimony on whichever day they were touched of God for salvation. After asking the Lord to bless and anoint our meeting, the visiting Group, the "Bollington 5" from the A.O.G. Assembly at Bollington Cheshire, brought us their first two songs.

It was a great joy for our guest preacher, Pastor Wynne Lewis, to present a team of four young Crusaders from Motherwell with a Living Bible as their prize for winning the Scottish Presbytery Bible quiz competition as part of the Elim Youth Jubilee Year effort. Also Brother McKillop from Motherwell was presented with a camera as his prize for winning the Photo competition.

After a hymn together, it was a real thrill and joy to see forty young members of "Chord of Love" from our Edinburgh Church, minister to us in song. How wonderful it is to see this church really expanding and to see many of the young people who have been saved only a short time singing and testifying of their Saviour.

The two groups joined to sing to us once again before Pastor Lewis brought to us the afternoon message which really stirred and challenged our hearts. From Joshua 14:9 we were all challenged by the life of Caleb not to dwell on our drawbacks, but to prove our loyalty, and to take opportunity.

A real time of blessing was had by all and an air of expectancy for the evening meeting prevailed as 240 fellowshiped together over tea. The evening meeting commenced with Pentecostal zeal in the singing of the

Choruses. "Chord of Love" sang to us and then three testimonies to the Lord's saving and keeping power from Billy of Greenock, John of Paisley, and Lisbeth of Aberdeen. The various Youth Leaders then gave testimonies of how God has moved over the last year in our Presbytery. After more anointed singing, Pastor Lewis preached to us from John 21: "Lovest thou me more than these". His sense of humour was refreshing and the message came over with arresting power.

To all who came, to all who took part, thank you. The Lord met with us because you were there.

T.S. MILES

DARLINGTON **Pastor: G.J. Fearn**

THE New Year was celebrated in the best way possible by a service in which five young people confessed their faith in Christ by following Him through the waters of baptism. Four belonged to our own church and one was from the Salvation Army. It was a service of great inspiration, especially when the young people gave their testimonies. The church was reasonably full and quite a number were present from other churches. This was a marvellous beginning to 1975 and we pray and trust that it will be the start of yet greater things for the Church of Christ. To Him be all the glory.

H.S. REVILL

ROCHESTER **Pastor: S. Squire**

PASTOR and Mrs. Williams said farewell to us at the end of October after completing five years ministry. They were presented with a music edition of the Redemption Hymnal and each of their three children were given a book of Bible stories. At this service, David and Pauline Clarke were welcomed into fellowship.

On the following day we had a visit from the President. On the Friday our new minister, Pastor Stephen Squire was inducted to the pastorate by the District Superintendent, Pastor James McBurney.

E.G. SHEPHARD

WIMBORNE MINSTER **Pastor: A. Riley**

THERE were nearly ninety parents, children and members gathered for the annual Sunday school prize-giving. More than thirty children joined in presenting a tableau about the pathway of life, the broad way leading to destruction and the narrow way leading to life. The gospel message proclaiming Jesus as the Saviour was presented by Pastor Jack Newman, who was assisted by eight of the children. The thirty-four prizes were presented by his wife, Mrs. G. Newman.

ROY FARMER

VAZON **Pastor: A.C. Jarvis**

WITH eager anticipation we awaited the commencement of the planned Children's Crusade, which was to be conducted by members of the staff of the Sunday school and weeknight Children's work, with Paul Guille leading. From the start it was a success, with numbers increasing; even though on the last night there was torrential rain, nearly one hundred children turned up. As a result there were several decisions and numbers have increased considerably in Sunday school, Junior Crusaders and Sunshine Corner.

Immediately following, Pastor David Woodfield arrived for an intensive eight day Crusade. We had four coffee bars, three waiting meetings and an after-church rally. A number of folk were saved and others baptised in the Holy Spirit and others were wonderfully delivered. The ministry of Pastor Woodfield was tremendous, but we trust that these eight days of blessing are only the beginning of even greater things.

COULSDON **Pastor: D.E. Hocking**

IT IS with thankfulness to God that we report a record congregation at our Carol service on Sunday, December 15th. Prior to the service we sent out some 1,000 magazines. This is the first of what we hoped will be a regular means of outreach to the homes near the church. The magazine which is called "Outreach" contained a letter from our new minister welcoming the people to the church. Our regular numbers were swelled to almost 100 (including children). A special musical programme was presented by Sunday school children and our guests, Christina and Victor Phillips and Charles Finay from India, students from the Elim Bible College, Capel. Brother Phillips presented a beautiful arrangement of Christmas Carols on the musical saw. Coffee and mince pies were served in the church hall which gave opportunity for a happy time of fellowship. One of the comments afterwards was "If this is an example of the type of service here, then you will be seeing more of me".

We pray that this is only the start and that God has great things for us in the near future.

EPSOM **Pastor: H.W. Thom**

EXACTLY five weeks after the close of the pioneer campaign in the Ebbisham Hall conducted by Pastor George Canty, assisted by Pastor Mark Drew, we had an official visit from Mr. Canty. Over sixty people attended this service, most of whom were from the Epsom area. A challenging message was given, asking us the question "How great is our God?", and we were clearly shown that God will do great things for us if only we will put our trust completely in Him. The

appeal was acknowledged immediately by several of those present who signified their desire to accept Christ as Saviour. At the close of the service Mr. Canty prayed for the sick. We are very grateful to him for his enthusiasm and the encouragement he gave us, and we know that the work begun in Epsom will grow.

Quite a number of people have testified to being healed, both during the campaign and in the following weeks. And under the ministry of our pastor, the work is being firmly established, and God is wonderfully blessing this young assembly. Our services are being held in a public hall at present, but we would earnestly ask our Christian friends to pray that a permanent home will soon become available, in order that youth and Sunday school classes can be commenced, and that a real Pentecostal witness will result.

W.V. LEES

GREENOCK **Pastor: J. Seaman**

THE photographs reproduced here are of a recent baptismal service. In the front row are Jim and Della Marshall from the Isle of Skye, who were both baptised in the Holy Spirit at the time of the visit of the Elim team to the Island, in September last year. They paid a visit to the Greenock church for the weekend, when they were baptised along with two others. The other picture shows the minister, as hands were laid on him at his Induction service.





CALDICOT **Pastor: P. Upton**

WE recently said farewell to Pastor and Mrs. P. MacInnes and their daughter Carolyn, who left to take up a new appointment in Blackpool. Pastor MacInnes was with us for four years, during which time the church has doubled in numbers.

A presentation of a cassett player was made by the secretary, and a dining table was presented on behalf of the Sisterhood. The Sunday school gave Carolyn a Bible. On the following Friday we welcomed our new minister, Pastor P. Upton and his wife.We look to the Lord to do even greater things for us in the days that lie ahead.





BOOK THE DATE . . . !

Saturday 25th October 1975 at 7

ORDINATION SERVICE

at Elim Pentecostal Church, Clapham Crescent, London (Nearest Underground: Clapham Common)

Preacher: A. Wilson (Irish Supt.)

Chairman: The President

At 6.30—Service of Song conducted by E.B.C. Singers.

D.4061

Who was Adam?

by Dr. A. J. 'Monty' White

EVERY Christian must be able to give an answer to the question, "Who was Adam?" There is a most interesting book with this title by E.K. Victor Pearce, a Christian minister who is also an anthropologist. He comes to the conclusion that he "finds in the early chapters of Genesis a 'cultural zone fossil' which exactly reflects what has long intrigued anthropologists–the 'New Stone Age Revolution' in farming and horticulture. The sudden appearance of this new mode of life in the New Stone Age exactly fits the appearance of Adam with his divinely–imparted knowledge 'to till the ground and keep it' " (to quote the fly-leaf). In other words, he sees Adam as a group of people–the New Stone Age Man–rather than a literal person.

What does the Bible teach regarding Adam? In Genesis 1:26,27 we read of the creation of Man on the sixth creation day. In chapter two we find a more detailed account of the creation of the first man–Adam:

> "And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7).

and of the creation of the first woman–Eve:

> "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof: And the rib, which the Lord God had taken from the man, made he a woman, and brought her unto the man" (Genesis 2:21-22).

Now we must ask, is the Biblical account of the creation of Man evolutionary in its teaching? Does the Bible teach that Adam (and Eve) were the products of an evolutionary process over vast periods of time? The answer to these questions is an emphatic "No!"

Theistic evolutionists, however, try to read evolution into the above Scriptures by arguing that the "dust of the ground" in Genesis 2:7 is the Bible's way of referring to the evolutionary descent (or ascent?) of Man via the various forms of life (unicellular organisms–multicellular organisms–invertebrates –vertebrates–fishes–amphibians–reptiles–mammals) from the first self-replicating molecule which they maintain first appeared on the shores of the Earth's primeval ocean. This argument, however, is made nonsense by what God said to Adam:

> "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust thou shalt return" (Genesis 3:19).

The dust that is referred to here is literal dust, and is the same dust as that referred to in Genesis 2:7, otherwise the argument used by God would not make sense. It is illogical to give "dust of the ground" one meaning in one passage of Scripture and make it have another meaning in an other passage, just to fit the theistic evolutionist's ideas. God is not the author of confusion (1 Corinthians 14:33).

We see then that the idea that Adam was the New Stone Age Man is not Biblical teaching. Adam was the first Man–created in the image of God out of the dust of the ground by God.

A further point in passing is that the Biblical account of the creation of Eve from Adam cannot be explained by the theistic evolutionist.

Further Biblical teaching on the existence of a literal Adam is found in the New Testament:

> "Nevertheless death reigned from Adam to Moses," (Romans 5:14).
>
> "For as in Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15:22).
>
> ". . . The first man Adam was made a living soul; the last Adam was made a quickening spirit" (1 Corinthians 15:45).
>
> "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (1 Timothy 2:13,14).
>
> "And Enoch also, the seventh from Adam, . . ." (Jude 14).

There is also a reference to Adam, where Paul argues "For as by one man's (i.e. Adam's) disobedience many were made sinners, so by the obedience of one (i.e. Jesus Christ) shall many be made righteous" (Jude 14).

Without a doubt the writers of the New Testament believed that Adam was the first man and that he was supernaturally created by God from the dust of the ground as recorded in Genesis 2:7. Furthermore, much doctrine is developed from this. In Romans 5:12 the Bible records that not only did sin "enter(ed) into the world" because of Adam's disobedience but also that "all have sinned" because of Adam's sin. This thought is also expressed by Paul's words (Romans 3:23): "For all have sinned and come short of the

glory of God". Sin and death are inextricably joined together–death being the result of sin: "For the wages of sin is death" (Romans 6:23). The second half of this verse is, however, much more cheerful: "but the gift of God is eternal life through Jesus Christ our Lord". This truth is repeated in 1 Corinthians 15:22 where Paul contrasts the life which we are able to have in Christ with the death which we inherit from Adam, and in Romans 5:19 where Paul contrasts the fruits of Adam's disobedience with those of Jesus Christ's obedience.

It is obvious that a belief in a literal Adam and Eve is absolutely crucial to the plan of salvation. If Adam did not fall from his original perfect state, then there is no sin, and hence Jesus Christ died for nothing. It also follows that if universal death through Adam's sin is a myth, then so is the doctrine of the resurrection, and hence our preaching and our faith are vain (see 1 Corinthians 15:13-17).

This article is a slightly amended version of Dr. White's Creation News Sheet No 7 which he prints and distributes himself. He is a member of our Caerphilly Church.

"No Time" –for what?



by J. Alexander Wright

"What is this life, if, full of care,
We have no time to stand and stare"?

So wrote the tramp poet, W.H. Davies, concluding–

"A poor life this, if full of care,
We have no time to stand and stare".

Dr. Roderic Dunkerley (Congregationalist) expanded the thought:

"What is this life, if full of care,
We have no time for praise and prayer?
No time at dawn to kneel and pray
For guidance through the coming day.
No time when duties crowd, to ask
The needed strength for every task.
No time at noon amid the throng,
To breathe a silent grateful song.
No time to sit beside the brook
And read a chapter from the Book.
No time when evening comes, to bring
Our, Thank you, God, for everything.
No time to look up in His face
And ask forgiveness and more grace.
A poor life this, if dull and clod,
We have no time to walk with God".

Time for conferences, conventions, committees, executives (this for ministers), preaching engagements and what not, but no time to sit and think, to meditate, to read a good book, to engage in family worship, private prayer, the church's mid-week meetings–in God's Name, brother, why?

We can always find time for what we value most. We should ask ourselves seriously, what are these things we deem of such worth that they leave us no time for these other abiding values?

William Longstaff, godly deacon of Bethesda Chapel, Sunderland, wrote for us the hymn, "Take time to be holy. . ." (Redemption Hymnal 414). It breathes a message of calm and restfulness to all who "have no time". Sing it, pastor, with your congregation, and may its peace permeate your soul.

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D.4060

The Village Sweet Shop



by O. G. Miles

WHEN I was a boy I was sometimes given a penny to spend, and in those days that was a considerable sum of money to a child.

The village sweet shop offered quite a range of good things to the possessor of a penny. Some of the finest sweets were displayed on the shelves in attractive glass jars, being clearly marked, "Four ounces for one penny". If you wanted greater variety for your money, you could buy four separate packets of goodies, priced at one farthing each. It was quite a serious business spending that Saturday allowance. They were exciting days even though most people had so little of this world's goods.

I well remember my father earning the princely sum of eighteen shillings a week. The weekly rent of the little house was seven shillings, and my mother had to do a part-time job to help meet the cost of running the home. Yet we were happy together and we never seemed to lack anything. My parents must have managed home affairs carefully and wisely.

Today we live in a so-called affluent age. Sometimes I wonder if the greedy, money-grabbing folk are really any better off. They are constantly asking for more and with the largest pay packets men have ever received, they remain utterly dissatisfied. Someday they will discover with one of old, that all this is but vanity and vexation of spirit. It seems to me that even the most educated of men have not yet discovered that "Godliness with contentment is great gain". True and lasting satisfaction has never been found, nor ever will be found, in "things" or possessions.

"Now none but Christ can satisfy,
None other name for me.
There's love and life and lasting joy,
Lord Jesus found in Thee".

On the particular Saturday of my story, I spent quite a long time pressing my nose against the shop window, trying to make up my mind how to spend my money. At last, for obvious reasons, I decided to spend the whole penny on some rather large, delightful-looking, creamy toffees. The shop door was not too easy to open. It appeared to stick somewhat at the bottom. After a tremendous push, it opened with such a jerk that I was always surprised the door did not fall down.

On the inside of the door, right at the top, was a rounded steel bracket to which was attached a large bell. This would be jolted into such terrific and prolonged action, it sounded as if the Fire Engine was on its way. I always thought it was designed to wake the dead. At any rate it always roused the little old lady who owned the shop, and she was always waiting in the back parlour for would-be customers. She always wore a red shawl over her shoulders. Her glasses were poised on the tip of her nose. Her manner was generally surly. I never saw her smile, neither did she say one word more than was necessary, and I always felt that she had a special dislike of little boys.

She would look down at you from behind the counter and say, "Well". I was never quite sure whether she looked at you through her glasses or over them. Perhaps it was a bit of both. I pointed to the glass jar that contained the sweets I had chosen, and said, "I'll have a penny-worth of those please".

I watched with keen attention as she began to shake some sweets into the scale. Would it happen or had I made a mistake? I smiled. I was sure it was going as I had hoped. The scale went down quite sharply, indicating excellent weight. The lady was not satisfied. She took one of the large sweets out of the scale and to my delight the scale went slowly back to the top. That was exactly what I had hoped would happen. My smile became broader. I thought, "She has got to put that sweet back. I'm going to get bumper weight today. I've done a bit of shrewd business here".

Now whether the little old lady had seen my cheeky smile or not I shall never know, but do you know what she did? She took a sweet from the scale and with a knife chopped off the tiniest piece of toffee and threw it into the scale. The rest went back in the glass jar.

The smile disappeared from my face. I thought she was the meanest person I had ever met. I wonder sometimes if I ever forgave her, but of course, she was quite right. She could not be expected to give little boys overweight. I got exactly what I was entitled to and no one can complain at that.

Now I am older and have tasted of heaven's amazing grace, I sometimes compare the action of the dear little

lady with the indescribably magnanimity and generosity of God. There is nothing meagre or niggardly about the divine Giver. He always gives. "good measure, pressed down, and shaken together, and running over". (Luke 6:38).

When the Lord gives us His Life, it is life more abundant. When He bestows His peace, it is peace that passeth understanding (Philippians 4:1). When we taste His joy, it is joy unspeakable and full of glory (1 Peter 1:8). When Jesus answers prayer, He is able to do exceeding abundantly above all that we ask or think (Ephesians 3:20).

When the prodigal son came home, the Father did not open a tin of Spam, he killed the fatted calf.

When God forgave me my sins, He buried them, for ever, in the depth of the sea.

"Who is a pardoning God like Thee?
Or who has grace so rich and free?"

Bible College . . . a must

Every Elim son and daughter must prepare to serve . . . . .NOW

THESE are days when only a few can afford luxuries. It can never be said, however, that basic education and training for a trade or profession are a luxury. Priority in government spending is given to education because a nation's progress and influence are directly related to the potential of its citizens' expertise.

The Church is a colony in a foreign land and the measure of its ability to serve and to influence its neighbours is the measure of its members' efficiency and dedicated talent. It is a strange idea that, while apprenticeship and training are musts for artisans and professionals, any amateur can represent the kingdom of God. It was early in the Church's history and programme that the order was given: "Study to be approved. .. a workman unashamed".

The Elim Pentecostal Church came into being in 1915 as a result of the vision and preaching of a group of dedicated men and women. Those people gave God all that they possessed both in talent and in time. God honoured them and used them to spread the full gospel message. Time was at a premium, demands for leadership were pressing and the Lord took up the weak and the "nothings" and used them to pull down the strongholds of Satan. Many of these people were a surprise to their friends and an amazement to themselves.

For all this, it is wrong and misguided strategy to think that what God allowed and accepted in times of crises or special need should be perpetuated as an excuse for laziness or unwillingness to prepare. Jesus gave good, sound teaching when he recommended that a man intending to build a house should count the cost or that a king going into battle against a stronger enemy should take stock of his arsenal.

The Christian Church has a heritage of literature and study work second to none, but it is the result of lifetimes of dedication in the field of Biblical studies. Christian giants, spiritually and intellectually, have involved the whole of their great personalities in the affairs of the work of God.

We have a Bible College that over the last fifty years has turned out, session by session, trained men to supply the ranks of our ministry and other forms of Christian services. It has geared itself to provide tuition in a wide range of Biblical studies and such associate courses as are necessary for effective Christian service. Its tutors are equipped with the academic and practical expertise that is necessary to prepare for both university and pastoral qualifications. Every son and daughter of every Elim parent and others should take time off to prepare to be "good workmen", working with skill and efficiency in the service of God.

Time is short: the task is colossal. . . . .

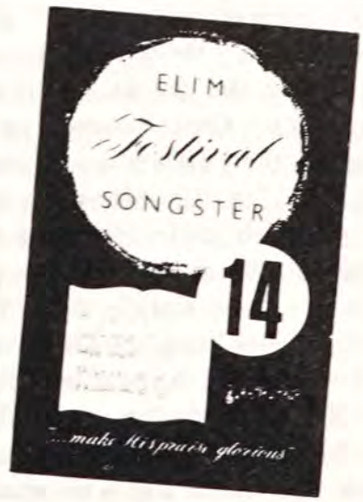
Be earnest, earnest, earnest, mad if thou wilt.
Do what thou doest as if the goal were heaven
And that thy last deed 'ere the judgment day.

For information write to: The Principal, Elim Bible College, Capel, Dorking, Surrey, RH5 5JE.

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Elim Festival Songster numbers 11, 12 and 13 are still available from the Bookroom at 15p each.

Another in our series by Assemblies of God writers



The Word of Truth

Jeffreys Williamson, named after the founder of Elim, was dedicated as an infant in Armagh Elim Church. He entered the ministry in 1948 and has held pastorates in various parts of the British Isles, as well as preaching on all five Continents of the World, including the Elim Annual Conference 1970. Twice he has been honoured by the Assemblies of God as their Conference Chairman, and served for several years on the Executive Council, until his resignation in 1973 after illness. He was Principal of their Bible College at Kenley 1970-73, during which time enrolment reached a record of seventy students from seventeen countries. Also an author, he is now Minister of the thriving Assembly of God, Upper Gornal, Dudley, Worcestershire.

by George Jeffreys Williamson

HAVING failed to seize God's Throne in heaven, Satan is now trying to corrupt God's Truth on earth. Apostasy and compromise are in full bloom, atheism and humanism are rampant, and cults are undermining and perverting the very foundations of the gospel. We need a revival of Bible reading, Bible preaching, and Bible living; it is "the word of truth". Man has not been able to destroy the Word of God, but this has not prevented or inhibited his assault upon the Word. History is replete with numerous examples of their futile attacks.

Opposition

King Manasseh (696-642 BC) was one early antagonist, attempting to destroy all known copies of the Law of God. He it was who encouraged idolatry in Judah and the sacrificing of children to Moloch (2 Kings 21). About seventy years later, under Josiah, a copy of the Law was found and a great revival ensued (2 Kings 22:8-10). Manesseh died, but the Word lived on. King Jehoiakim (609-598 BC) allowed his servant to cut the Scriptures "with a penknife" (reminiscent of some Modernists!), then "burn it", yet the Word lived on after his death (Jeremiah 36:21-24).

The reign of Antiochus Epiphanes, of Syria (175-164 BC), brought heinous suffering to God's people; also he desecrated the temple, destroyed the Scriptrues, and killed any who were found possessing the Scriptures. Within four years he had died in disgrace, but the Word lived on.

The Roman Emperor Diocletian (303 AD), ordered that every Bible be destroyed and its readers slain. Ten years after his ignominious death by suicide, Constantine was Emperor, and decreed that the Bible and Christianity would be the basis of his rule. So the Word lived on!

Through the Middle Ages the Bible was not so much maligned as ignored, hence the priestcraft and superstition of the era, leading to its identification as the Dark Ages. Then came the great Protestant Reformation of the sixteenth century, with its reaffirmation of the supremacy and sufficiency of the Word of God. It became the common testimony, as epitomised on the placards paraded by the Reformed Princes at the pseudo-trial of the Diet of Speyer in 1526: "V.D.M.I.A.E.", denoting the Latin, Verbum Domini Manet In Aetermium; THE WORD OF THE LORD ENDURETH FOR EVER.

Voltaire, the French infidel, predicted: "One hundred years from my day there will not be a Bible in the earth, except that is looked upon by an antiquarian curiosity seeker". HE DIED IN 1788! Ironically for him, just 100 years later a copy of one of Voltaire's first editions was sold in Paris for 5 pence. We may compare this with the £100,000 the British Government paid to the Russians for the Codex Sinaiticus in 1933.

David Hume, the eighteenth century Scottish philosopher, once said: "I can see the twilight of Christianity". The poor man could not tell sunrise from sunset!

The assault upon the Word of God has been intense and varied. Some have tried to destroy it or misrepresent it, yet others have tried to bury or burn it, but like the three Hebrews in Daniel, it has come out unhurt, unharmed, and unsinged. In fact its 66 books

stand up and declare: "Do thyselves no harm, we are all here".

Winston Churchill once wrote: "Truth is incontrovertible. Panic may resent it; ignorance may deride it; malice may distort it; but there it is".

Interpretation

Truth needs to be *understood* – interpretation. "Who is a wise man? Who knows the interpretation of a thing" (Ecclesiastes 8:1). "So they read in the book of the law of God distinctly, and gave the sense and caused them to understand the meaning" (Nehemiah 8:8).

"A sound and trustworthy interpretation of Scripture is the root basis of all revealed theology. Without it systematic theology could not be legitimately constructed, and would, in fact, be essentially impossible" (Milton S. Terry in *Biblical Hermeneutics*). "Since we stand in need of Written words, let us give heed unto the things that are written" (Chrysostom).

Interpretation of the Bible is admittedly difficult, for between the student and his material there exist numerous gaps. They are separated by time, geography, culture, philosophy, and language. How eminently and exceedingly wonderful it is however to have the Author come to our side, to elucidate and expound the truth to us (see 2 Timothy 3:16, 2 Peter 1:20-21, John 16:13, 1 Corinthians 2:13). It is both inconceivable and untenable, that the Holy Spirit would inspire writings just to confuse us, or that He is not interested in making known to us His true message.

Paul told Timothy: "Study (give diligence, RV; do your utmost, Amplified) to . . .rightly divide the word of truth" (2 Timothy 2:15). In Greek idiom it is common to ignore the use of an adjective and employ two nouns instead. What Paul is therefore stating, is: "Study. . .the *true word*".

A great legacy has also been bestowed upon us by Evangelical scholarship. Reliable and regenerate men over several centuries have penned works to give us the purest meaning of the original. Cranmer and other Reformers took the stance: "The Bible in its entirety is God's Written Word to man, free of error in its original manuscripts and wholly reliable".

Appropriation

Truth needs to be believed – appropriation. With John Calvin we subscribe: "The certain and unerring rule". "Being most properly assured that the Scriptures are indeed perfect, since they were spoken by the Word of God and His Spirit" (Irenaeus in *Against Heresies*).

The cardinal problem of twentieth-century theology is its own epistemological basis. Upon *what* do we base our doctrine? From *where* do we acquire our information? Amidst the morass of Romanism (with its belief in the equality of the written and spoken Word), Modernism (with its exaltation of human intellect as the final arbiter), Barthianism (with its subtle belief in a current inspiration, but not historical inspiration when written), and Ecumenism (with its call for a theological truce), Evangelicalism takes its clarion credal stand for the verbal and plenary inspiration of Scripture, articulating it thus:

(1) The Bible stands supreme above human reason; it does not contravene reason, but goes beyond it by revelation;

(2) The Bible stands supreme above the Church; it is in fact the Title deeds of the Church;

(3) The Bible stands supreme above Tradition; it is not to be tested or equated, by "the traditions of men", but stands 'the once and for all faith given to the saints' (Jude 3).

The Litany, in *The Book of Common Prayer*, is an essential devotional petition: "From all false doctrine, heresy, and schism, Good Lord deliver us".

Application

Truth needs to be *lived* – application. John Newton reminds us: "We do not deal in unfelt truths". Jesus said: "Ye shall know the truth, and the truth shall make you free" (John 8:32). James counselled: "But be ye doers of the word, and not hearers only" (James 1:22). To know truth and not accept it or believe it, does not nullify it, but indictes the offender.

Justin Martyr used to allude to, "The Spermatic Word". That is factually and inherently what it is: Truth in *norm* and Truth in *germ*. It is the norm by which we establish our standards of belief and behaviour; it is the germ, "the incorruptible seed", by which we are "born again", and by which we grow and "are changed from glory into glory".

"If truth is not diffused, error will be. If God and His Word are not known and received, the Devil and his works will gain the ascendancy. If the Evangelical volumes do not reach every hamlet, the pages of a corrupt and licentious literature will. If the power of the gospel is not felt throughout the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end" (Daniel Webster). His words could be an epitah of contemporary Britain. Meador claimed: "Truth is the capital that finances expeditions into the lofty mountains of character and across the river of eternity". How fittingly that excerpt denotes the implication, remification, and application, of THE WORD OF TRUTH.

"Hearing His voice in every line;
Making each faithful saying mine".

Showers of Blessing

Story by Sheila Price

THERE are places in the world where no rain has fallen for several years. Such a long spell of dry weather is called a drought. Its results can be plainly seen—streams and rivers are dried up, the land is parched and bare, people and animals are starving, and the ground, baked hard by the sun, becomes cracked. Some cracks are so wide and deep it is possible to look down into the earth below.

This is how it was in the land of Israel long ago, for God closed the heavens for three years because of the nation's idolatry. When the prophet Elijah met the false prophets of Baal he said, "Let's see who is the true god—yours, or mine. Build an altar and prepare a fire on the top, but do not light it". When this was done Elijah said, "Now tell your god to send the fire from heaven".

The false prophets fell to their knees and pleaded with their god. "Send the fire, Baal", they cried. "Send down the fire". But nothing happened. They cried, shouted and pleaded with Baal all day long, but by midnight not even a spark had fallen from heaven.

Elijah laughed. "Some god", he taunted. "What is the matter with him? Is he deaf? Or asleep? Or on holiday?".

The false prophets were very embarassed and watched in silence as Elijah built his altar. He arranged the sticks carefully on the top and then began to call on his God to send the fire from heaven. "Lord", he said, "Let the people know You are God of all Israel".

Immediately the fire fell, with such power that even the stones were set ablaze. "The Lord of Elijah is the true God!" the people cried.

Because they confessed their faith and destroyed their idols, God promised to send rain. It fell in such a tremendous downpour that it filled all the streams and rivers. It rushed into the cracks and soaked the earth below overflowing on to the land. Thus God poured out His blessings on the land of Israel and saved the nation.

Day after day God pours out His wonderful blessings—salvation in all its fulness, forgiveness of sins, His blessed Holy Spirit to dwell with us—to cleanse our hearts and fill them to overflowing with joy and peace and love.

In Times like these

by Michael Epton,
Pastor of our Crewe Church.

HOW often we hear people say, "When I was young . . .". Many people say that the young person of today is far more wicked than those in days gone by, but I wonder. Let me take you back to the mid-fifties.

On the cobbles of the market-place in our town stood a few young people and the local Elim pastor. They were surrounded by Teddy boys and Teddy girls, with other men and women standing around. It looked as if it was going to be very tough to witness for the Saviour, yet Jesus was there.

The open-air witness commenced and soon young people were telling of God's love to all men and women. Some were very reluctant to speak to so many unfriendly folk, but, with a little push, there they were, telling of His love.

After this meeting many returned with the Christians to the church for the after meeting. There were up to 200 at these meetings and some gave their hearts to Christ. Today, some of those Teddy boys and girls and others from that time are deacons of Elim churches or are serving the Lord in other ways.

We hear so much of drugs, the permissive society, soccer violence, and all the terrible things that happen in the world today, but there are those who will and can stand for the things which are pure, honest, true and righteous. They serve, not counting the cost. They desire to see Jesus glorified and the Holy Spirit moving in their own lives that others may find the Saviour.

Are you one of these young people? Whatever age group you belong to, Christ Jesus needs you to tell others of His death and resurrection life, of salvation through the blood of Christ, of the peace that passeth all understanding. In times like these dare you neglect to serve the Saviour? The results for His glory can be most wonderful. Do not hold back. Do not be satisfied with your position with Christ. Seek more of Him of His precious Word, more faith, more power.

Jesus is coming soon. We dare not delay in proclaiming His salvation. If we do, we fail Him. In times like these, we call young people by names like "skin heads", "greasers", or some other name—but they need Christ Jesus, just as did young people in earlier days.

Will you be one of the young people who will stand for Christ? Be loyal and true. It is not easy, but He is the same always. Names change, styles change, but Jesus is still the "same yesterday, and today and for ever", even in times like these.

GEORGE CANTY writes on the concept of an Elim team

A Bunch of Grapes or a Bag of Marbles



IN the 1940 Conference an elderly speaker, conveniently and blandly deaf to the chairman's demands that he should have sat down ten minutes before, lighted up the scene with an unforgettable phrase: "Is Elim to be a bag of marbles or a bunch of grapes?".

At present in Britain there are many "marbles" not even united in one bag. Some 1,500 house groups are trying to manage without one another. To them the word "denomination" is a frightening spook sitting opposite. Why? The possibilities of 1,500 Christian groups working together instead of jostling like tadpoles in a pool, seem obvious to me. Isolationism is absent from the New Testament in far greater degree than denominationalism is alleged to be.

But the house groups are already beginning to say hello over their high hedges. Three years ago they had a little rally, and now the rally has become several thousands strong, according to a recent Press report. If they succeed in remaining apart, their survival chances are slim. Together they'd be a new powerful force in evangelicalism. Independents have usually been driven together, even though they've retained some titular claim to independence.

The basic idea of a denomination is not to keep the denomination going, but to make the work of every church more effective.

Churches may link with other churches and not work together. They may pay their dues and attend the necessary committee meetings. This will just about keep the ramshackle body moving, creaking at every joint, while the complaints will mount that nothing has been done for us". To contribute as little as possible to the general weal "because we have our own church programme", is a contradiction of New Testament principles. When that kind of engine failure occurs, we shall be left pushing an organisation instead of it providing transport along the road to success.

The first Elim Evangelistic Band was formed to evangelise Northern Ireland. They were a tractable and mobile group, co-operating and planning together. They founded Elim.

In sixty years Elim has achieved marvels by its team policy, going from nothing to hundreds of churches, millions of pounds' worth of real estate, a great Bible College, scores of workers on every continent, activities in radio, television, printing presses, campaigns, centres for youth, for the aged – and we are not a large denomination. Nothing of this would be possible without the original concept of the Elim team.

There has been co-operation financially, evangelistically, prayerfully, thanks to the facilities of central administration. Behind it all is not a "Headquarters" of bosses, but a small office team of dedicated workers trying to bring together the potential of the Elim resources from Penzance to Wick, Lowestoft to Holyhead. The real power, organisationally, is the Elim Conference. For one week every year almost the entire Elim team of ministers and key laymen focus their attention on the aims of Elim.

It is then the family spirit is strengthened. It is futile otherwise. We are not people sheltering under one big umbrella for mutual protection from the weather. We are people concerned with others.

The Church of England have employed management consultants and the sheer size and age of that body needs it. Resources of money, manpower, and property must be re-deployed, and a vast amount of streamlining has become necessary. Elim may regret that it is still comparitively small, but at least that presents us with advantages. We are not a vast octopus in which one tentacle does not know where another tentacle is groping. We are still a compact national unit, though we are composed of Scots, Welsh, Irish, English, and others.

There are forces of division in Great Britain politically. Whether nationalism is good or bad for the Scots or Welsh I do not profess to know. I'm sure, however, if the world's political agitation rubbed off on any family it would be unhelpful. That goes for the Elim family. We ought to be even more concerned about those scattered on the distant fringes, and not leave them to look after themselves.

When I campaigned in Epsom, people were praying in far-off Ireland – and gave money. When I was in Ireland people were praying in the East End of London as hard as if it was for their own church. Prayers turn to practical help. With such a "system" rising in spontaneous concern, Elim will thrive, its problems will melt, and the work of God will be "according to the pattern shown on the mount".

Thoughts from the Book of **Exodus**

44. Hardness of Heart (Exodus 24:17; 32:1)

by F. Lavender,
Pastor of our Croydon Church

HAVE you ever been amazed by the hardness of men's hearts, how quickly they become used to the most wonderful things? The Israelites of Moses' day illustrate this fact. Mount Sinai, ablaze with the glory of God, seemed like a devouring fire. At first the Israelites were terrified by that sight. After forty days, however, they wrote-off Moses with calm indifference and turned to idolatry. Yet the devouring fire still burned on Mount Sinai! They became so used to it that it seemed they no longer gave it a second glance.

When the Lord Jesus began His public ministry the people were amazed; His teaching possessed an authority which no other teacher had. His miracles brought people flocking to Him. After a short time those miracles became accepted as everyday events and unremarkable; in fact, on one accasion the Jewish elders actually wanted Him to heal a man on the Sabbath Day, not out of compassion, but in order to accuse Him of Sabbath breaking. When the raising of Lazarus from the dead created a stir, the Jews immediately planned to kill Him, too. Many of the folk who had been healed and had witnessed His power were in the crowd when Jesus was on trial, yet they joined the demand: "Crucify Him!"

Have you and I, as Christians, become hard-hearted? When we became Christians all was so wonderful, we were thrilled by the mercy and grace of God and could truly say: "I love Him because He first loved me". Have we, like the Ephesian Christians, left our first love? Has the world with its attractions and pressures turned our hearts from Christ? The most mighty miracle took place when the Lord saved us, but it can cease to amaze us unless we constantly think of His grace—this is one reason why we are told to break bread often in remembrance of Him, to remind our hearts of His love to us. May we respond once more to the wonder of the love of God in Christ, may our love again burn as a fire.

Letter to the Editor

Dear Sir,

I feel I should write to try and tell you something of what is in my heart for Elim. I write this to give glory to God not to myself or Elim, I just praise and thank God for how He touches Elim with His glory.

I was born and brought up in the Exclusive Brethren. My whole family came out from the Brethren when I was eighteen. We attended various churches and meetings and finally God led us into Elim about a year later. I praise God because all my family are now Elim members, but even more I praise Him for the Elim family He has made, and is making.

I just want you to know how God has used Elim to encourage, strengthen, teach and bless me in the twelve or so years I have 'belonged'. I know I cannot explain what God has made Elim to me, it is such a precious bond of love, a gift from God, which thrills my soul (James 1:17).

For me to know of the presence of beloved pastors, teachers, missionaries and our Bible College, is a very real encouragement. Please do not in any way think that I am merely being denominational, just saying nice things, and not giving God first place in my life. It's through the ministry of Elim that Jesus has become more and more precious to me. This letter is meant as a testimony of something wonderful God has given me in my life; it has taken me a long time to realize that this is God-given and right. A testimony is not a testimony unless it is told. I didn't know who else to tell, hence this letter. May our wonderful God continue to bless and use Elim.

From a sister who "came to Elim" and encamped there.

MARIAN INGRAM—**Lane End**

The Bishop and the Promise

WHEN Bishop Butler lay on his deathbed he called for his chaplain, and said, 'Though I have endeavoured to avoid sin, and to please God to the utmost of my power, yet from the consciousness of my perpetual infirmities I am still afraid to die.' 'My lord,' said his happily evangelical chaplain, 'have you forgotten that Jesus Christ is a Saviour?' 'True,' said the dying philosopher, 'but how shall I know that He is a Saviour for me?' 'My lord, it is written, "Him that cometh to Me, I will in no wise cast out."' 'True,' said Butler, 'and I am surprised that though I have read that Scripture a thousand times, I never felt its virtue till this moment, and now I die in peace.'

Alexander Whyte—Bunyan Characters



May Osman's page

The Lord's Mercies

LAMENTATIONS 3:22,23 says that the mercies of the Lord are new every morning. I have this text hanging on my bedroom wall and it has been a great comfort to me over the years. I know that I can begin each day with a clean page, knowing that the failures of yesterday have been forgiven by a holy God and He will not hold them against me if I am truly repentant. If we received our deserts we should be "Consumed, but His compassions fail not".

I love the majestic language of the prophecy of Zacharias in Luke 1, especially verses 77 and 78: "To give knowledge of salvation unto His people by the remission of their sins, through the tender MERCY of our God; whereby the dayspring from on high hath visited us". Jesus is the Dayspring—the start of the day, and we can commence each new day conscious of His love and mercy.

Harry Foster in *Daily Thoughts* says "Aaron was the first man chosen by God to make priestly sacrifices for sin, yet even whilst the pattern of his garments was being revealed to Moses he was the very one who was leading the nation into deep sin (over the golden calf) . . . in abounding grace He not only forgave him but made him a minister of MERCY to all other penitents . . . the Israelites may have been helped more by Aaron's forgiven failure than by his beautiful robes".

Jesus taught His disciples that they must show mercy. Seeing the multitudes He went up into a mountain and his disciples followed Him and He taught them His standard for their daily living, One facet being "Blessed are the merciful: for they shall obtain mercy". Do you remember the story Jesus told in Matthew 18:23-35, of a certain king whose servant owed him 10,000 talents? This would have meant selling himself, his wife and family into slavery to pay the debt. So he pleaded with the king and the king had mercy on him and freely forgave him all his debt. Then that same servant came to one of his fellow servants, who owed him 100 pence and he took him by the throat (what agression) and said "Pay me what thou owest". The first servant owed 10,000 talents and a talent is worth £240 so that made a debt of £2,400,000. The second servant owed 100 denarius and a denarius is worth 8½ old pence, so his debt was £3:55. What a contrast between the two. The poor man pleaded for mercy, but to no avail, he was taken and cast into prison. Jesus told of the wrath of the king when he heard this and of the awful punishment that eventually befell the unforgiving servant. "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses".

The point of this parable is clear. We are hopelessly in debt to a holy and righteous God. "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee" (Psalm 130:3).

Each one of us who is a Christian is a forgiven person and a member of the body of Christ, because God has been merciful towards us and set aside His rights. Even so, Jesus urges us to set aside our rights and recognise each other's needs and to make allowances for human faults and frailties and be MERCIFUL. Then mercy will bring mercy in return. How often do we have to forgive one brother his trespass against us? Until seventy times seven (490 times)? This is God's way and it must be our way too.

Some of the Epistles were written to try to settle squabbles in the early church. Let us have difference of opinion in our churches by all means, they are the sign of life, but let us have grace too. I have not brought up a family of three without at times having seen friction and squabbles. But this doesn't mean that they didn't love one another. They often had to kiss and make up and forgive. The Christian Church, this side of heaven, will not always be placid—but it should be merciful.

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BIRTHS

GADD. On November 16th, to Pat and John, God's gift of a daughter, Catherine, a sister for Michael and David.

WEST. On December 15th, to Lorraine and Peter, God's gift of a son, Nicolas, a brother for Esther, Katie and Bonita.

DEDICATION

CROCKER. On December 25, James Roy, son of Jennie and Graham Crocker of our Plymouth Church, was dedicated to the Lord. Officiating minister: L.P. Cowdery. C.4063

MARRIAGE

CASTLE–HARDING. On November 16th at our Plymouth Church, Don Castle to Susan Harding. Officiating minister: L.P. Cowdery.

COMING EVENTS

GLOUCESTER. March 1. Elim Pentecostal Church, Park-end Road. Monthly building fund rally at 7, conducted by Pastor Albert Garner and party from A.O.G., Gloucester. Everyone welcome.

LYTHAM ST. ANNES. February 22. Elim Pentecostal Church, Eastcliffe. Visit of T.W. Walker at 7.30. Singing by local choir.

IPSWICH. March 2. Elim Pentecostal Church, Vernon Street. Sunday school prizegiving at 6.30. Singing by choir and children.

LONDON, Kensington. March 15. Elim Pentecostal Church, Kensington Temple, Kensington Park Road, Notting Hill Gate. Visit of Nicholas Benghu at 7.

RUGBY. March 1 and 2. Elim Pentecostal Church, Windsor Street. Saturday 7.30. Public rally in St. Peter's Church, Clifton Road. Sunday 11 and 6.30 in Elim Church. Theme "Jesus will return". Preacher: T.W. Walker.

SILVERDALE. February 25 to March 2. Elim Pentecostal Church, Albert Street. Special youth outreach week. Gospel groups, testimonies, coffee bar specials. Tuesday to Saturday 7.30. Sunday 6.30. Preacher: W. Dunn.

WIGAN. February 22-23. Elim Pentecostal Church, Station Road. Saturday at 3. Presbytery leaders meeting. 7.30 public rally. Sunday 11 and 6.30. Preacher: P. S. Brewster.

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Miss Anne Stephenson:
February 15 and 16, Weston-super-mare; 17, Chippenham; 18, Bath; 19, Bristol; 20 and 21, Gloucester; 22, Kidderminster; 23, Evesham a.m., Cheltenham p.m.; 24, Cheltenham; 25, Hereford; 26, Cashes Green; March 9, Whitehaven; 11, Carlisle; 12, Motherwell; 13, Kirkintillock; 15—16, Coatbridge; 18, Greenock; 19, Clydebank; 20, Glasgow; 22, Paisley.

John MacInnes:
February 16, Alloa; 18, Clydebank; 19, Coatbridge; 20, Kirkintilloch; 22, Whitehaven; 23, Whitehaven a.m.; Carlisle p.m.

London Crusader Choir with Douglas B. Gray:
February 16, Chiswick; March 2, Brixton; 9, Broadmoor; 16, Wormwood Scrubs and Hayes.

WAVELENGTH ELIM ON THE AIR

United Kingdom
Radio Brighton 202M 95.3 VHF "QUEST" with F.A. Hodge. Sundays at 11.02.
Radio Leeds — every Sunday at 3.45 p.m. "Cornerstone" arranged by Leeds Evangelistic Council (Chairman — Pastor J.E. Moore). Songs and stories. Bible Brain 1975. Prizes and surprises.
Brazil
Radio Londrina—18.30-18.55 (Brazil time), each morning.
Radio Wenceslau, 30 minutes every Sunday.
Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.
Guyana
Radio Georgetown every Saturday at 9 a.m.

Please pray for

EDINBURGH

and the city-wide crusade 2—20 March

D.4041

Youth page

Home–or Lodging Place?

by J. A. Austin, Pastor of our Bolton Church

IN our area, there is a current T.V. advertisement which concludes with the sentence, ". . . houses, to make your home in". A number of years ago, I read an article by Samuel Gorman, in which he said, "In so many homes today, real family life is practically non-existent. Home is just a place to feed and sleep in, each member of the family going his or her own way. . .A good home, no matter how humble, is the root and the flower of family life. . . ." Then he concluded, "One of the chief aims of the Christian Church, and of society should be to purify and preserve the spiritual and moral life of the family". How true, but sadly, how seldom this is the case even with the Christian family. Far too many homes simply become lodging places, with each member of the family desiring to get out, or away from it all, if only for a little while. When I get into conversation, so often people will say, "I have no one to talk to, I have to spend hours alone. No one seems to understand, or even wants to understand. Everybody is occupied with his own thing and hasn't time for others". Do you feel like that? No one to talk to. No one with time just to sit and listen to you while you pour out your troubles. No one to share those inner needs with. Are you longing to run away from it all? to be free?

Jesus understood mankind, as no one ever will be able to. In Luke's Gospel chapter 15, we read of a family, one of the members of which wanted to get away from it all. You will probably know the parable well; it is that of the Prodigal son.

His was a home with every modern convenience, the father of the house was rich, there were servants, and they could have anything they wanted, within reason. But the younger of his two sons was sick and tired of it all; he wanted to get away, he wanted to "see life, to have a fling, to get out of the rut".

The people who think like him these days often say, "I need a holiday, I need a rest, a change, to get away from this routine, even if it's just for a couple of weeks". Off they go, only to come back a week or two later to the same dull grind, and it's not long before they are in the same mental state, but now they have to wait until next year for another holiday.

The Prodigal was fortunate though; in answer to his request, his father gave him his inheritance, and allowed him to leave home. But you know how the money soon ran out, and with it his friends, and soon he had to look for a job. Work was much harder to come by in those days, there were no factories, the markets were full of merchants, and no one wanted to employ a penniless, spendthrift playboy. Favour smiled on him again however, a rich farmer offered him a job as pigman. He had to see that the pigs found food with the least effort, so he had to wander far in order to bring it to them, but he was so hungry himself. "He would fain have filled his belly with the husks that the swine did eat: AND NO MAN GAVE UNTO HIM".

The world is no different today; man's nature has not improved. Here was a young man, in a foreign country, homeless, and prayerless, and no man gave unto him. But not once did he think to turn to his Heavenly Father to help or guide. He sat there gazing at the pigs, sharing their food, with his mind retracing his steps, to this condition. The downward path of sin, invariably leads to emptiness, loneliness, wastefulness and rotteness. But there is always a glimmer of hope to those who will repent. He decided to return home, and to confess his sin, offering his services as a servant. But his father was waiting for him to return; whilst he was still a long way off, he saw him, and ran to him and, throwing his arms around him, he kissed him. Many an hour the old man had been out there watching that far horizon, with a longing that only a parent can fully understand.

When the day came, he looked, and recognising that walk, he knew his own flesh and blood and couldn't wait, so he ran to greet him. He didn't turn with, "I told you so". There was no harshness in his voice, just the pure joy of a father who had lived to see the day of his son's return.

This is the depth of forgiveness of the father of us all. Our Heavenly Father has no pleasure in the death of the wicked. He desires that all men turn, think, and then return to the Heavenly home.

Continued on page 19

The Family Altar

Scripture Union Portions

Notes by William McCandless

Monday, 17th February **Mark 2:1-12**

"When Jesus saw their faith" (v.5).

FAITH is active in this story where we see the faith of four men displayed in action. They believed that Jesus could heal their palsied friend, so they put their belief into practice. The apostle James teaches us "that faith without works is dead" (James 2:20). Living faith expresses itself in works. If the works are absent, then faith exists in name only. "I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works" (Titus 3:8).

Tuesday, 18th February **Mark 2:13-22**

"Jesus sat at meat in his house" (v.15).

MATTHEW had found a new friend and desired that his associates might come to know him too. He sought to introduce them to Jesus by inviting them to his house. His home now became a centre of evangelism, a place where they might meet the Lord. Some invite Christ into their homes as an unseen guest, when He should really be head of the house. Give Christ His rightful place, not only in your heart, but also in your home.

Wednesday, 19th February **Mark 2:23-28; 3:1-6**

"The Son of Man is Lord also of the sabbath" (v.28).

JESUS reveals His identity to those with ears to hear. The sabbath belongs to God, who blessed and hallowed it (Exodus 20:10,11). The Saviour claims that He is the Lord of the sabbath. As Lord, He does not observe the traditions of men but works in His own Sovereign way. Men cannot limit God to moving only according to their rules and customs; "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isaiah 55:8).

Thursday, 20th February **Mark 3:17-19**

"And He ordained twelve. . ." (v.14).

WITHOUT doubt, the twelve had received the most exciting commission ever given to mortal man. They were to preach the gospel, heal the sick and cast out demons. This was a greater challenge than that of climbing a great mountain or exploring a dark continent. They were ordinary mortal men, yet God entrusted them with the task of proclaiming the good news of Christ's kingdom. God still employs men for this work. He may ask you to carry the gospel across the sea or just across the street. Can He depend on your co-operation?

Friday, 21st February **Mark 3:20-35**

". . . the same is My brother, and My sister, and mother" (v.35).

OUR relationship with Christ depends not on physical or natural ties but on a spiritual basis. As with the natural family, so we are born into the family of God. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). When we are born again we enter into an everlasting union with the Saviour, and on our part this relationship finds its expression in doing the will of God.

Saturday, 22nd February **Mark 4:1-20**

"But when the sun was up . . ." (v.6).

THE sun is necessary to life and health. Without it there would be no growth. In verse seventeen, Jesus explains that, in His parable, the sun represents affliction or persecution which is as necessary to the Christian in his spiritual life as the sun is in the natural life. The trials of our faith are designed to strengthen, rather than weaken us. "The trying of your faith worketh patience . . . that ye may be perfect and entire, wanting nothing" (James 1:3,4).

Sunday, 23rd February **Mark 4:21-34**

"If any man have ears to hear, let him hear" (v.23).

HOW long did it take you to read the recommended portion today? Did you read it slowly and deliberately, or was it read so hurriedly you hardly remember what it was about? God speaks to us through His Word, but we must take time to listen or the message will be lost. The Word of God "is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16). If you want to learn, you will have to listen.

HOME—OR LODGING PLACE? *—from page 18*

Are you living in a home, but longing to be out of it? Or maybe your heart is now far off from God, Then sit down, and think, turn from that downward path of degredation. Take God at His Word, "Him that cometh unto me, I will in no wise cast out". "Oh taste and see that the Lord is good". You can make your home a foretaste of heaven. How? By making the Lord Jesus Christ the centre, for when He is the centre of the home, there will be unity, peace and joy.

In this new year, let us make this our resolve, to make our houses and homes places where Christ is honoured, served, obeyed and glorified.

Mzee Bull, Tanzania

Men for the Ministry



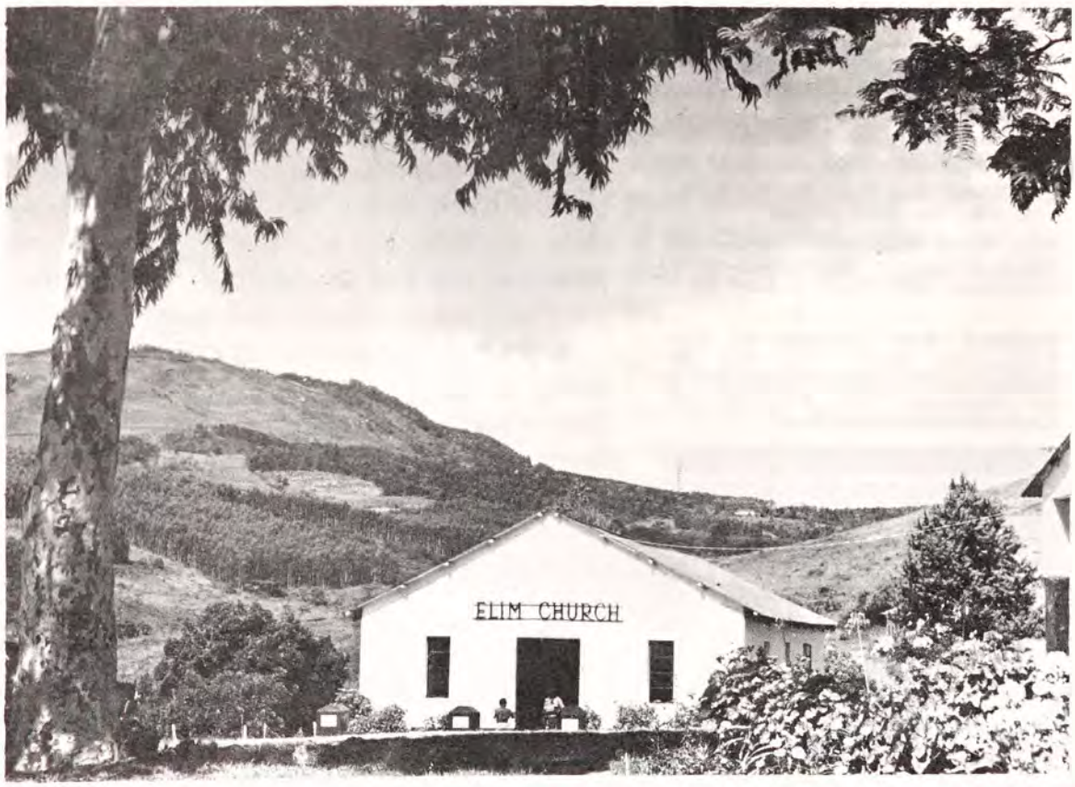
I AM Michael Baha of the Wambulu tribe. Many times I heard the Word of God from my neighbours who had believed in Yesu Kristo. I scorned and derided them as utter fools. Had they not left our ancestral gods which can talk direct with us, for a god they had never seen and who was white?

About ten years ago I became very ill and began to seek help from the medicine men of several tribes. I did everything they told me to do, but my condition became worse. The first Mbulu sorcerer I went to see consulted his board and cast the stones. "There is a light coloured sorceress from the east who is troubling you," he said. "If the count of stones rises to thirty you will die". The Mangati diviner cut hair from his head and armpits. "Smell this several times a day," he instructed me, "and you will get well". I went in turn to witchdoctors of the Wambugwe, Wafiume and Warangi. One deceived me with a root medicine mixture, saying, "Drink this and you will be healed of your sickness." Another, of whom I had heard much praise, put on his special garments and then spat on me. The Mrangi ran around me at high speed and when he stopped he explained, "You are now encircled with power, everybody will be afraid of you, even the hyaenas will keep away from your house." The medicine from one witchdoctor gave me diarrhoea for a month. It was an Mbulu who gave me his own hair to eat. Truly, the more I sought their help the worse I became.

I then turned to the underworld, to the spirits of my ancestors, of whom there were many. To the males I offered a bull, and to the females a sheep each, but all to no profit. I had finished my resources, with only the prospect of dying. Then I began to reason with myself; it would be better to listen to the Wakristo. They do say that a man who receives their word will receive the kingdom and arrive in heaven. I who have had so much trouble here on earth, and am likely to be separated from this body soon, surely it would be better that I should go to heaven? So I went to the servant of God who had spoken to me so often. But he had grown weary of me and turned me away. Two of the Wakristo took me aside saying, "Come to the Word of God which for you is life". But the pastor cried out, "Leave that man; he does not hear". I shouted back, "Today I have accepted". "Come" said the young men, "Let us put you into the hands of our God, if you are ready?" I replied, "Wait until Sunday. I have not yet told my wife." I did not know if she would agree. I had made up my mind to leave her if she refused. If I get better, I thought, I will find another wife. If I die I shall go to heaven. My wife willingly accompanied me on the Sunday, and we were both instructed in the faith of Jesus. As we knelt to receive the Saviour we were received into the fellowship of the church. There I received not only the cleansing of my sin but complete healing of my sickness. I was made free by Yesu. Did He not say, "All power is given unto Me in heaven and earth!" My wife who was barren was healed too and we now have six children. It is now eight years since I began to live in the Word of God. How I praise Him for his goodness to me. I give this testimony to those who are afar off from God's Word. Come near, receive the life which is in His Word. For He has said, "Come unto Me all ye that are heavy laden and I will give you rest".

In the photograph, Michael (far left) is to be accepted as a Probationer at the ordination service this month. All in picture are Kikilo ministers. District Superintendent Kazimoto is in the centre next to the tall man.

The Elim Evangel



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Proclaiming the Truths of Pentecost

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Editorial

WE HAVE been looking back at some old issues of the ELIM EVANGEL and the issues of the year 1926 in particular. This was the year that the movement began to enter into a new period of expansion which continued from then up till 1934. The Elim Bible College in Park Crescent, Clapham, commenced its new term on Monday January 18th of that year. There were no tuition fees, but each student paid £1 per week towards the cost of board and lodgings. The ELIM EVANGEL at that time appeared fortnightly and cost two pence. The London Easter Conventions had previously been announced as taking place in Surrey Tabernacle, near the Elephant and Castle. Aimee Semple McPherson the American evangelist changed her plans and instead of going to Palestine as she intended, decided to return to England and conduct a special series of meetings in the Surrey Tabernacle from March 4th-7th. George Jeffreys was due to commence a crusade in Liverpool on March 7th but he cancelled his meeting and joined Mrs. McPherson. There was so much excitement caused, particularly by the secular Press, that the building was crammed with people. It was therefore decided that the Surrey Tabernacle would not be large enough to accommodat the crowds that could be expected to turn up for the Easter meetings as Mrs. McPherson would be taking part. Though the ELIM EVANGEL dated March 1st had carried the announcement that the meetings would be in the Surrey Tabernacle on Easter Monday, the following issue dated March 15th showed that the Royal Albert Hall had been hired for Easter Sunday night April 4th 1926, and Mrs. McPherson would be preaching on 'Jesus—Saviour'. The services would continue in the Royal Albert Hall on Easter Monday at 11, 3 and 6.30. During the previous fifty-five years that the Royal Albert Hall had been built, it is doubtful if it had ever been filled with such an enthusiastic body of Christians; little did some of those who were present at that first meeting realise that nearly fifty years later they would be there once again. We noted also that Douglas Gray led the Crusader choir and an orchestra of forty; the young organist was named Ronald Cooper, father of Geoff Cooper.

A great deal of course has changed since 1926. It might be rather interesting to see how many of those who were at the 1926 meeting would be able to come this year. At the very least we ought to get a photograph of them. There are however many who will be present at the meetings this year who were not even born at that date, and it is up to us to see, as much as it lies within our power, that the work of God in the days that lie before us goes from strength to strength. It is our firm conviction that this year of Jubilee may indeed be a water-shed for us; if we are prepared to treat it as such, it can be a year that will see a birth of new enthusiasm and fresh endeavour; the work that we have already established will not only be maintained, but further strengthened; new areas hitherto neglected or avoided by the full gospel message will not only be invaded, but conquered by the soul saving message of the gospel.

Front cover picture: Elim Church, Penhalonga, Rhodesia. Situated in a most beautiful valley 12 miles from Umtali. *Photo: David Butcher*

Elim News



Islington—Front row left to right: A. L. Hawkes, Terry Dean, Ian Smale

ISLINGTON **Pastor: Adrian Hawkes**

PRAISE the Lord for a free country! This is something we valued over the course of four evenings when the young people of Palmers Green and Finsbury Park were able to share their personal experience with the other young people in the neighbourhood.

Each evening there were musical items and films. On one of these evenings we were visited by Terry Dean who played the guitar and testified. The moving of the Holy Spirit was evident throughout the coffee bar, even though there were many non-Christians present who were not fully aware of the power behind those witnessing to them.

A special Youth service followed the coffee bar on Sunday evening when some of those contacted during the coffee bar came along. We had a lot of hard work and very late nights, but well worth while for the contacts made and for the things that we as a church learned about witnessing.

WENDY WALLACE

BANGOR **Pastor: A. Wilson**

A SPECIAL service to mark the recent silver wedding anniversary of Pastor and Mrs. A. Wilson was held in the Elim Church, Southwell Road, Bangor. A large and representative congregation of members and friends were present and the service was chaired by Mr. Jim Wilson (elder).

The happy domestic milestone presented the local church with a fitting opportunity to express appreciation to Pastor and Mrs. Wilson for their faithful labours and marked success in their work for God since their coming to Bangor in 1967.

Following an interesting programme, Mr. Jim Wilson presented Pastor and Mrs. Wilson on behalf of the church with a beautiful silver tea service.

Miss H. Wylie on behalf of the local Sisterhood presented Mrs. Wilson with a canteen of cutlery and a substantial monetary gift, and Miss Armstrong presented a beautiful bouquet of flowers.

Pastor and Mrs. Wilson suitably replied and expressed both their appreciation of such overwhelming kindness and their desire to serve both the Lord and their Church in the years ahead.

The ladies served an enjoyable supper and Mr. Graham Thomson B.A. brought the happy evening to a close with prayer.

Pastor and Mrs. Alex Wilson are seen here with an elder of the church, Mr. James K, Wilson (right).

Photo by courtesy of the *Bangor Spectator*



SIPHIWO, the Gift

by David G. Butcher



Hand-shakes and songs after the service at Imbeza.

ONE Saturday evening as I was sitting in the lounge of a friend's house, the phone rang. "It's for you" he said, and so I went to the phone. (Let me explain, Maureen and myself were visiting a nearby mission hospital, a place where we have seen many challenging sights). A voice said, "Have you got your camera with you,David? There's a witchdoctor just arrived in full regalia". As usual I did have my camera with me so I went off to meet and photograph Siphiwo.

Siphiwo is a Swazi name (meaning 'The Gift'). There she was, sitting in the outpatients' department. Her hair was plaited in red mud and she was adorned with beads and monkey skins etc., the normal witch-doctor fashion. Beside her was another woman on a trolley, one of Siphiwo's patients (or victims!). On her, Siphiwo's medicines had had no effect and she was now very sick. After the medical examination, T.B. was diagnosed and the patient was admitted to the ward. Before long she would be receiving the medical treatment she so desperately needed, soon also she would be receiving the truth of the Word of God, which again she desperately needed.

We see great contrasts here in South Africa, tremendous development and learning in all the population groups, going hand in hand with a rise in the standard of living, especially amongst the African people. Even so, superstition remains great and plays an important part in the Africans' lives. As one of our African Christian workers put it, "So many of my people don't go to the doctors; they do not want to know what is wrong, they want to know who has done it to them!"

I said earlier that we have seen many challenging sights at the hospital. Boys and girls who are confined for long periods because of T.B., learning about Jesus. The resident missionary sitting at the bedside of the accident victim—talking about Jesus the Saviour. The new mother lovingly being taught how to handle her child, and also how to accept Jesus. So we could go on and on. Look again at SIPHIWO, what 'a gift'—all she can offer is superstition and fear. *What can you offer to these needy people?*

Our hospital at Inyanga desperately needs a doctor



Elim missionaries at Inyanga (Peter and Brenda Griffiths were away).



Open wide! Joyce Pickering and the nursing staff have to carry on without the aid of a doctor.



Missionaries of the South Africa field meet with Mr. and Mrs. Chapman in Pretoria (Mr. and Mrs. Francis were away when the photo was taken).

to keep alive this centre of physical and spiritual healing. What about it! Have you a gift that you could give, is there no doctor among us who could give even one year of his time? The rewards in the spiritual realm are great! Nursing Sisters are always required, not only in our Rhodesian hospital but also in the other Christian-run hospitals of this area. Maintenance men and various other 'back-up' workers are needed as well. The opportunities are here—where are you? Finally, don't forget, this is a mission field where the people come to you, not where you trudge miles to them.



Mary Fisher demonstrates in the science laboratory of Emmanuel Secondary School.



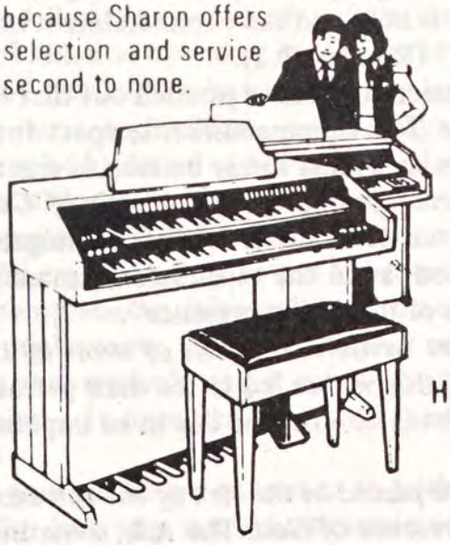
Peter Griffiths at his office desk. Applications were pouring in for places in the school.

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The Ten Commandments



The Relevancy of the Law (Exodus 20:1-21)
by Gordon Hills, Pastor of our High Wycombe Church

THIS ISSUE is as relevant in American society as it is in any part of free Europe. It is as contagious as the student uprisings that we have witnessed in nation after nation in recent years. It is as damaging as the bombs and fires which claim innocent lives at the hands of the international hijacker, the terrorist, or the arsonist who seeks to rule by force. Law and order are under pressure in almost every civilised society. On the higher level, nations sign treaties which are easily ignored and all too readily broken. In our own nation the people call for a strong government. Fears are arising that the body which is responsible for the promulgation of law is losing the power to implement its decrees as non-representative organisations stand to oppose the ruling of the state. In the light of what we are witnessing, can anyone imagine that our society has no need of the law of God today? Can we say that parental discipline, or the respect of children for their parents is at such an acceptable level that we have no need of the Fifth Commandment? Would anyone suggest that marital life (which must of necessity rest on love, trust and faithfulness) has reached such a high level of dignity among the people, that we can discard the usage of the Seventh Commandment? It is obvious that the reverse is true. In these desperate days in which we live we have a duty to remind our generation of the holy law of God. This law, which is being broken on every hand and is resisted by popular acclaim, will nevertheless be the public standard which will condemn all those who do not flee to Christ for refuge.

Undoubtedly there will be those who will be of the opinion that God's laws as spoken at Sinai cannot relate to the present age. Romans 6:14 is all too often misrepresented when the statement is made, "we are not under law but under grace". Paul was not promoting the view that the law had been abrogated or annulled. He is really drawing our attention to the fact of the inability of the law to help us to overcome sin, but at the same time reminding us that we have no cause for despair, for believers have grace conferred through Christ to make them victorious. We must be clear that though the law could never be the grounds of our justification, it will always be God's righteous standard for men. Some people confuse the moral law of God (the Ten Commandments) with the ceremonial law which was largely a portrayal in types and shadows of the redemptive work of the Saviour, and since He has fulfilled all this, we have no further need of the ceremonial law, for we do not need a representation when we have the real (Hebrews 10:1-10). Others think that dispensationally the law has no relation to the gospel era. We would reply however by stating that it is the whole basis of the teaching of the New Testament, where we find it freely quoted in such sections as Romans 9:9 or referred to in 1 Corinthians 5:11, to give but two of many examples. Unfortunately the law is sometimes regarded as being of no benefit to Christianity, and even as something which is not very spiritual, which of course is the opposite of the truth (Romans 7:14). It is full in its brevity; it is comprehensive though seemingly restricted. It begins by setting forth the glorious uniqueness of God who directs how He should be worshipped, so that man's thoughts, actions and words regarding Him, are to His pleasing. It continues by setting forth principles to govern our service to God and our labour in the world. It highlights the importance of the family unit and legislates for its preservation. It directs us as to our duty and actions in society at large, challenging us to guard our lips, penetrating into the depths of our consciousness, probing at our hidden thoughts and desires. "The law is holy and the commandment holy and just and good" (Romans 7:2).

Numerous commentators have pointed out that the uniqueness of the Ten Commandments, apart from any other of God's laws must surely be seen in that:

They alone were spoken by the mouth of God. Arthur Pink has written, "They were promulgated by the voice of God, amid the most solemn manifestations and tokens of the divine presence".

They alone were written on tables of stone by the finger of God. In this we are led to see their permanency. God was giving to man the law in an imperishable form.

They alone were placed in the Ark of the Covenant which sat in the presence of God. The Ark, sometimes

called, "The mercy seat" was God's throne in the midst of His people. The two tables of stone, as A.A. Hodge puts it,represented that all-perfect law of righteousness which is the foundation of God's throne.

All too often men considered the law to be a piece of repressive legislation which can do them no good, but it is God's law for those in God's world, it could not possibly contain anything which would be harmful, for that would be contrary to the whole nature of God. His desire for our well-being, it is our acts of rebellion that thwart His intentions and lead us into misery. It follows then that we must understand the reasons why God has given us the law.

God gave us the law to show us the standard He requires.

As we look at the law of God we are helped to understand the essential nature of God. We begin to see what God is like, for His holy character is reflected in His commandments. The standard which he sets reveals something of His person. At the same time we are made to know in explicit terms the exact requirements of His will. We see what we must do to please Him and we are also told that which will bring His wrath upon us. Man cannot claim that he is in total ignorance concerning God, even where His law is known to him. Can any one of us who know its law say that we do not know what God requires of us? Look at it again and listen to His voice.

God gave the law to expose man's sin.

It would not be possible for man to know that he has "come short of the glory of God" (Romans 3:23) if he does not know what that glory entails. It is only as he examines his life in the light of the law of God, that the sinner is made aware of his personal sins. The law is the God-ordained means to bring man to the place where he sees himself as God sees him. "By the law is the knowledge of sin", Paul says (Romans 3:20) and again: "I had not known sin, but by the law" (Romans 7:7). The apostle goes on to show that he would never have realised, that an unwholesome inward desire was as much a sin in the sight of God as a forbidden action were it not for the commandment: "I had not known lust, except the law had said, thou shalt not covet". The commandment revealed to him the evil of his heart and convinced him of his sin. The truth is that sinful man does not like the law of God because of what it does to him. It strips him completely of any coverings of self-righteousness; it exposes his transgressions; it leaves him with a sense of impurity and uncleanness. It says, "Man, I will show to you your true nature", and it cannot be turned from that purpose. It does not stop until it utterly condemns him.

God gave us the law to lead us to faith in Christ.

The law was our schoolmaster to bring us unto Christ, that we might be justified by faith (Galatians 3:24). The result of the effect of the law on man, is that it makes him realise that he is unable, by his own power, to live a righteous life. It robs him of any hope of attaining unto salvation through his own efforts; he is made to see, in the words of A.M. Toplady:

Not the labours of my hands,
Can fulfil thy law's demands;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone;
Thou must save and Thou alone.

There is only one hope for the sinner and that lies in the mercy of God. He must come confessing that he has broken the law and, freely admitting his absolute failure to please God, he must call upon the Lord for pardon. Man cannot ask for justice or he will be utterly damned. He must trust in the abiding love of God for sinners; he must depend entirely on the merits of Christ's death as the ground of his acceptance.

Jesus, transporting sound!
The joy of earth and heaven;
No other help is found,
No other name is given
By which we can salvation have;
But Jesus came the world to save.

(Charles Wesley)

EDINBURGH
CITY-WIDE
CRUSADE

IN THE
CHURCH HILL THEATRE
(Morningside)
Sunday March 2nd to Thursday March 6th
Sunday 8.15 Weeknights 7.30

then in the
CITY TEMPLE
Saturday 8th to Thursday 20th
(Except Friday)
Sundays 6.30 Weeknights 7.30

LED BY PASTOR ALEX TEE

*Please pray for many converts and many to be healed!

D.4068



Elim's role in a changing world



by H. W. Greenway

". . .and ye shall be witnesses unto Me" (Acts 1:8).

ONE of the most pertinent questions circulating today concerns the role of the Church in a changing society. Cultural, sociological and scientific changes challenge the Establishment with its ancient traditions and claims to divine authority. Young people complain that it is stuffy and outmoded; older folk are bored with constant repetitions; scientists declare that it is out of step with new discoveries. Within its ranks are divisions and controversy.

Be that as it may, the fact remains that it is the body possessed by the Holy Spirit established to bear witness to the abiding life of Christ. Surrounded by a hostile world, it is related to that environment only in so far as its testimony is distinct and unadulterated. Even its divisions are evidences of vitality in its search for truth and its declaration of a saving message: differences that divide are proofs of an awareness of mission. With all its faults membership implies a common life and a striving towards a high ideal, while at its head stands the beckoning figure of the unchanging Christ.

Approaching the end of our twentieth century it becomes fitting for us in Elim to examine ourselves in the light of our Lord's challenge and seek to discover our true role in a revolutionary age. How do we fit into the organism created by Christ for the extension of His empire? How do we stand in a sinful world? What is the justification for our existence as a separate denomination? To wave the New Testament before our contemporaries and declare "We believe in the Holy Ghost", may evoke the retort, "So what?" Evidences must be produced in support of our declaration. Despite our happy chorus singing we still may not be free from deadening mediocrity: we can even become boring by our oft repeated boasts of power.

Pentecost is becoming a world force through the two-pronged advance of the traditional pentecostals and the neo-pentecostals. We must therefore ask ourselves what influence we have, or are likely to have in our land. But first let us take a brief glance at the growth of pentecostalism up to the present.

For many years the Pentecostal Movement was regarded as the Cinderella among evangelicals. These "Holy rollers" as they were called, brought annoyance to other sections of the Church, asserting their doctrines in an era when modernism and sacerdotalism became the cults of a dying order. The "tongues people" met with disapproval among the orthodox. Their praises and familiarity with spiritual things became an embarrassment, and their critics searched for arguments with which to attack them. How delighted the Devil must have been to find the zeal of God's people diverted in a new heresy hunt!

Manifestations were attributed to demons, people receiving the Baptism in the Holy Spirit were written off as spiritists, and exaggerated tales of wild extravagancies were common talk. Adultery, insanity, and money making were part of the opponents' stock-in-trade: the persecution was even violent, as for instance in America where some **early pioneers** of pentecostal truth had their homes and churches destroyed, and were themselves shot at.

But nothing could keep these happy people from their task. The enthusiasm of their witness and the force of their central dynamic, which was the power of the Spirit, could not be denied: assemblies sprang up in many parts of the world as though ignited by an unseen agency. Pentecost had come to stay. Indeed, it proved to be a resurgence of the power that

fell at Pentecost. Records tell of the same indomitable spirit. The sneering crowds who ridiculed the hundred-and-twenty as inebriates gave place to haughty priests who adopted more violent measures to stamp out the new sect. Then, as now, imprisonments, beatings, warnings, threats were all unavailing. Something had happened that nothing could stop. They were the sect "everywhere spoken against", they "turned the world upside down", prayed and sang in dungeons, preached before potentates, journeyed weary miles with God's message of salvation burning in their hearts.

What was it that intruded itself to suppress the glorious witness and render this influential band inept? Certainly not the prison sentences, beatings, fierce extremes of climate, or cold opinions of religious leaders. It was their acceptance within the circle of secular and religious authorities. They became popular in high places.

Is our distinctive testimony in danger from similar enticements? If it be true that the blood of the martyrs is the seed of the Church, it is also a fact that the couch of luxury can be its most relaxing soporific. With days of struggle eased and the harsh voice of antagonism muted, pentecostals no longer attract the odium they once knew. A new fashion in evangelism applauds them as among the most zealous campaigners.

All of which can be both blessing and snare. We are grateful for **kindnesses shown to us** and readily join any enterprise designed to reach men for Christ. But as with so many of our blessings, this respect could turn our heads and result in a perverted ambition to achieve social status by compromising in matters of truth and practice. Popularity can distort vision and turn our thoughts from the call of God to our own importance: we begin to pride ourselves on our performance and measure ourselves by a more generous yardstick.

It was not the attacks made on the Early Church that denuded it of power. They began to seek the praise of men, to compete for preferments, and engage in political intrigue. In other words, they became worldly, and the light of their testimony lost its lustre.

"Love not the world" is the command of God's Word. Many years ago separation from the world was an outstanding feature of pentecostal teaching, the demand for isolation from the defilement of carnality was clearly preached. But the sharply defined division is becoming frayed at the edges: the whole package of worldly goods, endowments, preferments, wealth, which were once so vigorously denounced, again seduce many pentecostals from their loyalty to Christ. "The spirit of the world" endangers our testimony. In our permissive society we must restore the holy fire by a fresh dedication to clearcut separation, to keep ourselves "unspotted from the world".

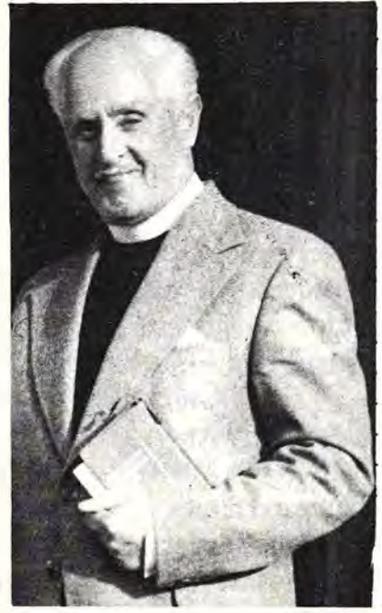
The comforting "wind of change" that brought us affluence also had a debilitating effect upon the character of the nation, and, indeed, upon the stamina of the Church. Now there has been another change, this time an arctic blast from the regions of disrupted industry, financial loss, and broken morals. Experts predict a decade of disaster. Hard times are ahead. The days of frivolity are at an end.

How are we to meet the oncoming storm? Certainly not in our own strength. Inflated prices, unemployment, declining morals and living standards will impose greater strain on every department of our work. Already the Elim Missionary Society are facing the problem of keeping abreast of rising prices imposed by new rates of exchange, and building plans to erect churches may be delayed. But our Lord is the same and His work must go on. He is depending on us to meet the changing situations with Him. We are here to promote and carry out His objectives among men, which will mean further sacrifices. Where small churches struggle to maintain full time ministry adjustments in methods of procedure may be demanded by the very situation. Heavy burdens could be overcome by a greater involvement of the laity in the ministry. It was a system that made the Early Church an expanding force.

There is still within our ranks an adventurous spirit. In days when industrial workers are being asked to accept a lower level of living, and just as the success of that political rescue bid depends on the response to the appeal, so the progress of the Church's mission will depend on our response to the call of God.

Furthermore, we have a **solemn duty** to propagate truths revealed to us in God's Word. Our message must be doctrinally based and Holy Spirit activated. Any retreat from a supernatural position leads to spiritual decline. Man needs a dimension in his life beyond the natural, and this is found in the Holy Spirit's activities. It was when the disciples were filled with the Holy Spirit that they were given utterance: "... they began to speak with other tongues" (Acts 2:4; 4:31). We become both vocal and vital by this infusion of divine life, and thus bear effective testimony of the truth. Let us avoid the tangle of questions about the miraculous, and press on to spread the truths of pentecost. Converts joining us must be nurtured by faithful shepherds and encouraged by a warmth of fellowship that brings them into a close family bond. Too many young Christians have been lost to the fellowship by turning to denominations where the doctrine of pentecost is not subscribed to. Call it fanaticism if you will, but never let our members be turned aside by the folly of compromise.

Was it all mere coincidence?



A study of Biblical Chronological Prophecy
by Ian Macpherson

THERE are two broad types of predictive Biblical prophecy. The first frowns on the practice of date-fixing and indeed frankly declares it to be impossible. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32). The second seems deliberately to encourage commerce with the calendar. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks. And after three score and two weeks shall Messiah be cut off, but not for Himself, and the people of the prince that shall come shall destroy the city and the sanctuary" (Daniel 9:24-6).

Is there here any conflict or contradiction? Not at all. Three points have to be noted. One is that the divinely proclaimed unpredictibility applies only to the Parousia; another is that the area of unknowability is distinctly limited – "that *day* and that *hour*"; and a third is that, while the Rapture is related to the Church, where the hiddenness of the date serves as a spur to watchfulness, holiness and service, the revealation is vitally related to Israel, where no such popular moral preparation is possible, since the Jews as a race do not recognise and accept out Lord as their Messiah until after His Return.

The latter type of Scriptural prediction is technically known as chronological prophecy; and one of the most fascinating forms of the study of such prophecy consists in reading books on the subject published, say, within the last two hundred years, noting particularly the forecasts they make, solely on the basis of biblical prophecy, and by examining such forecasts in the light of subsequent happenings, seeing how history has either corroborated or corrected them.

The fact that these precise prognostications have been so often signally fulfilled prompts the inquiry: Was it all mere coincidence?

Let us see.

In 1750 Dr. Thomas Gill authored a book entitled *The Papal Drama.* In it he wrote: "The Church of Rome at the time of her destruction will have regained all her former power and will be at the height of all her glory, which does not seem to comport with her present state and circumstances". History has confirmed that prophecy. Rome was never stronger than she is today.

The year 1828 saw the publication of *The Prospects of the Christian Church* by Gerald T. Noel. Taking his stand only on the prophetic springboard of the Word of God and alluding to the Last Days, he asserted: "The Jewish nation will be miraculously restored to their own land, while the 'Latter Rains' of the eternal Spirit, now no longer limited as on the Day of Pentecost, will fall in gentle showers over the whole earth". History has confirmed that prophecy. The Jews have indeed been marvellously repatriated and revival is in some parts sweeping the world.

A compendious work called *Forty Future Wonders of Scripture Prophecy* came from the pen of the Reverend Michael Baxter in 1886. He was not always right in his reading of Bible predictions, but sometimes he was absolutely on the beam. On page 181, for example, he said: "The Seven Trumpets of Revelation chapters 8 and 9 have their year-day fulfilment during 1929 as follows: The voices, thunders and lightnings denote civil commotions in Caesar's Roman Empire". History has confirmed that prophecy. A satirical biographer dubbed the Duce as Sawdust Caesar, but in his prime Mussolini was a formidable figure. "Unfortunately", cried Mahatma Ghandi, "I am no superman like Mussolini". Cosmo Gordon Lang described him as "the one giant figure in Europe". "By 1929", writes Richard Collier in his *Duce! The Rise and Fall of Mussolini,* "He has become the twentieth-century's new-risen Caesar". And in that

year he concluded a concordat with the Pope which established the dictator firmly in the political saddle and immensely strengthened his grip on Italy.

With the spotlight of publicity falling on the European Economic Community and on Ireland so much at the moment, a further prophecy contained in the Reverend Michael Baxter's book is of more than casual interest. "Britain", he wrote in 1886, "was for 400 years an integral part of the Roman Empire, and will unquestionably be one of the ten kingdoms as signified by the ten toes of Nebuchadnezzar's prophetic image. Fenianism originated for the professed object of effecting the separation of Ireland from England, which is the very event which prophecy foreshadows to be impending; for as England is *inside* but Ireland is *outside* the Roman Empire, therefore the governmental union between them must be dissolved" (op. cit., p.212). History has, at least in part, confirmed that prophecy, Eire is a Republic, and had in truth to be so in order to be one of the ten kingdoms in the great Western confederacy.

Not long before his death in 1879, Malbim, a Jewish theologian, published an important work in which he made some striking observations on Ezekiel 30:22: "Thus saith the Lord God, Behold, I am against Pharaoh, King of Egypt, and will break his arms, the strong and that which was broken; and I will cause the sword to fall out of his hand". Among Malbim's observations was this: "When Israel returns to her own country again, Egypt will threaten to attack her, forming two allegiances, one with the people of the North and the other with the sons of Ishmael. The people of the North are the strong arm and the sons of Ishmael the broken arm". History has confirmed that prophecy to the letter.

In 1880 the Reverend Michael Baxter penned another most penetrative prophecy, founding the forecast simply on divine revelation. He stated: "The gift of tongues and increased faith to work miracles, and the having of all things common among Christians and unparalleled boldness in preaching the Gospel, will characterise the coming Pentecostal outpouring of the Holy Spirit, during the literal day First Seal, in far greater measure even than during the Pentecostal revival in the primitive Church at the year-day First Seal. Indeed, it is only by the gift of tongues, by their being miraculously removed from one place to another, like Philip or Elias, that Christians on the earth will be able at this time to preach the Gospel to every nation, and kindred, and tongue and people, within the short space of a few months. This coming restitution of the gift of tongues, and the other spiritual gifts of the Church militant, has long been foreseen by some deep students of Scripture". History has confirmed this prophecy. Whatever view people take of the twentieth-century charismatic revival, it is impossible for them to ignore so striking a religious phenomenon.

A monumental volume of scholarship was issued in 1886 with the title *The Approaching End of the Age,* and its author was Dr. H. Grattan Guinness. On page 473 of that prophetic masterpiece there appears this paragraph: "The Holy Land, the Holy City, and the site of the Temple or Sanctuary of God at Jerusalem, are to be finally 'cleansed' 2,300 years from some starting-point which is not exactly defined, but which appears from the prophecy to be closely connected with the restoration of Judah from Babylon; that is, Jerusalem, is after a period, to cease to be trodden down of the Gentiles, the Times of the Gentiles having been fulfilled. Dated from the earliest possible starting-point, the commission given by Artaxerxes to Ezra, B.C.457, this period expired in 1844, but dated 145 years later, from the era of the Seleucidae, this period, measured in lunar years, expires 75 years later in A.D.1919".

History has confirmed that prophecy. But for World War 1, which ended just before that year, it is arguable that the Jews might not have had a chance to return to the Promised Land.

Seven years later, in 1886, an even more impressive volume was published, jointly produced by Dr. and Mrs. H. Grattan Guinness. It was called *Light for the Last Days,* and it contained such startingly specific pronouncements as these: "If, from the two limits of the Captivity Era, we measure 'seven times' on the full solar scale, we are led to the year A.D.1774 and to the yet future year A.D.1934. It was in the year B.C.606 that Nebuchadnezzar first came against Judah, and it was not until nearly two years later, B.C.604, that he himself acceded to the throne. That year is consequently, properly speaking, the first of Nebuchadnezzar; and it was probably also the year in which he saw the vision of the great image in connection with which it was said to him, 'Thou art this head of gold'. Measured from it, the period runs out in A.D.1917, and it is a very notable fact that a second most remarkable period does the same. The year 1917 is doubly indicated as a final crisis date. There can be no question that those who live to see this year, 1917, will have reached one of the most important, perhaps *the* most momentous, of these terminal years of crisis" (op. cit., pp.183, 252, 253, 255).

A further gripping quotation occurs on page 331 of the same masterly volume. "We may expect", the author says, "the final extinction of the Turkish power in Europe and especially in Syria, and that probably very soon. We may expect Russia, 'the King of the North', who is to figure so largely in the closing scenes, to become mightier and mightier and

to aim at possession of the Holy Land. We may expect Anti-Semitism to grow and increase, until it leads to the voluntary exile of Jewish citizens from many countries; and we may expect that the exiles will gather in increasing numbers to Palestine". History has confirmed that prophecy. **The Rise of Russia** from a nation of illiterate peasants to become the second World Power of today; the bitter persecution of the Jews – Auschwitz, Belsen, Buchenwald – and the return of the Jews to the Land of Promise were all foretold in 1886 simply by interpreting Biblical chronology.

And so one could go on multiplying instances. The limits of our present survey preclude this. One further example must, therefore, suffice.

A date on which many prophetic scholars focussed as indicating the beginning of the end of the Times of the Gentiles was 1934. Representative of those espousing this view was Reginald T. Naish. In his *The Midnight Hour and After* he remarked: "It is interesting to notice that from the establishment and dedication of Solomon's Temple in 1000B.C. to the rebuilding and dedication of the Second Temple under Zerubbabel in 517 B.C., a period of 483 years elapsed; whilst the period from 1447 B.C., the year of the entry into the Land, and the First Jubilee Year, to A.D. 1934, the Seventieth Jubilee Year, is exactly 4,381 years, or seven times 483 years!" (op. cit., p.121).

History has confirmed that prophecy, though it might not seem so. Actually, it was in 1967, not in 1934, that the beginning of the end of the Times of the Gentiles took place, when on June 7 the Israeli chaplain-general blew a Jubilee blast on his shofar at Western Wall in Jerusalem and General Moshe Dayan inserted a paper scroll containing a scribbled prayer into a crack in the weathered masonry and declared: "We have returned to our holiest of holy places, never to be parted from it again".

Why 1967 not 1934? The answer is found by subtracting 34 from 67. And when one does so, what does one "get"? 33, of course. And does the number 33 suggest anything special to a reverent mind? It does. It represents the earthly years of Christ. The Lord Jesus is King whether or not men recognise it. And when He lived in ancient Israel there was an interruption of the Gentile domination which, but for a short interval, had prevailed there for centuries. Tiberius might be on the throne, but the true King was the Lord Jesus. If one adds that intercalary period to 1934 one arrives at 1967.

Was it all mere coincidence? If it was, and if all Biblical chronological prophecy is to be so construed, then it is the greatest concurrence of coincidences in the history of humanity.

Thoughts from the Book of ***Exodus***

46. The Freewill Offering (Exodus 25:2)

by F. Lavender,
Pastor of our Croydon Church

THIS offering had nothing to do with the tithe, which was the tenth of all that the Israelites possessed, for the tithe belonged to God, it was His by right, and was not a freewill offering at all. The Freewill Offering was to be given above the tithe, it was to be a freewill gift to beautify the house of God. When the offering was taken up the Israelites gave an overwhelming response, so much so that an appeal had to be made to halt the flow of gifts.

There is a most wonderful example of freewill giving in 2 Corinthians 8:1-5. The Macedonian Christians had endured a time of fierce persecution and had lost much of their wealth, as a result of which they were desperately poor. When they heard of the poverty of the Christians in Jerusalem they determined to take up an offering to send relief to the suffering Jerusalem believers. The Macedonians, in spite of their own poverty, gave so generously that Paul was reluctant to accept the offering, and the believers had to plead with him to take it. Yet even that was not the full extent of their giving, for with their sacrificial offering they also gave themselves. That was true giving to God.

Our country is still affluent compared with most of the world, despite present problems. Yet many of the churches are facing great financial needs: first, in maintaining the existing fellowships – a need which should be met by the tithes of those attending the churches; second, in financing the outreach for the souls of people at home and overseas; third, in meeting the social obligations relating to the elderly and needy. How do we react when facing the needs of others? Do we calculate carefully whether we can afford to give? Or do we think with gratitude of God's love to us, think with compassion of the desperate plight of others, even be thankful we live in Britain, not Ethopia or India? Do we respond generously out of our gratitude, compassion and thankfulness? God loves a cheerful giver; do *we* give with cheerful generosity, a real freewill offering?

"One man gives freely, yet grows all the richer; another withholds what he should give, and only suffers want" (Proverbs 11:24 RSV).

The Need of the Hour

by Derek Lambelle, Pastor of our Newquay Church

DO YOU complain about inflation? Do you grumble because the government seems powerless to stand for the right? Are you concerned about your nation's declining standards? Who doesn't? But what can we do? The need is clear, but not the answer.

One thing is clear – we need God; we also need men and women who will be

Prayers

We pray because of our relationship to the Father through our Lord Jesus Christ. In His redemption we see the greatest victory this world has known. Our God is great, powerful and victorious. Prayer brings God into the human situation. If we don't expect this, why pray? "I exhort, therefore, that, first of all, supplications, prayers, intercessions and giving of thanks, be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Timothy 2:1 and 2). When did you last pray for our Queen, or government? Your man or party may not be in power, but the need is still the same. More prayers would mean more believers in responsible positions, giving a lead to our nation by their personal lives and by their decisions which affect our nation. Dr. Coggan, the new Archbishop, is an evangelical – what an opportunity! The American Congress proclained April 30, 1974 a National day of humiliation, prayer and fasting, but similar calls in this country have fallen on deaf ears.

"And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the LAND, that I should not destroy it: but I found none" (Ezekiel 12:30).

Let's lift up our sights. We need prayers for our land, like Moses for Israel, or it may we'll be destroyed by Communism, bankruptcy, civil war or just moral degeneracy.

Protestors

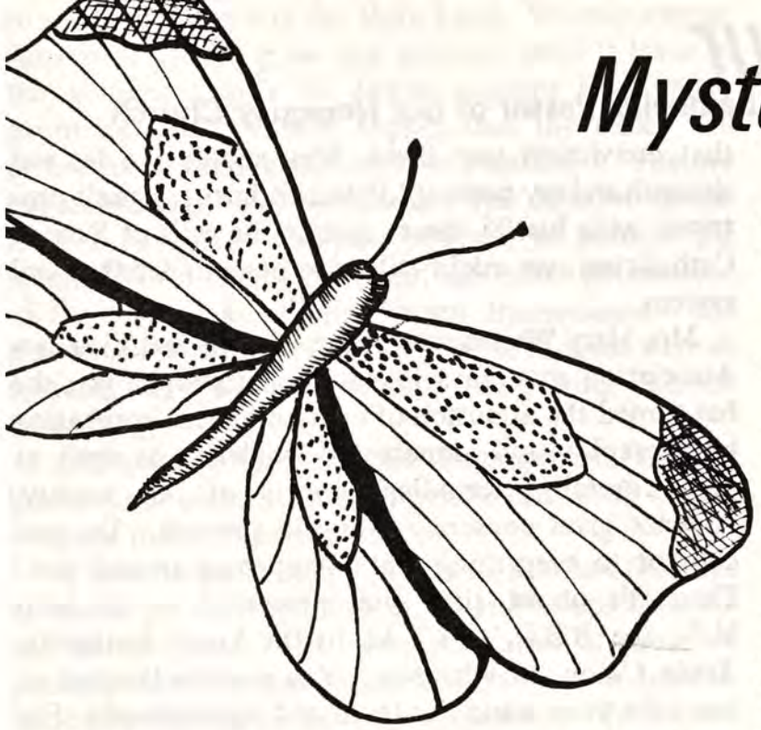
It's unfortunate that the name Protestant has fallen into such disfavour. We should be protestors. "For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, obey my voice (Jeremiah 11:7). Much of the ministry of the Old Testament prophets was to protest about the sin in the nation. It may have fallen on seemingly deaf ears, but the reaction showed otherwise. They often tried to shut up the prophets. If nothing else, it showed that conviction was there. Why should we let evil abound, and say nothing? If Martin Luther hadn't protested with his 95 theses against the evils of Roman Catholicism, we might still have been under that evil system.

Mrs. Mary Whitehouse of the Viewers and Listeners Association may be a joke to some people, but she has turned the attention of many more to combating pornography and unnecessary violence as well as other morally degrading aspects of our society. "Silence gives consent" is an old proverb. Do you consent to everything that's happening around you? Then it's about time you protested – to your M.P., the B.B.C. or I.T.A., to the Local Authority, Trade Union, or whatever. You may be laughed at, but take your stand for truth and righteousness. For too long, "truth is fallen in the street, and equity cannot enter" (Isaiah 59:14).

Josif Ton, a Roumanian Baptist, protested about atheistic involvement in church affairs about a year ago. Other church leaders sided with him, and this brought about a period of much greater freedom without the restrictive control of communism. Believers have been baptised, young people evangelised to an extent previously unknown. In an age when truth is what you want it to be, let our protest be on the basis of God's unchanging Word.

Proclaimers

When men proclaim the merits of this product or that philosophy, it is time the gospel was heard. It must be with our lives and lips that we proclaim it. What is the best advertisement for any product? – using or proving it. If you and I have proved the power of Jesus to forgive and transform us, let us proclaim it, not hide it. It is significant that in Isaiah's prophecy concerning the ministry of Jesus (chapter 61:1-3) the word "proclaim" is used twice and "preach" once. Our Lord Jesus was given the power of the Spirit to do this, and so are we. Jesus said: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8). Thank God for the blessing, help and edification of speaking in tongues. But this is only secondary, though still very wonderful. The prime purpose of the Baptism of the Holy Spirit is to make us powerful proclaimers of Jesus. He will make us bold and effective, but only as we proclaim Jesus to men and women. It is not just the pastor's job, it is the task of all who are disciples, which includes every believer. How are you fulfilling your responsibilities?



Mysteries

Story and picture by Sheila Price

THERE were thousands of people waiting for Jesus when He arrived at the shore with the disciples. They crowded around Him, mothers, fathers, boys and girls, all eager to see Him. They wanted Him so much – and that was enough for Jesus. He moved amongst them and listened to their problems. He healed their sick and told them about His kingdom. The hours passed so quickly and the sun disappeared behind the mountains, though it was getting late and people still crowded around Him. Jesus called the disciples to Him. "The people are tired and hungry", He told them. "They cannot travel home without something to eat; they have a long journey ahead of them. What can we do for them?"

"Nothing, Master. We haven't enough money to buy food for them all. Besides, there isn't a shop for miles".

"Then we will feed them ourselves", Jesus said.

"That is impossible, Master", said one of the disciples. "We have only five small loaves and a couple of fishes".

"Bring them to Me", Jesus commanded them.

"But, Master, there are over five thousand people and. . . . .".

"Don't get so excited!" Jesus said. "You just get the people to sit in rows. Leave the rest to Me".

Jesus took the loaves and the fishes and blessed them. Then He handed them to the disciples. "Share these among the people", He said.

The disciples moved up and down the rows, breaking the bread and handing it out to the people. Philip got to the end of the fifth row and noticed that his bread had got no smaller. "Look at my loaf!" he cried, "It's the same size as when I began".

"So is mine", said Andrew.

"Mine too", said Peter.

"Don't waste any", Jesus told them. "Collect all the pieces that are left to eat on the way home".

The disciples were astonished. "How did the Master make five small loaves feed that huge crowd?" they asked each other.

Every day Jesus is doing wonderful things like that. I do not know how He increases the grains of wheat until they are enough to feed the whole world. I do not know how He transforms the seeds into flowers of every shape, size and colour. Or how He brings forth a living bird from a tiny speckled egg. Or how He makes a caterpillar into a butterfly.

But I do know that He is the creator who is behind it all. But I also know that he who multiplied the loaves to the multitude, also gave Himself for us on the Cross, to be the Bread of Life to all who accept Him.

WAVELENGTH ELIM ON THE AIR

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Radio Londrina–18.30-18.55 (Brazil time), each morning.
Radio Wenceslau, 30 minutes every Sunday.
Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.
Guyana
Radio Georgetown every Saturday at 9 a.m.

ITINERARIES

The President (G. Canty):
March 1, Presbytery meeting Cardiff; 2, Cardiff a.m., Mountain Ash p.m; 3, Porth; 4, Trealaw; 5, Pontypridd; 6, Barry; 8, Elim Bible College; 9, Swansea; 10, Pontardulais; 11, Aberystwyth; 12, Port Talbot; 13, Llantrisant; 15, Caldicot.

Miss Anne Stephenson:
23, Evesham a.m, Cheltenham p.m; 24, Cheltenham; 25, Hereford; 26, Cashes Green; March 9, Whitehaven; 11, Carlisle; 12, Motherwell; 13, Kirkintilloch; 15–16, Coatbridge; 18, Greenock; 19, Clydebank; 20, Glasgow; 22, Paisley.

John MacInnes:
February 22, Whitehaven; 23, Whitehaven a.m.; Carlisle p.m; 25, Greenock; 26, Glasgow.

London Crusader Choir with Douglas B. Gray:
March 2, Brixton prison; 9, Broadmoor Hospital; 15, Ilford; 16, Wormwood Scrubs and Hayes; 28, Wandsworth prison and Richmond.



May Osman's page

Christian Involvement

WE are living in the last days and all around us we :an see signs of the near return of our Lord. We are n perilous times and around us men are waxing vorse and worse, so what should our attitude be owards the world around us? Jesus said: "Ye are the ight of the world" and "I pray not that Thou shouldest ake them out of the world, but that Thou shouldest :eep them from the evil". We have got to get in- olved with men and women if we are to see the Kingdom of God extended. Gone are the days when 'ou could leave it all to the man in the pulpit. People n general just don't drift into church today, or even ;o as they did fifty years ago because it was the espectable thing to do. We have to, as Christians, get)urselves involved with those we meet in our daily ound.

God has used men of faith as rulers in their times nd brought them to prominence amongst the un- ;odly. Think of Joseph and the great work he did in Egypt; Daniel as ruler in Persia and Babylon; Moses; David; Solomon and so on. It was Christianity which)rought our nation to greatness. Our very laws are ounded upon the Bible, but we are seeing much hange and decay today and Humanism is spreading ts pernicious doctrine. Our country is being flooded vith immigrants who are bringing in their own barbaric aiths and we are surrounded by Islam, Sikhs, Com- nunism, existentialism, mysticism, black magic and piritism. The answer to this problem lies with you nd me; we've got to get involved with mankind and his we can do by emitting love and friendship. We ıave got to show our workmates that we are just as :oncerned for the welfare of our country as they are. Ve must indeed *pray* in secret, but we must also *tand* in public for that which is good.

How much do you parents know about what your :hild is being taught in school? Recently one of our ;irls has felt compelled to give up R.I. lessons in Grammar school as atheism was being forced upon her ınd the weekly struggle with the R.I. teacher was too nuch for her. She stood alone in her class and her faith was being undermined. Some years ago I discovered that my son was being taught atheism at school so my husband went to see the Headmaster about it. They had a long discussion about it and the master said that Michael should be excused from R.I. lessons, but my husband argued that that wasn't good enough as the lad would be psychologically affected and think himself different from every other lad. To cut a long story short – the lessons were stopped for the whole class and they went back to a nominal Biblical lesson.

Today many of the denominations are disturbed by what is being taught in our schools as religious instruction and meetings have been held comprising Anglicans, Baptists and Methodists to try to sort something out. Are we as Pentecostals going to lag behind in this?

As I've already stated, get involved in doing something to try to combat the flood of evil which is sweeping our country. So often I've heard people say "I wish there were more Christians in Parliament". Well, pray for those who are there, that they might make their presence felt, and pray for the salvation of our Royal Family. I've prayed for Prince Charles ever since I saw his investiture as Prince of Wales. If only God would save him what a leader he would make for our country.

In my newspaper today there are two contrasting stories; one of a vicar who has got mixed up in pornography and dealings in indecent photographs. Oh yes! He got himself involved alright, but in the wrong way. The other story is of Rev. David Sheppard who has devoted his life to trying to improve the conditions of the poorer citizens and to win men for Christ. So get involved with mankind under the protection of the blood of Jesus.

What can you do? I suggest that you join National V.A.L.A. and give your support to Mrs. Mary Whitehouse in her "Clean up T.V." campaign. If you are in doubt about what you should do to spread the gospel, then get on your knees and ask God for a specific job for you to do and He will lead you aright.

Classified Advertisements

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BIRTH

HUNNISETT. On January 25, to Marion and John Hunnisett of Croydon, the gift of a son, Stephen John.

MARRIAGES

MOORE–CRAIG. On January 25, at Edinburgh City Temple. Philip Moore to Anne Craig. Officiating ministers: I.R. Moore and B.J. Hayes.

TASKER–KNIPE. On January 4 at Canning Road Chapel. David Tasker to Colleen Bridie Knipe. Officiating minister: Stuart Dalglesh.

WITH CHRIST

BRADLEY. On January 27, Madeline Bradley, member of our Gloucester Church, formerly of Salford. "Absent from the body and present with the Lord". Officiating minister at funeral: T.J. Broomhall.

LAMBERT. On January 26, Betty Lambert of Hull City Temple, aged 46 years. "With Christ which is far better". Officiating minister at funeral: C.J. Watkins.

LEE. On January 15, Ellen Elizabeth Lee, aged 87 years, founder member of our Croydon Church. Officiating minister at funeral: F. Lavender.

MERCER. On January 22, John Mercer, foundation member, elder and former treasurer of Elim Church, Portadown, aged 85 years, was called to his reward. Officiating ministers at funeral: A. Wilson, J. Harris, B. Finley, S. Shaw.

MORRISON. On January 15, William Somers Morrison, aged 88, ex Chief Inspector, Dundee City Police, formerly deacon, Treasurer, Secretary and founder member of our Dundee Church. Husband of the late Jean Kennedy and dear father of Frances and Olive. "Well done good and faithful servant". Officiating ministers at funeral: E. Watson and H. Palliser.

WHITEMAN. On January 9, Ernest Whiteman, husband of Joan, a faithful member of our Gosport Church. "With his Lord". Officiating minister at funeral: P.T. Niblett.

COMING EVENTS

BARRY. March 19 – 23. Elim Pentecostal Church, Pyke Street, Barry Dock, youth week. Preacher, David Woodfield, weeknight rallies 7.30. Coffee bar at 9. Sunday 1.15 and 6.30. Preacher: G.J. Feasey.

BARKING. February 22–23. Elim Pentecostal Church, Ripple Road. Continuation of Golden Jubilee Celebrations with Pastor and Mrs. J. McAvoy. Saturday at 7.00, Sunday 1 and 6.30.

BLACKPOOL. February 23. Jubilee Temple, corner of Central Drive and Waterloo Road. Sunday at 10.45. Preacher: T.W. Walker. Convener: P.N. MacInnes.

BLACKPOOL, Marton. February 23. Elim Pentecostal Church, Fredora Avenue. Sunday 6.30. Preacher: T.W. Walker. Convener: R. Clarke. March 8–9. Church anniversary. Saturday at 7. Sunday 10.45 and 6.30. Preacher: W. Hunter. Singing by Good News Chorale and local trio.

CROYDON. February 23. Elim Pentecostal Church, Stanley Road. Visit of Dr. Brian Wigglesworth at 6.30. March 9 at 6.30, Purley Male voice choir.

EDINBURGH. Elim Pentecostal Church, The City Temple, George IV Bridge. March 2–20. City-wide Evangelistic Crusade conducted by A.B. Tee. March 2–6 in the Church Hill Theatre, Morningside Road. March 8–20 in The City Temple. Musical Ministry from the 'Chord of Love' Youth Choir (Edinburgh); Jean Drysdale and Myra Anderson (Hartmill); the Kingsway Singers (Kilsyth); and Edinburgh City Temple Young People. Sundays 6.30 and 8.15. Weeknights (exc. Friday) 7.30.

GLOUCESTER. March 1. Elim Pentecostal Church, Parkend Road. Monthly building fund rally at 7, conducted by Pastor Albert Garner and party from A.O.G., Gloucester. Everyone welcome.

HEREFORD. March 1–2. Elim Pentecostal Church Clive Street. Elim Bible College students with G.W. Gilpin. Saturday 7.30. Sunday 11, 3 and 6.30.

IPSWICH. March 2. Elim Pentecostal Church, Vernon Street. Sunday school prizegiving at 6.30. Singing by choir and children.

LONDON, Kensington. March 15. Elim Pentecostal Church, Kensington Temple, Kensington Park Road, Notting Hill Gate. Visit of Nicholas Benghu at 7.

LOWESTOFT. March 8. Elim Pentecostal Church, St. Peters Street. Presbytery Rally at 6.30. Preacher: F.J. Crees. Singing items by Lowestoft young people.

LYTHAM ST. ANNES. February 22. Elim Pentecostal Church, Eastcliffe. Visit of T.W. Walker at 7.30. Singing by local choir.

RUGBY. March 1 and 2. Elim Pentecostal Church, Windsor Street. Saturday 7.30. Public rally in St. Peter's Church, Clifton Road. Sunday 11 and 6.30 in Elim Church. Theme "Jesus will return". Preacher: T.W. Walker.

SILVERDALE. February 25 to March 2. Elim Pentecostal Church, Albert Street. Special youth outreach week. Gospel groups, testimonies, coffee bar specials. Tuesday to Saturday 7.30. Sunday 6.30. Preacher: W. Dunn.

The Principal and students of Elim Bible College will visit the Elim Church
HEREFORD
on Saturday March 1st at 7.30 and Sunday March 2nd at 11, 3 and 6.30.

A cordial invitation is extended to all.

D.4070

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EACH YEAR WE MAKE NEW FRIENDS FROM ELIM

"A lot of prayer and planning goes into Holy Land Travel"

D.4027

college column

by Alistair Forrest

THE Elim Bible College students had a new slant to their training at the end of the Autumn term. In groups of three or four, all the theology students went to different Elim churches throughout England for three weeks' practical ministry. And now, after the Christmas holidays have given time for everyone to reflect on the value of this venture, opinions are beginning to circulate. The general feeling is that it was very beneficial. "It was an eye-opener into what the minister really has to do," said second-year student Miss Doreen Poole, who spent her three weeks at the Rotherham Church. "Everyone said the pastor had to work hard, but it was not until we witnessed the different things he has to do, that we really understood just what the job means". "It was an invaluable time, and the pastor was more than helpful in his guidance. The people at the church were very friendly and hospitable".

An international deputation went to London's Kensington Temple. Miles Barber (Rhodesia), Claude Ferarro (France), Ted Stubbersfield (Australia) and myself benefitted in ministering there, spending much time seeing what Christians are doing in the capital city. We also taught religious education at Holland Park School, one of Britain's largest and most go-ahead comprehensive schools where punishment of any kind has been banned. The result is chaos. The children, who in the long-run will suffer from this form of education, are totally unruly and extremely difficult to teach. Many of them, however were very open to the gospel, which plainly they had never heard preached in its fullness.

Gary Hiscock, a second-year student who went to High Wycombe for the three weeks, commented: "I felt that it was a brave experiment which achieved its purpose, which was to give us an experience of the ministry and to assist in a church situation. I personally want a lot.

Graham Unsworth, who went to Selly Oak Elim Church, Birmingham, said, "It was great. I really enjoyed it because I could give out to people and minister to them. I got a very full ministry, taking part in every aspect of church life, such as Sunday services, prayer meetings, visiting, coffee bar work and street evangelism. "Being in a real situation and meeting with real people gave me a burden for them and it confirmed my calling because I was ministering to people".

Miss Christine Tyler said her three weeks at Bradford were hard work but worth-while. "We were involved in a lot of ministry, especially children's work," she said.

David Khan, who went to Northampton, said: "We saw the Lord moving and we saw results, especially in in the door-to-door work. We partook in every activity in the church, from assisting in a funeral service to working in a Christian book-shop for the day".



Elim Bible College

OPENING
of new Dining Hall and Kitchen
by
Rev. G. Canty (President)

on Saturday 8th March at 3.0 pm
Service Following

Special Gift Offering Towards Cost

D.4054

The Family Altar

Scripture Union Portions

Notes by William McCandless

Monday, 24th February **Mark 4:35-41; 5:1-20**

". . . sitting, and clothed, and in his right mind" (v.15).

COMPARE this description of the demoniac with that of Luke 8:27, where we read that he, "ware no clothes, neither abode in any house, but in the tombs". Before he met Christ he was naked; now he was clothed. Before he met Christ he was demented; now he was "in his right mind". What a transformation! The Christ who changed water into wine, changed hopelessness into hope! Has the Saviour made a change in your life? Are you a "new creature" in Christ? (2 Corinthians 5:17).

Tuesday, 25th February **Mark 5:21-43**

"One of the rulers of the synagogue . . . And a certain woman" (vv.22,25).

AS PEOPLE, Jairus and this woman were so different. For at least twelve years Jairus had enjoyed a happy family life (v.42) and for the same period the woman had suffered the effects of her disease (v.25). Yet, though so different, in their need we see them very much alike. Both needed Jesus; both had little time to get to Him, and both had faith in Him. All men are alike in their urgent need of Christ. To have their needs met by Him, they too must exercise faith in Him.

Wednesday, 26th February **Mark 6:1-13**

"And he could there do no mighty work" (v.5).

UNBELIEF bound the miracle-working hands of Jesus in Nazareth. Lack of faith is probably the greatest obstacle to God as He seeks to move in individual lives and fellowships. God works according to faith and through this faith mighty works are accomplished. If our prayers are not answered, if our witness seems to be powerless, perhaps it's because of the weakness of our faith. We need to pray "Lord, I believe; help thou mine unbelief" (Mark 9:24).

Thursday, 27th February **Mark 6:14-29**

"And the king was exceeding sorry" (v.26).

HEROD had, at one time, been under conviction of sin, for "when he heard (John speak) he was much perplexed" (Mark 6:20, Amplified). Yet, now we see him acting against his conscience. In an act of drunken bravado, he signs the eternal death warrant of his own soul. When we next read of him, we note that God seems to have finished with him, for Jesus does not even speak a word to him (Luke 23:9). Pray today for those to whom God has spoken that they may answer Him before it is too late.

Friday, 28th February **Mark 6:30-44**

"And they did all eat, and were filled" (v.42).

JUST as He fed the multitude, so Jesus is able to feed and satisfy the hungry soul. Within men and women there is a craving for the "bread of life" and the Saviour alone is able to supply that need. Indeed, He goes beyond that. From Heaven's storehouse of "unsearchable riches of Christ" (Ephesians 3:8), God gives so abundantly that there is always more than enough. "They took up twelve baskets full of the fragments" (v.43).

Saturday, 1st March **Mark 6:45-56**

". . . as many as touched him were made whole" (v.56).

WHAT a wonderful Saviour Jesus is. He cares not only for the soul but also for the body. His interests is in the complete man, and this is beautifully demonstrated throughout Mark's Gospel. He delivered the possessed, healed the oppressed, encouraged the depressed and lifted the suppressed. Whatever your need today, reach out in faith towards Him who still "loves to save the sinful, heal the sick and lame; cheer the mourner, still the tempest, Glory to His Name!"

Sunday, 2nd March **Mark 7:1-23**

"Making the word of God of none effect through your tradition" (v.13).

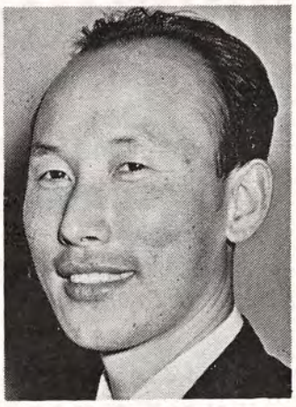
THE Pharisees were guilty of paying more attention to human institutions than to divine authority. By observing the customs of men they were rendering the word of God useless. We can so easily fall into the same trap if we regard procedure as more important than preaching, or if we give more heed to what men say than we do to what God says. Let us ever remember the importance of God's Word, both in assembly life and personal life. "Therefore I love thy commandments above gold; yea, above fine gold" (Psalm 119:127).

ELIM BIBLE COLLEGE in BIRMINGHAM March 1—5.

Saturday March 1: Graham Street at 7
Preacher: Eldin Corsie
Sunday 8.30: Selly Oak
Monday 7.30: Smethwick
Tuesday 7.30: Kingstanding
Wednesday 7.30: Graham Street

D.4077

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The Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

Vol. LVI No. 9 8p

March 1st, 1975

The Elim Evangel

Proclaiming the Truths of Pentecost

Official Organ of the Elim Foursquare Gospel Alliance

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Editorial

WE write this Editorial after hearing the news of the success of Mrs. Margaret Thatcher in the first ballot for the leadership of the Conservative party. By the time you will be reading these words we shall all know whether Her Majesty's Opposition has a woman as its leader for the first time.

Last week we wrote about Mrs. Aimee McPherson. Part of the tremendous interest that the secular press had in her activities was due no doubt to her flair for publicity, but the chief factor surely must have been that she was a woman in a man's world.

Donald Gee in his book *The Pentecostal Movement* has said: "No Bible student would attempt to justify all the things that she did in the light of an open Bible . . . but then the facts remain that she led many thousands to Christ . . . It is beyond our human province to explain all the working of divine grace".

Dr. Samuel Johnson (1709-1784) had a more cynical approach to women preachers: "Sir, a woman's preaching is like a dog's walking on his hind legs. It is not done well; but you are surprised to find it done at all". *31 July 1763. Boswell's Life of Johnson.*

In the New Testament it is true to state that, though there is no record of any female overseer or presbyter, there can be no doubt that women played a very important part in the life of the Early Church. Paul speaks of "Those women, (who) have laboured side by side with me in the gospel" (Philippians 4:3).

Who can calculate what the Church owes to its women? It may be that John Wesley was raised up by God to be a leader of men but he was singularly inept in his dealings with women (see, *Son to Susanna* by G.E. Harrison), yet what would he have been if it had not been for the one women who really moulded his life – his mother?

Would William Booth have left the Methodist New Connection if he had never married Catherine Mumford?

Elim owed a great deal to its lady workers in the early days and though we do not have any women in full time pastorates today many of our sisters loyally support their husbands in the ministry, often acting as "unpaid curates!"

It seems a strange contradiction when one considers that even today there are more women on the mission field than men.

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FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – *1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.*

Church Reports

WARLEY, West Midlands **Pastor: T.J.S. Harris**

BRICKHOUSE Farm Estate may sound like a rural backwater, but this new Elim Church stands in a heavily-populated area of the Black Country. The church was formed last Easter when the Dudley Elim Pentecostal Church and the Calvary Church Brickhouse Farm Estate combined to form the new assembly.

Pastor D. Fenton undertook the difficult task of bringing the two assemblies together, and though only pastoring the new church for a short while before emigrating to U.S.A., he laid a firm foundation on which our present minister Pastor T.J.S. Harris has built a fast-growing church.

Pastor Harris has launched himself into his ministry with an enthusiasm equalled only by its results. Ably assisted by his young wife, he has organised many new services of worship and evangelism.

An increasing Sunday school has been commenced with our Pastor also gaining entrance into schools in the area to present the gospel. A ladies meeting has also been started under the leadership of Mrs. Harris. Youth comes to the forefront on Friday evenings when we conduct an outreach coffee bar as we meet the local teenagers on their own ground. The gospel is presented in a contemporary way geared to reach modern youth. Live Christian music, chat and short gospel epilogues have proved to be the successful programme and young people have given their lives to Christ. Others have also committed their lives to the Lord, and we have seen an increasing number of Christians re-consecrating themselves in the service of God during the Sunday evening evangelistic services. We thank God that He is present in all aspects of this new church, for without Him we are nothing. We pray that whatever the future holds for us, we as a church will follow God's will and not our own. To Him be all the glory.

STUART W. TAYLOR

NORWICH **Pastor: L. Reeves**

"WE will have to put chairs down the aisles to get the people in" was the comment for our Harvest Thanksgiving services. The Lord has always blessed us with a full church for these occasions, but this is the first time that chairs had to be brought out of the minor hall and basement to accommodate the people. It was certainly a most moving experience. Both in the afternoon and the evening the scholars of the



Sunday school excelled themselves. The singing and dialogues emphasised our joy and thanksgiving for God's wonderful provision during the past year. No less than 625 tins and packages were brought in, twenty-five hampers of fruit and over 300 eggs, as well as an abundance of vegetables, which enabled us to make ninety-five parcels for the sick, needy and aged.

We recently held another baptismal service, the fifteenth since the church was built, when there were ten candidates. In the last two weeks five precious souls have been saved. We are deeply grateful to the Lord for all His benefits and also for a hard working and dedicated staff in all the departments of the church.

A particularly blessed time was enjoyed with Pastor and Mrs. Ladlow, who showed slides and curios that demonstrated the habits and customs of Ghana. Elim Cadets presented them with gifts that they had made to take with them to that needy land.

SOUTHEND-ON-SEA **Pastor: A. Nicolson**

THE WORK amongst our young people has been continuing steadily week by week and it has been good to know of decisions being made for Christ. Some of the Crusaders are beginning to take their places in the regular church services and to assist, from time to time, by taking Bible readings, testifying and contributing musical items. Special youth evenings have included the Sunday school anniversary and Prize-giving, Crusader and youth club night, campers' night and the Sunday school Harvest Thanksgiving.

During the summer we were glad to welcome a number of holiday visitors including Pastor and Mrs. J.A. Wright and their daughter. It was their first visit since their retirement from our church in 1971. Pastor Wright ministered the Word with blessing at both the morning and evening meetings and Lucille brought musical ministry in the evening.

At the beginning of October we celebrated our

forty-eighth Anniversary. Pastor G.W. Gilpin, Principal of the Elim Bible College, was the preacher, and the musical ministry was provided by the "Lifeline" group.

Later in the month we had a festival of praise weekend given by the London Crusader Choir, complemented by the musical ministry of Mr. and Mrs. Selwyn Cox. Douglas B. Gray introduced the choir items in his own inimitable style to the blessing of all present.

At the Saturday evening festival held in the United Reformed Church (kindly loaned), Rev. Ashworth (Chaplain of H.M's prison at Wandsworth) spoke on the subject of praise. On Sunday evening Selwyn Cox ministered in word and in song.

M.S. LYNDON (Mrs.)

LLANTRISANTT **Pastor: J.J. Glass**

THE theme of our Sunday morning service was the greatness of God, and this was confirmed by a word of prophecy. We therefore looked forward to the evening carol service with great expectancy. This took the form of a film strip depicting the story of the birth of Christ. The recorded narration was produced by the Crusaders, and throughout the evening the filmstrip was interspersed with musical items from the various departments of the church. With near capacity crowds we soon ran out of hymn books, but not out of praise. Truly our God had been good. Our minister spoke for a short time on the theme of "Bethlehem House of Bread" and "Jesus Bread of Life".

At the start of 1975 we can praise God for all His blessings in the past year and pray that we shall continue in His will, till Jesus comes.

ESTHER WILLIAMS AND TRISHA TOMPKINS

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

THE Chelmsford Choir's Fourteenth Annual Festival was once again destined to bring blessing to a great many people; from the moment the singing began it was apparent that the Lord was present to bless. In order to accommodate the many folk wishing to attend, it was necessary to allocate two evenings for the performance and it was a great encouragement to know that more than 600 people were privileged to be present. By special request, the Cantata was again sung on a Sunday evening to a congregation of 230.

The main item on the programme was a lovely Cantata entitled "Joy to the world" and the choir and musicians gave of their best. On all three evenings there were a number of workmates, friends, relatives and neighbours in church who are otherwise unaccustomed to attend, and this brought us much joy. It is our prayer that something spoken, sung or read may have taken a permanent place in their hearts and minds. Our guest soloist was Mrs. Richardson from Barking who also sang two duets with a friend who accompanied her on the guitar. The epilogue for the same two evenings was given by Pastor Archie Nicolson, whose message was obviously anointed by the Holy Spirit. The Festival was arranged specifically to glorify the name of the Lord, to bring blessing to His people, and to proclaim the message of the gospel of the Lord Jesus Christ to those who would be present, but who have never known the joy of sins forgiven.

LILIAN E. CROFT

RUNCORN **Pastor: F. Gilroy**

THIS pioneer project was opened last October by the Lancashire presbytery. On Saturday January 18th, Mr. Fred Gilroy was inducted as the honorary pastor by the District Superintendent. Mrs. Whittall from Liverpool gave two lovely messages in song. One of the young people presented Mrs. Gilroy with a large box of groceries as a welcome gesture. Pastor Tee gave the main message of the evening. There was also a duet with guitar accompaniment from two of the local young people.

ILFORD **Pastor: J.F. Hardman**

WE have every reason to thank and praise the Lord for His blessings. Recently we held a Baptismal service, (the second within a few months) each candidate giving a clear testimony to their faith in Christ. Decisions have been made in the gospel services and new members added to the fellowship.

During November a special evangelistic programme was arranged in connection with the Sunday school under the leadership of Mr. P. Bynon. Hundreds of invitation leaflets were distributed in the area; filmstrips and gospel films were used and new scholars have been added. Our pastor is currently giving a series of studies on the book of Daniel, illustrated by a large chart. Splendid numbers have gathered, and much blessing and spiritual instruction received.

At our annual business meeting, the treasurer's report showed a healthy picture, and offerings in the past year have reached a new high level. The secretary's report struck a note of praise to God; services had been well attended, souls had been saved and God's people blessed. The efforts of all our workers, and the sacrifices involved had been greatly appreciated.

SHOLING, Southampton **Pastor: R.O.H. White**

IT WAS with praise and gratitude to God that we held the first Induction Service in our church when we welcomed Mr. Ron White from our Southampton Church as our Honorary Pastor.

Since the home call of our beloved pastor, Miss I. Munday last March, the prayers of the fellowship have

been that God would send someone with the same intense passion and devotion which characterised her life and influenced every member of the church.

There was no doubt whatsoever when we heard in Mr. White's remarks, the two words, "No gimmicks", that these confirmed that he was our man. These were our late sister's sentiments. All we can say is "This is the Lord's doing and it is marvellous in our eyes".

Pastor W.J. Maybin, minister of the Southampton Church and District Superintendent, convened the service, the church being packed to capacity. Pastor P.T. Nibblet led in prayer and one had the assurance that the good hand of the Lord was already on the service. The singing items were beautifully rendered by Jose and Angela Smith from Southampton. Mr. David Knox of Gosport spoke on behalf of the Presbytery and Mr. L.C. Derham for the local church, assuring Mr. White of one hundred per cent support in the continuation of the work. Pastor Maybin paid tribute to our late pastor and the great work she did in the church, he also thanked all who had ministered during the intervening months. The anointed preaching of Pastors J.C. Kennedy and L.C. Quest was inspiring. After prayer had been offered for Pastor and Mrs. White and their daughter Rhoda, they made their responses to the charge given. After such an awareness of the presence of God it was difficult to bring such a meeting to a close.

L.M. CHALK (Mrs.)

BASILDON **Pastor: G.A. Erwin**

ONE Thursday night in December we found the true value of sharing fellowship with another church. On this evening we were able to have a film when the Rochester Church loaned us their equipment and the film. This was shown on a night on which it poured with rain and when the wind was very strong. This did not prevent a good number of people turning up, and the spirit of God was really poured upon us. We are planning a similar effort as soon as our new church is built.

ANDOVER **Pastor: E. Snelling**

PASTOR and Mrs. Snelling are not strangers to the Andover area. They left Salisbury some fifteen years ago to enter the Elim ministry in the Midlands. They were welcomed back to the area by the District Superintendent, Pastor W.J. Maybin. The service was well attended with representatives from churches both near and far. Some came from Exeter, and others from Manchester. The singing items were provided by the Romsey Ambassador choir and Pastor Gerald Ladlow ministered the word. At the close of the meeting Pastor and Mrs. Snelling were committed to the Lord as the other ministers laid hands upon them and we joined together in praying that God would use his servants and give them a soul saving ministry with signs following.

J. E. WOOR

READING **Pastor: R. Williams**

CHRISTMAS Sunday will long be remembered at Reading, when the Christmas story was told by the Sunday school through scripture readings, recitations and carols. We thank God for the opportunity of being able to run a branch of the Sunday school in the morning at Woodley, a district approximately five miles from our church. It was a great joy to be able to unite both Sunday schools for this great service. We praise God for the great interest shown by the parents; special coaches were provided to bring parents and children from outlying districts. Over two hundred children and adults were richly blessed by the ministry in word and song.

This was the first carol service for our new minister and his family and it was also a joy to see his children taking part.

We praise God for the great progress being made in our Sunday school, and for all the hard work put in by our superintendent and teachers.

LEN TUDOR





Pause for Thought



by Trevor Partington,
Covenant Hall, Stafford

A PREACHER wrote his autobiography and gave it the title: "How Christ came to Church". He relates how that one Saturday evening, weary after preparing the next day's sermon, he fell asleep and had a most vivid dream. He was in the pulpit and ready to begin his sermon, when in walked a stranger. Making a mental note of where the visitor sat the pastor determined that at the end of the service he would go down and meet the man, but before he had time to greet him the man was gone. "Can you tell me who that stranger was who sat in your pew this morning?" He asked one of his members. In a matter-of-fact way, she replied: "Oh, don't you know Him? It was Jesus of Nazareth. Don't worry. He's been here today and no doubt He'll come again".

That dream had a profound influence upon that preacher's ministry. For the first time in his life he realised that if the promise; "Where two or three are gathered together in My name, there am I in the midst of them" (Matthew 18:20), meant what it said, then Christ was present, actually present every time he stood to preach and when God's people gathered together for worship. The dream was no fantasy. It was fact, and this revolutionised his life.

What about us? Matthew 18:20 is an oft-quoted verse; we have heard people using it to console themselves when there are few present at a prayer meeting; but the spirit in which it is spoken sometimes has the opposite effect! Christ is with us, let us never doubt that. What a difference a real understanding of this truth would make to our worship. Christ is in *your* church, yes really there! Do you have a need? Then Christ can meet it. Have you sinned? Then Christ can forgive you. Do you fear? Then Christ can give you His own calm; for where two or three are gathered together in His Name, there He is in the midst of them!

The Missionary Secretary acknowledges with gratitude the following anonymous gifts:—

Receipt No.		£
November 1974		
8767	M.R. Christmas gifts	4.00
8929	Christmas gifts	1.00
8930	To Ghana work	50.00
8932	Christmas gifts	1.00
8934	Christmas gifts	2.00
8935	O.A.P. Torquay	2.00
8947	Anon.	5.00
8951	Anon. O.A.P. Christmas gift	50
8967	E.W.M.A. member. Christmas gift	1.00
8971	One who loves the Lord. Christmas gifts	1.00
December 1974		
8974	Croydon, Christmas gifts	10.00
9007	Anon. Christmas gifts	5.00
9027	Anon. Christmas gifts	5.00
9038	Anon. E.B.B. Christmas gifts	5.00
9050	Anon. Christmas gifts	1.00
9052	Anon. per J.M.P.	1.00
January 1975		
9083	In His Name, Macclesfield	1.00
9088	M.D.H.	1.00
9110	Anon.	5.00
9128	In His Name	5.00
9147	O.A.P. Southampton	10.00
R174	Rotherham Sunday school, half-pence	2.76
8995	Southend-on-Sea, Christmas gifts	10.00
R230	Dowlais	8.07
8999	Blackburn, Wheels of Witness	7.17
M/R	Nuneaton, Wheels of Witness	34.43
9005	Southport, Wheels of Witness	65.50
9006	Winton, Sunday school, Wheels of Witness	5.00
9013	Broadstairs, Wheels of Witness	12.35

Receipt No.		£
M/R	York, E.Y.M. Wheels of Witness	91.58
9042	Chelmsford Youth Depts, Wheels of Witness	30.00
9068	Lowestoft, Wheels of Witness	6.71
9069	Rayleigh, Wheels of Witness	10.00
9070	Blackpool, Marton, Wheels of Witness	5.00
9074	Leeds, Sunday school	10.00
9094	Dowlais Sunday school, Wheels of Witness	15.00
9095	Silverdale Sunday school	8.30
9102	Gosport Sunday school, Wheels of Witness	10.00
9103	Blackburn Sunday school, Wheels of Witness	17.68
9106	Burton Young People, sponsored walk for Wheels of Witness	55.14
9116	Port Talbot, Wheels of Witness	20.00
M/R	Portsmouth, Wheels of Witness	10.00
M/R	York, Wheels of Witness	88.13
M/R	Hereford Sunday school, Wheels of Witness	15.00
9124	Erdington Sunday school, Wheels of Witness	5.00
9134	Sunderland, Wheels of Witness	11.00
9131	Barry, Moors Sunday school	5.00
9132	Barry, Elim Sunday school	5.00
9133	Leicester Sunday school, Wheels of Witness	20.00
9144	Larne Pathfinders	85.00
9144	Bethesda Sunday school	25.00
9144	Newtownards Sunday school	10.45
9154	Caerphilly and Abertridwr Youth Clubs	20.00
9157	Swindon Sunday school	10.00
9165	Scarborough, Wheels of Witness	5.00
9166	Hadleigh and Thundersley Sunday school, Wheels of Witness	30.00
9167	Clydebank, Wheels of Witness	30.00
9168	Springbourne, Crusaders and Sunday school, Wheels of Witness	220.60
9169	Portadown, Sunday school, Wheels of Witness	30.00

Thank you, young people in the name of the Lord,

L. Wigglesworth
Missionary Secretary

Points for Preachers

by
J. Alexander Wright

AN OUTLINE

NOT A WORD!

(The Silences of Jesus)

1. **Silence that meant a sinner's condemnation.** Luke 23:9.
2. **Silence that helped faith's education.** Matthew 15:23.
3. **Silence that wrought our great salvation.** Mark 15:3.

A QUOTATION

Pentecostal Therapy

The central point of this group therapeutic process is to be found in the Pentecostal service. An astonishing degree of communication, never achieved in other churches, takes place in these services. In Pentecostal worship – which only a casual observer could describe as unstructured and unliturgical – everyone can express himself with the means of speech at his own disposal. The criterion is not conceptual clarity, but communicability. A good Pentecostal pastor does not preach a sermon. The written text of theological or exegetical preparation does not come between him and his congregation. He is not a 'man of fine phrases', who gives 'paper speeches, that is, essays which he reads aloud, and which have lost in the process of being written down the decisive element of speech, the living reality which arises directly from dialogue between preacher and hearers'. But he is never at a loss for words, for 'the phenomena of being at a loss for words is one which without question arises from the world of manuscripts, scholarship, and carefully formed and polished language'. Gesture and speech form a unity. He does not speak in an exaggerated or parsonical voice. He allows the social background of his hearers to 'put him off' and in fact these play a great part in determining the content and form of what he says. "A good Pentecostal preacher is well worth hearing, for he has a genius for communication; his preaching is not a lecture but a dialogue".

Walter J. Hollenweger, *"The Pentecostals"*. p.466.

AN ILLUSTRATION

"Vital fragrance "Lovely perfume"!

(2 Corinthians 2:16 RSV and Phillips).

Once a year, for many years, Dr. Campbell Morgan stayed with a friend in the country. Every time he entered his drawing-room he noticed a delightful smell of roses. He never referred to it until the fifteenth year, when he said to his host, "Every time I come here I observe the beautiful odour of roses in this room. How do you manage always to have such sweet-smelling roses?". His friend took him to the other side of the room, lifted a glass shade, and showed him a piece of cotton-wool. "That is the secret", he said. "Thirty years ago I bought a bottle of attar of roses. It was unfortunately broken and spilled on the carpet. We sponged it up with this wool, and placed the wool under this shade, and even the glass shade cannot prevent it making its presence known at the end of thirty years".

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college column

by Alistair Forrest

A CHOIR of about thirty-five students from Elim Bible College so impressed a large record company with their singing that a stereo L.P. record has been produced. The record, which marks the fiftieth anniversary of the college, is now available and can be ordered from the college at Capel, Surrey.

The choir, called the Elim Singers, have not only musical expertise, but the anointing of the Holy Spirit on their singing. M G O, the record company, snapped up the opportunity to produce the record at no cost to the college, so confident are they of profits when the record goes on general release.

"It is a mixture of contemporary gospel/folk sounds with a bit of a rhythm and some much slower choral pieces," said musical director Mr. Douglas Fincher, an American who has taken on the task of moulding the singers and the larger college choir into effective teams.

The singers made trips to the Echo Recording Studios at Eastbourne, run by E.B.C. old boy Helmut Kaufmann, and Peniel Chapel, London, where they made the recordings watched by the professional eye of M G O's John Pantry. The result makes an exciting album. The record (it costs £2.50) begins with a majestic composition, "God of our Fathers". Plenty of fine singing follows, including the Capel Four (Paul Raper, Malcolm Hathaway, Jeff Powell and John Cooke).

Retaining your Convictions



by John Lancaster

IMAGINE the reaction of Martin Luther if you had suggested to him that there would come a day when Protestant theologians would call the Reformation one of the greatest tragedies in Church History. "Impossible", he would have thundered. But it has happened. Imagine John Wesley returning to the Methodist Conference in recent years and hearing one of its modern leaders, Lord Soper, pouring scorn on some of the very doctrines for which the founder of Methodism stood! Imagine William Booth's reaction to some of the things written and said by some modern Salvationists. Imagine George Jeffreys returning to the Elim Conference in the last quarter of the Twentieth Century and.... "But, wait a minute", you say, "it couldn't happen to us. You see, we're Foursquare on the Word of God. . ." I'm sorry – that's just what they thought: "It can't happen to us. We believe the Bible from cover to cover, we are orthodox conservative evangelical, Bible-loving people". But it did happen, and it could happen again. To us.

One of the disturbing facts of Church History is the way in which great movements of the Spirit have lost their momentum as the great truths which initiated or accompanied those movements have been modified and sometimes rejected by the people who are the very descendants of those awakenings. In the first flush of enthusiasm it seems incredible, but the passing years which modify opposition to newly-proclaimed truths also lessen the tenacity with which those truths are held. What the fierce assaults of controversy could not achieve is brought about by the quiet erosion of time. As Browning puts it: "Just when we're safest, there's a sunset-touch".

The Pentecostal Movement must not consider itself immune from such dangers. The delight with which we first embraced Pentecostal truth can become tarnished by familiarity; the loyalty to that truth and to the fellow-believers of that truth engendered by the very opposition encountered in the early days can be lost when the truth finds wider acceptance and its advocates accorded the accolade of respectability. The age of popularity is more dangerous than the age of rejection.

To say this is not to say that our doctrines do not need **fresh examination** from time to time. There is always the danger that what may have been useful but temporary accommodations to a particular situation become perpetuated and so become traditions, revered but not necessarily relevant. We must learn to distinguish between what are essential Scriptural truths and principles and what are secondary issues. The great doctrines which form the basis of "the faith once delivered to the saints", those great truths of the Sole Authority of the inspired Scriptures, the Deity of Christ, the Atonement through His blood and the other cardinal truths of the Christian Faith, are part of a heritage which must never be surrendered. As Pentecostals we may add to these the great conviction that the supernatural order of New Testament experience is available to the Church today through the indwelling fulness and gifts of the Holy Spirit. There may be room for divergence of opinion over forms of church government, details of personal sanctification, interpretation of prophecy and other areas where Scripture is not fully explicit, but on the great essential truths of the Gospel there must be no thought of compromise.

Retaining our convictions implies that we do have **convictions to retain.** Too many Christians possess opinions but lack convictions. They have a hazy second-hand set of notions moulded by certain subjective experiences and sometimes by half-understood ideas expressed by other people. Called upon to give "a reason for the hope that is in them" they would be hard put to it. For such people the surrender of certain truths would not mean a great deal because the true value of those truths is not understood. In such an "easy come-easy go" situation the seeds of eventual back-sliding are sown.

As a Movement we have a solemn responsibility. We must set ourselves to understand and guard the truth entrusted to us. We must also allow that truth

to mould us in our corporate life and worship as assemblies, in our personal life and conduct as believers, in our evangelism as the heralds of God to our day and age.

We must pray for our Bible College, where the future ministers of our Movement are moulded, that the sacred truth of the Gospel and the glorious insights of Pentecostal truth will never be watered down to accommodate the fads and fashions of so-called "contemporary thought". We must pray for the leadership of our Movement at national and local level, through its administrators, pastors and church officers, that humble, honest obedience to the authority of the Word of God will govern all that we teach and do. We must pray for ourselves that we may be delivered from preconceived ideas and personal prejudices and enabled to understand our faith and have the courage of our convictions. At every level of our life as a Movement and as individuals we must "test everything; hold fast to what is good, abstain from every form of evil" (1 Thessalonians 5:21 RSV).

DIVINE HEALING SERVICE IN THE ROYAL ALBERT HALL, EASTER MONDAY.

THE two great public rallies in the Royal Albert Hall this Jubilee year, 1975, will be exceptional. During the afternoon service our Elim Youth Movement, led by our National Youth Director, Eldin Corsie, and our Elim Bible College students, led by the Principal, Wesley Gilpin, will be taking part with special items. The speaker will be our President, George Canty.

In the evening service, Dr. Yonggi Cho from Korea will be the preacher and our Secretary-General, P.S. Brewster, will be the convener. During this evening rally a Divine Healing service will be conducted. In obedience to the Scripture, hands will be laid upon the sick people who will be anointed with oil and prayed for. The promise of the Word of God is, "The Lord will raise them up" and ". . .they shall recover".

This could be a great opportunity for many Elim friends to bring some sick person along for prayer. Why not make an effort to bring all your relatives? Perhaps you could book them in the church coach, or offer to bring them in the car. You could then be an instrument under the hand of God to bring an unsaved person to Jesus.

To make it easier for our sick friends, we are issuing a limited number of special entrance cards for the arena section of the Royal Albert Hall. Those wishing to receive cards should apply to the **Secretary-General, P.O. Box 38, Cheltenham, Glos.**

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The 1975 Jubilee Conference includes s

Prophetic Bible Studies — Revival Meetings — Missi

Bible College Rally — Coffee Bar Evangelism — Barb

ELIM CONFEREN

	EARLY MORNING MINISTRY 7.45 am	YOUTH VIEWPOINT 10 am	MID-MORNING BIBLE STUDY AND COMMUNION SERVICES	DAILY SPECIALS FOR CHILDREN 11 am
SATURDAY				
SUNDAY	Speaker: J. H. MacInnes Convener: G. Canty		COMMUNION SERVICE 10.15 am Speaker: John Hall Convener: P. S. Brewster	SUNDAY SCHOOL led by B. Richardson
MONDAY	Speaker: M. Mabitsela Convener: A. Wilson		BIBLE STUDY 11.15 am Speaker: John Hall Convener: H.W.Greenway	SUNSHINE CORNER led by P. Sanderson
TUESDAY	Speaker: John Hall Convener: A. B. Tee	YOUTH VIEWPOINT "God Calling" W. Lewis	BIBLE STUDY 11.15 am Speaker: John Hall Convener: H.W.Greenway	SUNSHINE CORNER led by J. Harrison
WEDNESDAY	Speaker: J. E. Moore Convener: J. Lancaster	YOUTH VIEWPOINT "The Christian and the Occult" L. P. Cowdery	BIBLE STUDY 11.15 am Speaker: John Hall Convener: H.W.Greenway	SUNSHINE CORNER led by B. Grist
THURSDAY	Speaker: J. K. McGillivray Convener: W. R. Jones	YOUTH VIEWPOINT "Contemporary but Clean" E. R. Corsie	COMMUNION SERVICE 10.15 am Speaker: A. P. Johnston Convener: The President	SUNSHINE CORNER led by R. Mackenzie
FRIDAY	Speaker: D. Quy Convener: T. W. Walker		BIBLE STUDY 11.15 am Speaker: John Hall Convener: H.W.Greenway	SUNSHINE CORNER led by D. Blake



John Hall



G. Canty



J. H. MacInnes



A. B. Tee



J. Lancaster



W. R. Jones

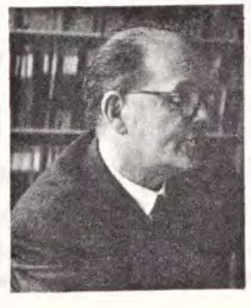
thing of vital interest for all age groups:
y Meeting — Youth Rally — Convention Meetings
e Fellowship — Ladies Rally — Childrens Specials

PROGRAMME

DNESDAY IES RALLY 3.00 pm	EVENING RALLIES 7.15 pm	EVENING SPECIALS FOR CHILDREN 7.15 pm	LATE NIGHT SPECIALS 10 pm	YOUTH LATE NIGHT SPECIALS 10 pm
	INDUCTION OF THE PRESIDENT Speaker: L.Wigglesworth Convener: G. Canty		W. R. Jones	
	EVANGELISTIC RALLY Speaker: R. Lighton Convener: The President	HOLIDAY BIBLE CLUB D. J. Green	Big John Hall	
	CONVENTION RALLY Speaker: L. P. Cowdery Convener: G. W. Gilpin	HOLIDAY BIBLE CLUB D. J. Green	Elim Bible College Students	YOUTH VENTURE D. G. Woodfield Portsmouth Group 2
	YOUTH RALLY Speaker: D.G.Woodfield Convener: E. R. Corsie	HOLIDAY BIBLE CLUB D. J. Green	A. A. Biddle	COFFEE BAR Portsmouth Group 2
r: .Fowler ıer: Wigglesworth	EVANGELISTIC RALLY Speaker: J. C. Smyth Convener: D. J. Ayling	HOLIDAY BIBLE CLUB D. J. Green	Evangelistic Committee	COFFEE BAR Portsmouth Group 2
	MISSIONARY RALLY Speakers: Missionaries Convener: The President	HOLIDAY BIBLE CLUB D. J. Green	Elim Missionary Council	"LISTEN WITH LEN" L.Magee (Programme of Contemporary Gospel Music)
	CONVENTION RALLY Speaker: D. Quy Convener: A. A. Biddle	HOLIDAY BIBLE CLUB D. J. Green		BARBEQUE FOR TEENS & TWENTIES L. E. Lambert


V. Walker


P. S. Brewster


L. Wigglesworth


J. C. Smyth


G. W. Gilpin


"Big John" Hall

What's in fellowship?

by John Ward, Pastor of our Hayes Church

FELLOWSHIP! To many people this is a word that usually suggests a cup of tea and a biscuit after the meeting. Or perhaps. . ."somebody coming back to my place for a cuppa?". But is this the limits of fellowship as we call it? Fellowship and togetherness are not necessarily the same thing. At every service there is togetherness. A group of people meeting together for worship, but that does not automatically mean that there is fellowship. I once heard about two tomcats that had been tied up by their tails and draped over a clothes-line. They had togetherness alright! But fellowship! Never!

The Early Church was more than a church-going congregation, it was a real community of people who loved one another from a pure heart, fervently. If one suffered, all suffered; if one rejoiced, all rejoiced. Fellowship is more than togetherness; it is based on sharing, on understanding others, and accepting them as they are. Forgiving them if they have upset me; caring for them when I see their needs and problems. We are "members one of another" said Paul (Romans 12:5). We need each other. Jesus never sent out just one disciple, always a minimum of two.

Do I go to church because I've been taught to go? Because mum and dad go? It is good to go for any reason, but the best reason is because I feel I need to be there, need to share, and to be part of a real fellowship. One modern translation says: "Don't let people look down on you because you are young; see that they look up to you because you are an example to them in your speech and behaviour, in your love and faith and sincerity" (1 Timothy 4:12). Such were the words of Paul to Timothy. Young folk have a great opportunity to demonstrate the enthusiasm of a real faith in Christ, and a real fellowship. The two go together. Paul summed it all up when he wrote: (Colossians 3:3-4) "For ye are dead. . .(now). . .Christ is our life". . .YOU are dead! Christ is OUR life! In coming to Christ we "die" to the old sinful "I", the "I" that always bends towards wrong and sin. It is gathered up, laid on Jesus, and carried with Him to His death. So we are told to "…..regard yourselves as dead to sin, but as living for God. . ." (Romans 6:11). I reckon that I died to sin. I reckon that God gave me a new life.

Christ is not merely my life but our life. "Christ who is our life. . ." this is the very basis of the Christian life, Christ, our life—a fellowship life, a sharing life. I cannot contain all of this wonderful life in Christ. The Body of Christ needs all its individual members, working together in harmony, to express Christ to this world.

The great message today is "Come together" there has been far to much of "You in your small corner and I in mine". Now is the time to bring all those little corners together! Bring the little flickering individual lights together, making one larger corner, from which the light and the life of Jesus can be displayed.

A fellowship from which we can shine out, and display the praises of Him that "called us out of darkness into His marvellous light" (1 Peter 2:9).

EDINBURGH
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CRUSADE

IN THE
CHURCH HILL THEATRE
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Sunday 8.15 Weeknights 7.30

then in the
CITY TEMPLE
Saturday 8th to Thursday 20th
(Except Friday)
Sundays 6.30 Weeknights 7.30

LED BY PASTOR ALEX TEE

*Please pray for many converts and many to be healed!

D.4068

The Greatest



Words and drawing by Sheila Price

IT was time for Jesus and the disciples to return home to Capernaum. They took a hillside road where they would be away from the people. Jesus led the way and the disciples followed behind in groups of two's and three's. They strolled along happily at first but soon they started to argue amongst themselves about who should be the greatest.

"Keep your voices down!" one of the disciples warned.

"Don't let the Master hear us", said another.

They knew Jesus would be angry if He discovered them arguing, so they spoke in whispers all the way home. Jesus did not turn around to scold them and the disciples thought He had not noticed.

However, that night during supper in Peter's house, Jesus leaned over the table and asked, "What were you arguing about earlier today?" The disciples were so ashamed that they did not answer; they could see that Jesus knew—He had known all along.

Just then Peter's little boy came into the room to say goodnight. Jesus took the boy in His arms. "Look at this child", He said, "he does not worry about anything. He does not want to be the greatest. He is happy and contented. He knows he is loved. That is sufficient for him. Whoever becomes like this child will be greatest in the kingdom of God".

Jesus looked at the little boy on His knee. "It would be terrible if this happy child was led astray by others", He told them. Jesus was filled with indignation at the very thought. "Far better for a man to have a millstone tied to his neck and be cast into the sea than to lead one of these dear little children into sin".

The Lord Jesus loves you more than even your parents love you. When He died on Calvary He did the greatest thing of all for you. Since He cares like that about you, don't you think it is a good thing to love Him and trust Him?

The greatest thing that you can do for the Lord Jesus is to give your heart to Him.

Will you do it?

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Prayer and Bible Conference, King Street, Droylsden, MANCHESTER (Please include S.A.E.)

D.4074

Thoughts from the Book of **Exodus**

46. The Mercy Seat (Exodus 25:17)

by F. Lavender,
Pastor of our Croydon Church

THE mercy seat was a slab of pure gold, with figures of cherubim at each end, and it formed the lid of an oblong chest known as the Ark of the Covenant which contained the tables of the Law. The glory cloud of the divine presence rested upon the mercy seat, which was hidden from man's eyes by a beautiful veil which separated the Holy of holies from the Holy place. Once a year, on the day of atonement, the high priest appeared before the mercy seat with the blood of the goat of the sin offering, which he sprinkled on the mercy seat. It was, therefore, a place of propitiation, where God accepted Israel on the basis of blood.

A remarkable event took place in the temple when Jesus died. The veil was rent in two from the top to the bottom. That was a divine act of glorious significance, which proclaimed that God had accepted the sacrifice of Christ and had opened the way to the mercy seat to all. Now through the blood of Christ God was willing to receive sinful men. This way was open at all times, not just once a year; so the Lord Jesus Christ had fulfilled all that had been promised by the sacrifice of the goat of atonement.

We speak of prayer as coming to the mercy seat; this figure of speech is correct and full of meaning. It was the priests of Israel who approached the mercy seat, and in the New Testament the believers are called "A royal priesthood" (1 Peter 2:9). When we come to God in prayer we fulfil the function of a priest, for we intercede before God on behalf of others. Israel's priest interceded on the basis of the atoning blood, and God now accepts our prayers through the blood or Christ.

"All the worth I have before Him
Is the value of the Blood;
I present when I adore Him,
Christ the firstfruits unto God;
Him with joy doth God behold,
Thus is my acceptance told".

WORLD NEWS

Book this date! The World Pentecostal Conference has been scheduled to take place in London, September 28th to October 2nd, 1976.

The morning meetings will be held in the Central Hall, Westminster, and the evening meetings in the Royal Albert Hall. The theme of the Conference will be "THE HOLY SPIRIT OF TRUTH" and special speakers will include Dr. Thomas F. Zimmerman, General Superintendent of the Assemblies of God, U.S.A. and Dr. Yonggi Cho, Seoul, Korea. There will also be a wide panel of speakers coming from many parts of the world.

Further information can be obtained from:

Rev. P.S. Brewster,
Chairman - Host Committee,
P.O. Box 38,
Cheltenham, Glos.

or

Rev. A.F. Missen,
Secretary - Host Committee,
106-114 Talbot Street,
Nottingham, NG1 5GH.



THIS EASTER IN WALES

at
THE CITY TEMPLE, CARDIFF
(opposite Sophia Gardens)

Good Friday, March 28th	at 11 am, 3 pm, 7 pm
Easter Saturday, March 29th	at 7 pm
Easter Sunday, March 30th	at 11 am, 3 pm, 6.30 pm, 8 pm
Easter Monday, March 31st	at 11 am, 3 pm, 7 pm
Easter Tuesday, April 1st	at 3 pm, 7 pm
Wednesday, April 2nd	at 3 pm, 7 pm
Thursday, April 3rd	at 7 pm

Guest Speakers:

REV. YONGGI CHO (Korea)
Full Gospel Church, Seoul

REV. & MRS. DON HARRIS (U.S.A.)
Assemblies of God Church, Baldwin, NewYork

REV. & MRS. JOHN MACINNES (Guyana)
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REV. RON JONES
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REV. LEN COWDERY
Pastor of the Elim Church, Plymouth

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* *Opportunity to receive the Baptism in the Holy Spirit*
* *Varied musical programme*

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D.4079



May Osman's page

The Gold Rush

HAVEN'T you read stories of how fortunes were made during the Gold Rush of the last century, when men sold up their homes and all they possessed to go out digging for gold? The statisticians tell us that gold is the most stable commodity in the world and all the countries hold their monetary reserves in gold bullion. We are advised in the present economic crisis not to bank our savings but to buy gold and store it. According to our evening newspaper America has been busy holding the biggest public auction in history, and Americans were allowed to own gold for the first time in over 40 years.

Some people are rushing out to buy jewellery and luxury items because we have been warned that today's £1 may be worth only 25p by 1976. James 5:3 says "Ye have heaped treasure together for the last days". God calls anyone a fool "That layeth up treasure for himself and is not rich toward God". How should Christians react in such circumstances, and how can we be good stewards of that which God has given us? Let us go back to the Bible and read the story of Mark 12:41-44; the story of the widow woman who cast two mites into the treasury.

The Treasury was the place in the Temple courts where stood a chest, or chests, for the reception of the worshipper's monetary gifts and offerings. I used to think of Jesus passing by, but verse 41 states "Jesus sat over against the treasury and beheld how people cast money in". This sitting seems to have been a deliberate action. He certainly wasn't prying, but I believe that He was once again about to teach His disciples something. Jesus sat there, so He was there for some time and He must have watched many people and He wanted to see how they did their giving to God. The Temple had to be maintained and giving should be part of worship. I believe Jesus knew the means and circumstances of every person who contributed that day, but He singled out the widow woman's giving. The eye of the All-seeing One was upon them then, and it is on all of us in our dealings with God's cause. He knows all about every giver; the bank balance and the heart that moves us to give. He is our proprietor, He has bought us with a price. Whatever our possession be, it has been given us in trust by God, and we are stewards of His property.

One day soon He is coming back for a reckoning day when we shall have to give account of what we have received and how we have dealt with it. Every time we put into the treasury Jesus knows, and we can hear an echo of Malachi's words "Will a man rob God?". What would your giving be like if you had to place it into the nail pierced hand of the Saviour, who gave not of His substance or anything that was His in the whole universe, but that which is inestimable—He gave Himself for you. Our giving down here will reap it's interest or gain "up there".

Parents, it is never too early to teach your children to give to the Lord. When my children were small I never gave them just a penny to put in the offering, but I split up my tithe and gave them two shillings to put in. One Sunday I didn't have sufficient change so I gave Michael a threepenny bit and he looked at it in disgust and said, "That's not enough to give to Jesus. That won't pay the rent and someone else will get our mansion". This led to more explanations that we don't give to get etc., but because we love. Matthew 6:20 says "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal".

Jesus—over against the Treasury—sitting down He watched them there. They were giving their coins into the Temple treasury.

On Calvary—the crowd gathered—and sitting down they watched Him there, pouring out His very life's blood as an offering and a sacrifice for man's sin. What a contrast in these two pictures. I am always challenged by the words of that lovely hymn:

"I gave My life for thee,
What hast thou given for Me?"

Classified Advertisements

HOLIDAY APARTMENTS, BOARD RESIDENCE, ETC.

BOGNOR REGIS. Lyndhurst Christian Hotel, situated in a lovely position on sea front, open all year, youth groups and children welcome. Brochure from: Savage, (E.E.), 4 Park Terrace, Sussex. Tel: 23254. C.4010

BOSCOMBE, Bournemouth. Happy holidays at Undercliff Christian Hotel. Unique position, overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel: 35484. C.4013

BOURNEMOUTH. Denby Christian Guest House, good food, comfortable home, near sea, time of fellowship each evening. Dennis and Brenda Hesketh, 24 Southern Road, Southbourne. Tel: Bournemouth 48958. C.4005

BRUNEL MANOR, (Woodlands), Maidencombe, Torquay. The informal Christian Centre for your holiday. Situated among lovely woodlands on the outskirt of Torquay (sea ¾ mile). Families welcome. Available Houseparties/Conferences, October to May. Brochure with pleasure. Tel.: 37421. C.4026

CORNWALL. Corestin Christian Guest House, Port Isaac. Marjorie and Stanley Bates warmly welcome those seeking a holiday where they will find spiritual refreshment and fellowship in a homely atmosphere. We overlook the Atlantic with safe bathing and surfing beaches. S.A.E. for brochure. Tel: Port Isaac 267. C.4052

CORNWALL. Pentire, Newquay. Belsfield Christian Hotel, offering excellent accommodation for 100 people. Personal supervision. Christian fellowship. Facilities include: coffee lounge, launderette, shower suites, free car park. Close to Fistral beach. Conferences and coach parties welcome. S.a.e. Mr. and Mrs. E.J. Bate. C.4006

CORNWALL North. Farmhouse accommodation, easy reach of sandy beaches. Warm Christian fellowship, excellent fare. Mrs. E. Hooper, Treglasta Farm, St. Clether, Launceston, Tel: Otterham Station 212. C.4007

DEVON. "Keswick House" Lower Torrs Park, Ilfracombe. Warm welcome, excellent catering, happy fellowship. Free car park. Tel: 63929. C.4039

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"GLENCOE". Sea-front Hotel, offers happy fellowship, excellent food and every comfort. Families welcome, special O.A.P. weeks. Stamp only please stating requirements. 7 Esplanade Road, Paignton, Devon. Tel: 57727. C.4001

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ISLE OF WIGHT. Salem Christian Guest House. In spacious grounds on Undercliff with panoramic views of sea and downs. Families and church parties catered for. Happy fellowship. Ample car park. Stamp for brochure to Mr. and Mrs. Walker. Salem, St. Lawrence, Ventnor, or telephone 098 3852838. C.4022

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MISCELLANEOUS

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CHRISTIAN aged nineteen seeks shared or family accommodation urgently. London N. or N.W. area, with easy access to tube. Mike Toni, Westerhill, Annan, Dunfreeshire. Phone: Annan 2612. C.4082

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LOW FARES AVAILABLE for Christians travelling to U.S.A. Canada, Africa, India, Far East or Austrailia. Details from: Lighthouse Fellowship, 4 Priory Way, Southall, UB2 5EU. Tel: 01-574-1267. C.4018

SWITZERLAND 75: Young people needed for outreach during summer. Details: "Go Ye" 10 Rockland Rise, Whitwick, Coalville, Leicestershire. S.A.E. C.4064

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TRACTS AND LEAFLETS for distribution. Have you seen ours? Send for free samples. Rushworth Literature Enterprise, The Baptist Church, Westbury Avenue, London N22 6SA. C.4067

DEDICATION

HICKMAN. On February 9th Michelle Ann, daughter of Valerie and Robert Hickman of our Rowley Regis Church, was dedicated to the Lord. Officiating minister: D.W. Cartwright. C.4081

WITH CHRIST

DALBY. On January 30th, Violet Dalby, aged 78 years, member of our Scarborough Church. Officiating minister at funeral: S. Penney.

HIGGINS. On January 31st, Lillian Mary Higgins, aged 68 years, faithful member of our Stirchley Church. "With Christ which is far better". Officiating minister at funeral: J.B. Coleman.

ITINERARIES

The President (G. Canty):
March 1, Presbytery meeting Cardiff; 2, Cardiff a.m., Mountain Ash p.m; 3, Porth; 4, Trealaw; 5, Pontypridd; 6, Barry; 8, Elim Bible College; 9, Swansea; 10, Pontardulais; 11, Aberystwyth; 12, Port Talbot; 13, Llantrisant; 15, Caldicot; 18, Graham Street, Birmingham; 20, Weoley Castle; 27, Tamworth; 28, Coventry; 29, Tamworth; 31, Royal Albert Hall.

Miss Anne Stephenson:
March 9, Whitehaven; 11, Carlisle; 12, Motherwell; 13, Kirkintilloch; 15–16, Coatbridge; 18, Greenock; 19, Clydebank; 20, Glasgow; 22 and 23, Paisley; 25, Aberdeen; 26, Dundee; 27, Kennoway; 30, Alloa.

John MacInnes:
March 6, Erdington; 9, Tamworth; 11, Smethwick; 12, Rowley Regis; 13, Selly Oak; 15, Cradley Heath; 16, Graham Street; 17, Langley; 18, Sparkbrook; 19, Stirchley; 20, Yardley; 22, Winson Green.

Joseph Smith:
March 1 to 6, Hanley; 8, Presbytery rally; 9 to 13, Crewe; 15 to 20, Macclesfield; 22 to 27, Silverdale; 28 to 31, Longton.

COMING EVENTS

BARKING. March 23. Elim Pentecostal Church, Ripple Road. Continuation of Golden Jubilee Celebrations with Pastor and Mrs. H.A. Court at 11.15 and 6.30.

BARNSLEY. March 2 and 3. Elim Pentecostal Church, Nelson Street. Annual convention. Sunday 11 and 6.30, Monday 7.30. Preacher: W.M.E. Plowright. Convener: G. Harpin.

BARRY. March 19-23. Elim Pentecostal Church, Pyke Street, Barry Dock. Youth Week. Preacher: David Woodfield Weeknight Rallies, 7.30. Coffee bar at 9. Sunday 11.15 and 6.30. Preacher: G.J. Feasey.

BIRMINGHAM. March 2-5. Elim Bible College Students. 2, at 8.30, Selly Oak; 3, Smethwick; 4, Kingstanding; 5, Graham Street; Weeknights 7.30.

BIRMINGHAM, Erdington. March 9. Elim Pentecostal Church, South Road, off Reservoir Road, Six Ways. Annual Sunday schools' prize distribution at 6.30 p.m. Speaker: Tony Leavesley.

BOURNEMOUTH. March 13. Elim Pentecostal Church, Hawthorn Road, Sisterhood anniversary at 3. Preacher: Mrs. Ian Moore (Chard). Soloist: Mrs. John Pratt (Westcliff-on-Sea). Convener: Mrs. George Backhouse.

CARDIFF. March 22. The City Temple, Westbourne Place, Cowbridge Road. United Pentecostal Rally at 3.30 and 6.30. Talented musical items, Gospel Choir, challenging testimonies. Preacher: P.S. Brewster and T. Saunders. Meetings held under the auspices of A.O.G, Elim and Apostolic Churches of South Wales.

EDINBURGH. March 2-20. Elim Pentecostal Church, The City Temple, George IV Bridge. City-wide Evangelistic Crusade conducted by A.B. Tee. March 2-6 in the Church Hill Theatre, Morningside Road. March 8-20 in the City Temple. Musical ministry from the 'Chord of Love' Youth Choir (Edinburgh); Jean Drysdale and Myra Anderson (Harthill); the Kingsway Singers (Kilsyth); and Edinburgh City Temple Young People. Sundays 6.30 and 8.15. Weeknights (except Friday) 7.30.

GREENOCK. March 1-12. Elim Pentecostal Church, Belville Street. Evangelistic Crusade, conducted by John Cooper. Sundays 11 and 6.30. Weeknights 7.30 (except Friday).

HEREFORD. March 1-2. Elim Pentecostal Church, Clive Street. Elim Bible College students with G.W. Gilpin. Saturday 7.30. Sunday 11, 3 and 6.30.

IPSWICH. March 2. Elim Pentecostal Church, Vernon Street. Sunday school Prizegiving at 6.30. Singing by choir and children.

LONDON', Kensington. March 15. Elim Pentecostal Church, Kensington Temple, Kensington Park Road, Notting Hill Gate. Visit of Nicholas Benghu at 7.

LOWESTOFT. March 8. Elim Pentecostal Church, St. Peters Street. Presbytery Rally at 6.30. Preacher: F.J. Crees. Singing items by Lowestoft young people.

ROMSEY. March 8. Elim Pentecostal Church, Middlebridge Street, monthly rally at 7.30. Preacher: G. Backhouse. Singing by The Springbourne Five.

STIRCHLEY, Birmingham. March 10 to 13. Elim Pentecostal Church, Hazelwell Street. Youth campaign with Second Advent gospel group at 7.30 each night.

SOUTHAMPTON. March 1. Elim Pentecostal Church, Park Road. Presbytery rally at 7. Preacher: John Bristow.

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Fees: from £8 to £10.50 weekly

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Erdington
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Speakers: Pastors D. Holmes and J. Cave

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Radio Wenceslau, 30 minutes every Sunday.
Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.
Guyana
Guyana Broadcasting Service every Saturday at 9 a.m.

Dare to be a Daniel

by Keith Lannon, Pastor of our Trealaw Church

IT isn't everybody that has a visitation from the Archangel Gabriel to interrupt their quiet time. Those who are privileged to have such an experience must have a character and spirituality which needs to be emulated. I don't recall any personal friends of mine who have enjoyed such a visit, but I do know that the Bible tells me of someone who did. His name was Daniel.

We see from the book which bears his name that he was a persistent prayer warrior, student of Scripture and he believed in Bible prophecy. It seems to me that King Nebuchadnezzar finally got saved, because of the witness of Daniel (if we understand Daniel chapter four correctly). So our man was a soulwinner too. He trusted God to deliver him in the face of impossible danger, and because it was faith and not presumption, God closed the mouths of the lions. It is seen also that he had a vision of God coming to earth in great glory.

As pentecostal believers, we should see something that is particularly relevant in this. Shall not our young men see visions (Joel 2:28; Acts 2:17)? We talk of the Spirit; we pray for the Spirit, and, thank God, we see manifestations of the Spirit. But can we not also see a characteristic of Daniel which should be coveted by all of God's people?

I don't know about you, but I sleep very heavily, and get rather annoyed if I am disturbed from a deep slumber, so much so that it takes me half an hour or so to fully wake-up. I think that if I were to be woken up in the early hours of the morning, to see a great ram, and a he-goat having a fight to the death, I would promptly turn over, pull the cover over my head; and if I didn't scream for human assistance, I would definately be praying for divine help. However, rams and he-goats in the bedroom were regarded by Daniel as visions in the night, and far from turning over and putting it down to an awful nightmare, he went so far as to get his note pad from the bed-side and studiously recorded what he saw. The best sermons are always the ones which are heaven sent. Daniel was not afraid of the moving of the Holy Spirit. I cannot help but feel that though some of us are praying for revival, few Christians would know how to handle the situation if God were to send even the first manifestations of revival in your next Sunday Gospel service. In fact, I wonder if some are really expecting it or merely quoting pentecostal cliches or doing their evangelical duty in praying for a move of the Spirit. Daniel was most definitely unafraid of the moving of the Holy Ghost, in fact he was fully prepared for such a moving. Are you also ready?

Four Dollars After Four Decades

ONE of the oldest debts ever owed to General Telephone Company of the Southeast, a subsidiary of General Telephone and Electronics Corporation, was settled in September when the company received a $4 payment for a call made more than forty years ago.

Don Orander, manager of the telephone company's service office in Bluefield, West Virginia, received an anonymous letter containing four $1 bills in payment for a call made in nearby Keystone, West Virginia, in 1934—or possibly earlier.

The writer, whose letter carried a North Carolina postmark, said that he had intended to stop at the company's office and pay the bill, but had always forgotten to do so.

"I left the town of Keystone, and I hadn't the chance to pay this", the letter explained. "I owe it and I don't want to keep the money. So I didn't know of any other way to pay it but to send it to General Telephone and let you decide what to do with it".

"This has bothered me a lot of times", the writer went on, "because I'm a Christian and I don't want this to hinder me when the Lord calls me to leave this world".

In a postscript the writer explained his attempt to cover the price of inflation for the past four decades: "This call was $3.50, so I am sending $4 to be sure it is right".

Church of God Evangel

The Family Altar

Scripture Union Portions — Notes by William McCandless

Monday, 3rd March — **Mark 7:24-37**

"He hath done all things well" (v.37).

WHO could not join with the people of Decapolis in exclaiming – "My Jesus hath done all things well!"? Jesus never leaves a work unfinished nor does He give up in the middle of a task. When He saves, He saves to the uttermost (Hebrews 7:25); when He heals, He heals completely (Mark 8:22–25). The wonder of creation, the mysteries of nature, the testimonies of changed lives are all evidences of One who never fails. In such a One we trust.

Tuesday, 4th March — **Mark 8:1–21**

"I have compassion on the multitude" (v.2).

IT was this compassion that brought the Son of God down from heaven to live on earth and then to die upon a cross. His compassion was for men and women dying in their sins. This same compassion motivated Him throughout His earthly ministry; He saw and met the needs of multitudes and of individuals. The Saviour's heart is still touched whenever He sees us in our need, whether great or small, and He is able to "supply all your need" (Phillipians 4:19). As Dr. H.A. Ironside says – "His heart ever controlled His hand".

Wednesday, 5th March — **Mark 8:22–38; 9:1**

"Let him deny himself, and take up his cross" (v.34).

FOLLOWING the Lord Jesus Christ is a serious business. It demands a complete surrender of self and total devotion to Him. The apostle Paul describes it as being "crucified with Christ" and living "by the faith of the Son of God" (Galatians 2:20). Such a life involves the sacrifice of time and energy, and may even mean suffering and tribulation. But, for the Christian, it is the only way to life: "For to me to live is Christ. and to die is gain" (Philippians 1:21).

Thursday, 6th March — **Mark 9:2–13**

"And He was transfigured before them" (v.2).

WHAT a tremendous impression the Transfiguration must have made on the lives of these three men. Recalling it in later years, Peter says "we were eye-witnesses to his majesty" (2 Peter 1:16). Here they saw Christ in all His glory. Earlier, they had failed to see that the centre of glory is the cross (Mark 8:31–33). In the midst of the heavenly glory stands "a Lamb as it had been slain" (Revelation 5:6). The path to glory is the way of the cross.

Friday, 7th March — **Mark 9:14–32**

"... And they could not" (v.18).

THE disciples should have been able to deal with the spirit that tormented this man's son, for Jesus had previously given them power over unclean spirits (Mark 6:7). Yet, here we find them powerless to help. It would appear that their lack of power was due to their lack of prayer (v.29). We need to keep the wheels of God-given power well lubricated by prayer. Like the disciples, if we do not maintain a prayer-life we will fail in whatever we seek to do for God.

Saturday, 8th March — **Mark 9:33–50**

"We forbad him, because he followeth not us" (v.38).

HOW careful we must be not to judge or criticise others merely because they do not belong to our particular platform. It may well be that jealousy caused the disciples to rebuke this man because he had succeeded where they had failed (v.28). Certainly, envy of the gifts and talents of others is the reason behind much of the adverse criticism we hear today. If we paid as much attention to detail in our own lives and witness as we do to others, we would probably discover a lot that needed changing. Think today of Paul's words in Romans14:4.

Sunday, 9th March — **Mark 10:1–12**

"And they twain shall be one flesh" (v.8).

PAUL also quotes these words from Genesis 2:24 to illustrate the relationship between Christ and His Church (Ephesians 5:30, 31). The matrimonial bond is a bond of love and we, as part of the Church, are bound to Christ in the manner: "We love Him, because He first loved us" (1 John 4:19). The day is coming when "arrayed in fine linen, clean and white" (Revelation 19:8),we shall sit down with Him at the Marriage Supper of the Lamb. What a day that will be!

Book the date—it's going to be great!

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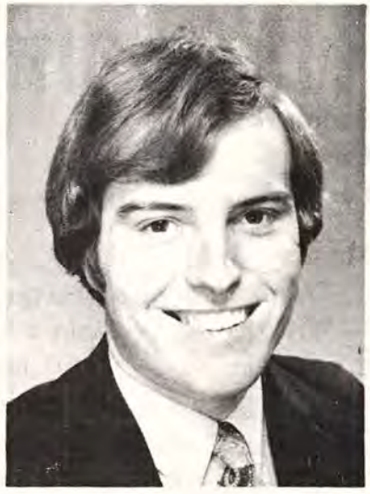
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Violence



by Eric R. Gaudion, Pastor of our Weymouth Church

WE LIVE in the age of the loud voice of the bomb and the bullet. Ten years ago we would have thought it incredible that such things could be happening; prisoners are being released at the whim of the hijackers, and some governments are afraid to put terrorists on trial for fear of reprisal; bombs are exploding and people are being murdered in British streets, and it sometimes appears that men will take up arms at the slightest provocation. Within the last few weeks many ordinary people, both in Ulster and on this side of the Irish Sea, have lost their lives, or have been maimed for life by the terrible acts perpetrated by faceless, evil men and women. Let us make no bones about it, the very forces of darkness and hell are behind the actions of these terrorist groups, whatever their persuasion, colour or cause.

Christians must not hide their heads in the sand. Jesus said that we are the salt of the earth. What good is a packet of salt which is left to stand on a shelf? To obtain its seasoning, preserving and flavouring qualities it must be poured out or rubbed in. So it is with the Church of Jesus Christ. Certain issues are raised by this age of terrorism that we must consider.

The lust for revenge

It was stirring but quite frightening too to see on the television news the scenes of frustration and anger in the surging crowds that gathered at Beth Shain in Israel after the recent terrorist outrage there. The lust for revenge so burned in the hearts of the people there that they were driven to extremes of futile violence upon the corpses of the terorrists. Revenge is fast becoming an active force in world politics. As Christians we must beware of it and shun its evil power or else it will fester like a cancer in our souls. The Arabs and Israelis speak of "retaliatory raids"; the extremist Protestant and Republican groups talk of "reprisal executions"; others are calling for the return of capital punishment simply to satisfy their hunger for revenge. "Vengeance is mine, and I will repay saith the Lord" (Romans 12:19). The lust for revenge in the hearts of men is a powerful and destroying force.

The war of love

There is a holy war to be fought. The world is starved of love. We have a generation which is growing up, in many cases, without any knowledge of what love is. This is where the seeds of terrorism are first planted. Obviously as the incidence of violent crime increases we are going to find ourselves more and more involved with people whose homes, families or very lives have been touched by it. The bony finger of terrorist outrage may even leave its mark on Christian families, as indeed it has already done in Ulster. If we are to cope with this then we must receive a mighty baptism of God's love. We cannot love of ourselves, but as we read the accounts of the lives of Christians such as Corrie Ten Boom and Richard Wurmbrand we know that it is possible to allow God to love our enemies through us. Let us therefore wage the war of love with all our might.

The explosive power of forgiveness

Whilst it is a fact that the lust for revenge is a mighty force, the power of forgiveness is greater. This is what makes the teaching of Jesus Christ so revolutionary. Forgiveness is not the soft-hearted, weak-kneed giving in to the enemy that some would have us think. It is a mighty spiritual power which is able to reach through to the coldest hearts with the warmth of God's grace. The prayer of our Saviour at Calvary was not for the alleviating of His own intense pain, but that God would forgive His executioners.

May God help us in the midst of this tide of violence, hatred and revenge to let His love and forgiveness shine through us so that we may be as beacons to draw men to the Lord.

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The Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

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March 8th, 1975

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

WE were delighted to hear recently that John Stott had the grace to make a public apology to Michael Harper for some of the things that he had previously said or implied. We have not seen the exact words, but it does raise the important issue of the differences that do sometimes exist between Christians. There is nothing more calculated to damage the work of God than when differences of interpretation cause believers to devote their energies to "bite and devour one another" (Galatians 5:15) when they should be fighting "The good fight of faith" (1 Timothy 6:12).

When John Wesley visited the home of a Mr. Congers in Helmsley, Yorkshire, on Tuesday, 17th April, 1764, the always observant preacher noted the books that were lying on the window ledge and the table. These particular books were to him an explanation of why the man who was so warm in his affection only a year ago, was now so cold. "O that our brethren were as zealous to make Christians as they are to make Calvinists".

Twenty years later, on December 20th, 1784 the twenty-six year old Charles Simeon, who had only been ordained about two years before, had an opportunity to speak to the venerable leader of Methodism. The young minister, who confessed to being a Calvinist himself, asked permission to put a number of questions to the reputed leader of the Arminians (who stressed human responsibility):

"Do you feel yourself a depraved creature, so depraved that you would never have turned to God, if God had not first put it into your heart?". "Yes", said Wesley, "I do indeed . . .". "But, supposing you were first saved by Christ, are you somehow or other to save yourself afterwards by your own works?" "No, I must be saved by Christ from first to last". And so the questions continued in a similar vein. "Then, Sir," said the young minister, "with your leave I will put up my dagger again . . . and therefore, if you please, instead of searching out terms and phrases to be a ground of contention between us, we will cordially unite in those things wherein we agree".

William Grimshaw of Haworth had two "exhorters", one, William Darney, known as "Scotch Will" proclaimed particular redemption. The other, Paul Greenwood, known as "Rough Paul", proclaimed universal redemption. "My business" said Grimshaw, "is to hold the balance as evenly as I can betwixt both, and to keep them from disputing".

There are bound to be differences between Christians; we all need to remember however that we have not been called to make proselytes, but to win disciples (Matthew 23:15; 28:19).

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FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – *1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.*

Elim News



Mr. John Mercer

ON Wednesday, January 22nd, Mr. John Mercer, foundation member, elder and former treasurer of the Elim Pentecostal Church, Portadown, passed into the presence of the Lord. Thus the last surviving member of the original party formed by Principal George Jeffreys in Monaghan in 1915 went home to be with the Lord whom he loved and served.

On the following Sunday, a special memorial service was held in honour of our brother. The church was full, and in attendance were a number of the family circle including Mr. Mercer's son, Bob, who flew home from Canada for the funeral. The service was conducted by Pastor S. Shaw. The visiting soloist, Mrs. Leebody, rendered two appropriate solos—"He giveth more grace" and "Will the circle be unbroken?". A word of tribute and appreciation on behalf of the church session and congregation was given by Mr. H. Irwin, elder and missionary secretary. Mr. Irwin said that he had known John Mercer for nearly forty years, and he referred to him as one of "God's gentlemen".

Pastor West in his message, quoted the words, "For he was a good man, and full of the Holy Ghost and of faith" (Acts 11:24). This is how we shall remember John Mercer, as one who loved the Lord and was faithful to the work of God down through the years. Before we concluded the service with one of Mr. Mercer's favourite hymns ("Sweeping through the gates of the New Jerusalem") a word of thanks on behalf of the family was expressed by Mr. Bob Mercer.

S. SHAW

ROTHERHAM **Pastor: P. Smith**

"GOING on with God" was the theme for the weekend November 23–24 when we received a visit from over fifty young people from the City Temple, Edinburgh. Right from the first service on Saturday morning the Lord began to richly bless, and it was wonderful to hear so many young people praising their Saviour. Pastor B.J. Hayes then conducted a Workshop, giving a challenging message to all who desired to go on with God, pointing out what going on with God really involves. In the afternoon the centre of Rotherham was invaded by the Edinburgh young folk and members of our own church. An open air witness was held, and hundreds of people heard young men and women testify that Jesus saves from sin, and that He is able to meet every need. On Saturday evening and again on Sunday we listened to the "Chord of Love" Youth Choir; what a joy it was to hear such wonderful singing from young people who were singing about a personal experience. The climax of the weekend was a great after-church rally when we were joined by Christians from neighbouring churches.

The following Sunday evening we held our annual Sunday school prize-giving and the children from our three Sunday schools provided singing items. The speaker was Pastor J.M. Reeve-Baker from our Mosborough Church.

A.T. CLARKE

Easter Monday

THE afternoon service of our Jubilee Celebrations in the Royal Albert Hall this year, will be informative, interesting and exciting.

Our President, George Canty, will be the preacher and it has been amazing during the last few months how the anointing of the Lord has been upon our brother. Now only has he pioneered a new church but he has also conducted several church campaigns as well as all his Presidential tours. He is an able writer and author and painter and he will be giving the keynote address at the Royal Albert Hall.

During the afternoon service the Elim Bible College students and members of our Elim Youth Movement will give a united demonstration to celebrate their Golden Jubilee. Eldin Corsie, our National Youth Director, will preside over the youth section and the Principal, Wesley Gilpin, will preside over the Elim Bible College Students.

The massed choirs will be led by Douglas B. Gray. A choir of sixty voices from Motherwell will be joining the massed choir and the London Crusader Choir will be singing a special number.

It may not be known to all our readers, but Douglas Gray has attended every one of the Royal Albert Hall meetings since their inception in 1926 and he will almost be celebrating his Golden Jubilee for attendance.

We invite all our Elim Crusaders and their friends to join the choir, in this our Diamond Jubilee year. Help us to make this the largest choir ever to take part in an Elim rally.

Thoughts from the Book of **Exodus**

47. Fine twined linen, purple and scarlet (Exodus 26:1,31–36)

by F. Lavender,
Pastor of our Croydon Church

NOTHING in the Tabernacle was there by accident; everything was significant and was made according to pattern. Clearly, therefore, this recurring pattern of colours was important. Fine linen is used in the Bible to depict righteousness (Revelation 19:8); scarlet speaks of humanity – for instance, the name of the first man, Adam, means red man; blue, the opposite colour, is the colour of heaven; purple is the blending of scarlet and blue. So we realise that even the colours used in the Tabernacle are significant.

As with everything in the Tabernacle, these colours speak of Christ. The foundation of fine linen declares the righteousness of Christ (Luke 23:47); blue tells of His eternal, heavenly being (John 1:1); scarlet speaks of His perfect humanity, His true manhood (Hebrews 2:14); while the purple declares the blending in Christ of the human and the divine, He is the God-man (John 1:14). His very title and name, the Lord Jesus Christ, speaks of these things: the Lord, or Jehovah, the eternal covenant-keeping God; Jesus is His human name; Christ the Annointed one, is both David's son and David's Lord (Matthew 22:41-45; Revelation 22:16).

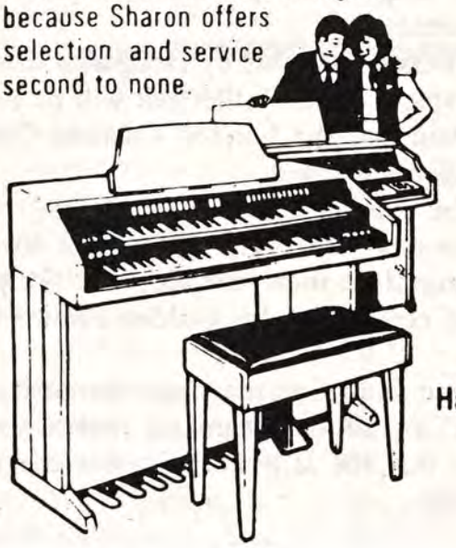
I would reverently say that, in Christ, these things are true of the believer. By our natural birth we are children of Adam. By faith in Christ we are born again of the Holy Spirit (John 3:3–8), thus receiving power to become the sons of God (John 1:12); we have been made partakers of the divine nature (2 Peter 1:4). We have been declared righteous in Christ (2 Corinthians 5:21), and this righteousness is imputed to those who trust Him (Romans 4:22-25). In Christ therefore, and only in Him, those things that are true of Him become true of us: we are children of men, yet also children of God; and the righteousness of Christ has been imputed to us. As the Tabernacle revealed the glory of God, so must we also glorify Him; as the Bible says, the way we live should honour our Lord (Titus 2:12).

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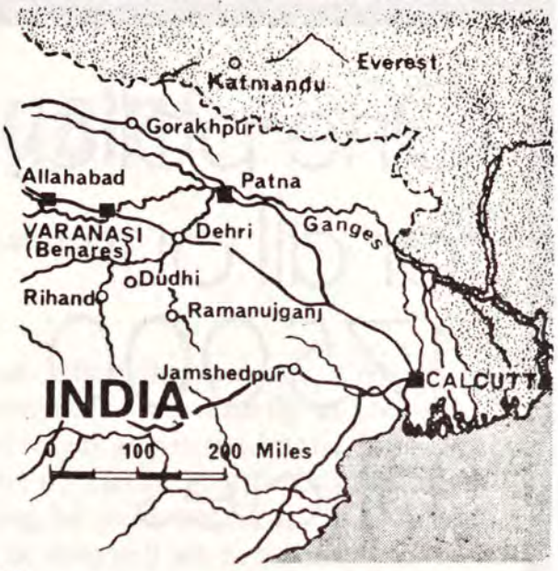
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Report of campaigns in Dehri-on-Sone and Daud Nagar

by Olive M. Jarvis

AFTER our crusade last year it was felt that it would be good to have another campaign in Dehri-on-Sone and so it was decided to invite Rev. V. Shipley of Delhi to conduct these meetings. Much prayer and preparations were made and it was also decided to have a pioneer compaign immediately following in Daud Nagar, a town about forty miles away. God wonderfully blessed and answered prayer, although we did have to face a number of unexpected difficulties. The opening day of the campaign in Dehri coincided with the start of a three day strike throughout all Bihar. All shops were closed and all transport stopped. The electricity however maintained so we were able to have lighting. A curfew was declared, and Mr. Shipley did not arrive as expected. He had to spend three days in Banares as he could get no further. However, with police permission we commenced our meetings as planned. Pastor Dayanandhan of Madras spoke at the first three meetings and brother Augustine Jebakumar interpreted for him. Mr. Shipley arrived early on Monday morning and was able to speak at the following three evening services. Mr. Shipley presented the gospel very clearly and prayed for the sick. His guitar which he plays so well was an added attraction. Good crowds attended the meetings and it was estimated that there were two thousand at the closing service. Many testified to healing, and a number signed dicision cards to indicate their desire to follow the Lord. We welcomed a number of friends from Bhabua who helped during the campaigns. Several of these were recent converts.

Mr. Shipley also conducted services in the church each morning and the Lord blessed and moved among our Christians. One family has been completely transformed after being nominal Christians for many years. Five members of this family have received the Baptism of the Holy Spirit, six have been baptised in water, while the younger ones have been dedicated to the Lord. Others too were blessed, and in all eighteen people received the baptism in the Holy Spirit and sixteen were baptised in water. The blessing continues as folk are meeting several times a week for prayer and fellowship.

Daud Nagar

Five meetings were planned in Daud Nagar. On the first evening it was not possible to hold the meetings as the ground was occupied by a Hindu festival. The two following evenings meetings were held and many attended. The sick were prayed for, and some indicated a desire to follow the Lord. On Sunday evening rowdy youths made a disturbance as the service was about to commence and it was deemed wiser to cancel the meeting. However, a number of young people had been out in the town that afternoon to witness for the Lord and they had been well received. In spite of opposition a work has begun in Daud Nagar. The one Christian family living there were helpful, and were blessed too. Brother Augustine Jabakumar and his wife have taken up residence there to do follow up work. They are having many interested callers and a few opposers as well. We pray that a church will soon be established in this town for the glory of God.

Thank you for your prayers. Please continue to pray for the follow-up work both in Dehri-on-Sone and in Daud Nagar.

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E.M.S. Feature **by David Thompson**

From Smethwick to Brazil

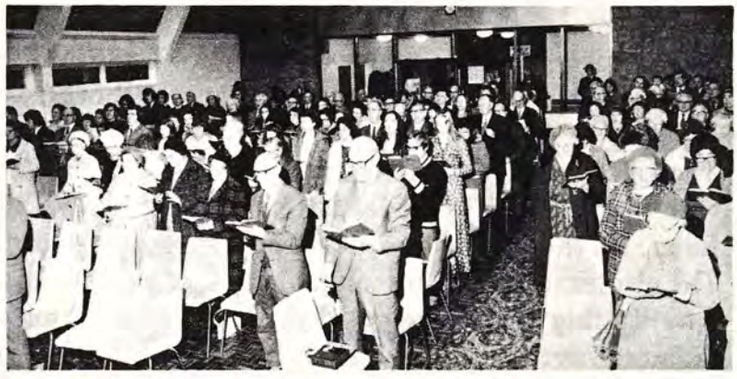
IT was our privilege on December 14th to say farewell to Pastor and Mrs. S.D. Huntly and their two boys, Mark and Stephen, prior to their departure to Brazil. At 5.30., some seventy-nine members sat down to enjoy fellowship and a salad tea prepared by a team of workers led by Mr. and Mrs. Nicholls.

The District Superintendent, Pastor R.J.Morrison, convened the evening meeting at which there were 240 well-wishers present, mainly from the Birmingham area.

Pastor Henry Jeffery, formerly of Brazil, now at Kidderminster, gave a vivid description of some of the difficulties, as well as the blessings, of missionary work. Though there would be black magic, demon worship and bed bugs in plenty, "God is faithful".

Our Missionary Secretary, Pastor Leslie Wigglesworth, also gave further words of encouragement.

Finally, presentations were made by each department of the church, after which Pastor R.M. Kingsbury closed the meeting in prayer.









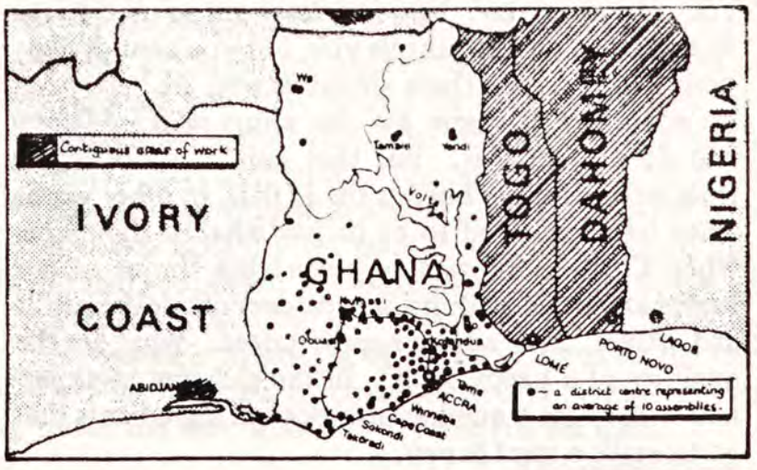
Back again!

by Margaret M. Ladlow

WHEN I ceased my weekly page for the Elim Evangel I could hardly believe that I had been busy with it for almost seven years. There is a Biblical ring about the number seven so I will align myself with Jacob and having served my first seven years as a duty, I will endeavour to write for another period, out of love. I have been so blessed and encouraged by many tokens of appreciation both written and verbal concerning my page, that it is a joyful task to keep writing and to share my thoughts with my many Elim friends.

It almost seemed like a dream when on January 24th at 8.30 p.m. with the temperature at 80, my husband and I stood once more on African soil. A warm welcome indeed, (not only temperature-wise) was afforded us. There was a group of smiling waving people. The whole Mills family, Mrs. Scott (Margaret's mother), dear Pastor Joseph Paintsil, Secretary General of the Church of Pentecost, European and Ghanaian friends, and towering above them all, our esteemed brother, Pastor James McKeown, Chairman of the Church of Pentecost. And now it seems as if we've never been away; the vivid sights, sounds and smells of Africa seem so familiar. The rich colours of the hibiscus blossoms, the spectacular foliage of tropical trees and shrubs, the smell of charcoal burning; cooking in the open-air, fried yam and plantain, yes, we were back to the noisy teeming life of an African city. We are now settled in Kumasi sharing the mission house with Pastor and Mrs. Mills. We hear the members of the church on the compound at prayer at 5 a.m. before they commence their daily work; then the Bible students, all pastors, eager to learn more of the Word, commence their day of study with songs of praise at 7 a.m. Meanwhile the cocks crow, birds whistle, taxis rush by and African children fill their buckets at the outside tap.

Already I have profited from the wisdom of Africa. On meeting again with our friend Emmanuel Norbi, who worked with us in Koforidua from 1969 to 1970, he gave me a wise observation which can have a spiritual application. His father had said: "When stalking your game never heed the tsetse fly at your leg". He explained that when at last the hunter raises his gun to his shoulder, no matter how fiercely the tsetse fly may bite his leg, he must not move. If he does so, in that moment the deer will see a movement in the bush and away he will bound. The lesson is clearly apparent and is one which should appeal to all dedicated followers of the Lord Jesus. We must strive with intense concentration to serve our Lord and never heed the petty irritations and everyday hazards of life which could so easily distract us. The Devil has a clever trick of using these things to throw us off balance and to magnify our trivial difficulties out of all proportion. It makes me sad to think of believers who have lost heart, given up the struggle, ceased from pursuing the goal just because they've become upset and obsessed by life's hurts. A criticism has stung, a misunderstanding has worried them, an imagined slight has angered them and peace of mind and the eagerness to serve the Lord has been destroyed. I have never forgotten one of our pastor's answer to someone who was afraid he might have upset him. With a cheerful grin he said "That's all right, brother, I'm unoffendable". What a difference it would make to assembly life if we all adopted this attitude. Moreover, when Satan sends his mean and vicious darts let us show him that they are worthy only of our contempt and we shall continue to seek to win souls, striving in the battle, pressing onward and upward in spite of every attack.



The secrets of a happy saint



Message preached at the Ulster Temple, Belfast by David Ayling

"Happy is that people whose God is the Lord" (Psalm 144:15)

SO OFTEN the Christian is only a shadow of what God intends him to be. The most experienced saints are still only learners. In the realm of behaviour, understanding and joy we fall so far behind the norm set for us in the Scripture.

Yet here the psalmist sets the standard for our experience; he claims that the people whose God is the Lord are happy. Before you charge David with having a double standard and point to his own times of depression and fear, consider what he has claimed. Firstly, in comparison with the nations around them, Israel, who claimed Jehovah as their God, were happy indeed. They didn't need reminding of the awful practices of the nations among whom they lived; people who sacrificed their children to Molech or who made them walk through fires to appease their chosen idol. In comparison, those who worshipped the Lord were happy indeed. Are we not the same? There are those about us still bowing to idols. Young folk whose god demands the drug and the hypodermic needle that will eventually kill them. Happy is that people whose God is the Lord. Yet in this sense one may be happy and not know it.

Then Israel was happy in their possession of God, for He was their God. They claimed Him for their own. To behold the glory of the true and living God, in comparison with the worthless idols of paganism, is wonder indeed. To be able to claim such a wonderful God as our God is felicity beyond words. This can be your portion today. You may have got so used to the fact that it no longer thrills you, but you cannot deny your happy state. There are saints who are happy but do not know it; there are also saints who are happy and do not show it. But that saint is thrice happy who recognises the Lord as the LORD. In other words when he allows God to be to him what He should be. When Christ is allowed to ascend the throne of our hearts and reign with his sceptre over our desires, wills and wishes, then we are happy indeed. What are the qualities of a happy saint? In the alchemy of experience there are a number of scriptural ingredients that go to make a saint happy.

A happy saint is an obedient saint. Jesus said: "If ye know these things, happy are ye if ye do them" (John 13:17). If we would draw with joy waters from the wells of salvation today, then let us consider some of the truths that we should love and obey.

God tells us that we should share fellowship around His table. He bids us to "do this in remembrance of Me". If you want to be happy then obey him. Your presence at the Lord's table will not in itself bring that sense of spiritual well-being. But your unwarranted absence will certainly rob you of His joy. "If ye know these things happy are ye if ye do them".

God tells us that we should follow Him through the waters of baptism. If you have seen the light of God shine on that truth and yet you have kept putting it off as though it didn't really matter, then that could very well be the reason for the lack of joy and conviction in your experience. Take the next opportunity and obey Christ in this matter and your joy will increase. There is always blessing in obedience.

God encourages us to join the fellowship of the church. It is important "Not to forsake the assembling of yourselves together" (Hebrews 10:25). The corporate light of an assembly is a witness in a district and we should be adding to it. It is good for fellowship that our ties with an assembly should be stronger than merely coming and going. If everyone felt like that there wouldn't be any congregations for the drifters to drift round to.

It is good for discipline to throw in our lot and be committed to the service of Christ at the place where we worship. Faithfulness at God's house does not depend on whether my feelings are up or down, but if the saints are praying I should be there. If they are opening the Word of God together I should be present. For those to whom discipline is an unacceptable word, it is simply the same as being a disciple. Too many Christians seem to go everywhere and yet never get anywhere. If you want to be a happy saint obey His

Word whenever the truth lights from the sacred page.

A happy saint is a praising saint. The psalmist cried, "Happy are those who dwell in Thy house, they will be still praising Thee" (Psalm 84:4). Look around you. It is true that the happiest saints whom you know are those who delight in praising the Lord. The reason for this is rather like the argument as to which came first, the chicken or the egg. I am at a loss to decide whether Christians praise because they are happy, or if they are happy because they praise. But praise seems to set moving a perpetual motion of glory on high and glory in the heart. When you praise God you glorify Him. When you praise God you invoke others to do likewise. When you praise God you bring blessing to your own soul. If you are looking for the secret of a happy Christian life, start praising.

A happy saint is a giving saint. Paul observes that "The Lord loveth a cheerful giver" (2 Corinthians 9:7). There is a regular source of happiness to be discovered today for the saint who suddenly discovers the joy of giving. Many assemblies and individual Christians seem to have all they need in the way of giving. So they grow content and lose the joy of adventurous giving because they can see no immediate need. Paul says our giving should not be "of necessity", but from a heart that desires to honour God with its substance. Have you discovered the truth of tithing in Malachi chapter three? You could start a new spring of joy in your experience by proving His promise to be true today. "Prove Me now, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to contain it" (Malachi 3:10).

A happy saint is a trusting saint. Listen to the preacher of old. "Whoso trusteth in the Lord . . . Happy is he" (Proverbs 16:20). A great many things rob us of our joy simply because we do not trust enough. Think of the things that steal our peace of mind in these times: worry, fear, doubts, the present, the past or the future. If we are happy because our God is the Lord, then all titles of His Lordship come to our defence. Are we defenceless? He is the Lord my Banner. Do we lack guidance? The Lord is my Shepherd. Are we conscious of failure? He is the Lord our Righteousness.

A happy saint is a serving saint. Isaiah proclaims, "My servants shall sing for joy of heart" (Isaiah 65:14). The idle Christian soon loses his joy. Jesus didn't simply say: "Come unto Me" to know the deepest rest. He also said, "Take My yoke upon you and learn of Me . . . . and ye shall find rest unto your souls" (Matthew 11:28,29). When we get between the shafts of service and are in yoke with Christ, then we can share with Him the sweetest fellowship. If you are unhappy with your experience, get into action. Ask your pastor what you can do to help him, and then wait for him to recover from the shock! I am sure there is a place of service for God he will willingly find you. If you can't see one, create one. D.L. Moody went out and collected the ragamuffins from the streets to make his own Sunday school. Do something for God and find the joy of the greatest service on earth. It is not without significance that in the Old Testament God chose the singers from among those who bore the burdens of His service. The best spiritual songs are taught in God's workshop rather than the cloisters.

A happy saint is an expectant saint. "Blessed is that servant, whom his Lord when he cometh, findeth him so doing" (Luke 12:42). I believe that the Christian who is living in the light of Christ's near return is not only blessed by the thought of what is coming, he is also blessed in his own soul by the waiting. If we live in the light of the King's return our souls will react constantly to the thought of that happy prayer at the end of the book of Revelation. "Even so come, Lord Jesus".

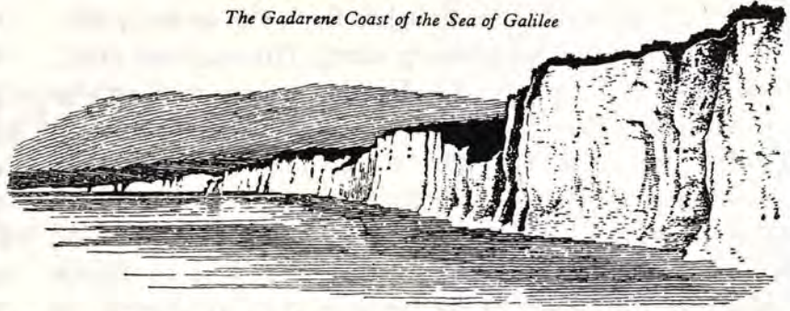
Principle Rainey whose infectious Christian joy was a by-word among his students had this said about him by a little girl, "He must go to heaven every night because he was so happy every day". When he was asked the secret of that joy he replied, "Joy is the flag that flies from the masthead of the castle when the King is in residence". If we follow this example then we can truly say, "Happy is that people whose God is the Lord".

Shame

OUR Lord, keenly as He felt His coming shame, said to His horrified disciples, Behold, we go up to Jerusalem, when the Son of Man shall be mocked, and spitefully entreated, and spitted on; and they shall scourge Him and put Him to death. Do you ever think of your Lord in His shame? How they made a fool of Him, as we say. How they took off His own clothes and put on Him now a red cloak and now a white; how they put a sword of lath in His hand, and a crown of thorns on His head; how they bowed the knee before Him, and asked royal favours from Him; and then how they spat in His face, and struck Him on the cheek, while the whole house rang with shouts of laughter. And, then, the last indignity of man, how they stripped Him naked and lashed His naked and bleeding body to a whipping-post. And how they wagged their heads and put out their tongues at Him when He was on the tree, and invited Him to come down and preach to them now, and they would all become His disciples.

Alexander Whyte,
Bunyan Characters

A Tiool in Galilee



The Gadarene Coast of the Sea of Galilee

L. V. D. Tiller, Jerusalem

IT IS a long time since we shared our activities with Elim friends through the pages of the Evangel, so Viviene and I thought we would invite you to accompany us on our recent trip (Hebrew, Tee-ool) to Galilee so that you can know something of our work, the places we go, the people we meet and the problems they have. This particular tiool was for both practical business and spiritual fellowship, and in this country business and pleasure are always combined. Those who love the Land and the Book can follow our journey on the map in the back of their Bible.

We left our home in Jerusalem just before 7 a.m. for our first major appointment in Nazareth a hundred miles north. Three lovely young Hebrew Christians accompanied us that far and as they had not travelled that way before they were thrilled with all that I could tell them, for of necessity any tiool with us is a journey through Bible history. From Jerusalem we went up through the lovely hill country of Benjamin and Ephraim passing such places as Gibea of Saul, Mizpeh, Bethel, and Shiloh, and then down the hair-pin bends to the beautiful Valley of Lebonah leading to the mountains of Samaria. How our tongues wagged as we recalled each Bible incident in the place where it happened, but a quick drink from the cool water of Jacob's Well at Sychar refreshed us. It seemed indecent to hurry through Nablus (Shechem) with all its associations to reach the "City set on a hill" where I had brief business. This was ancient Samaria and I drove as Jehu must often have done up the steep slope to the gateway where the four lepers had sat so miserably consoling themselves, and where Ahab and Jezebel had flaunted their glory. On by way of Dothan and Jenin to cross the southern tip of the Plain of Armageddon with Jezreel and Mount Gilboa on our right and straight ahead Nazareth nestling in the sunshine on the distant hills. The fellowship had been good. We had sung and praised the Lord, discussed Biblical prophecy and many aspects of Jewish evangelism – the journey which had taken Joseph and Mary or Jesus and His disciples many days took us only a few hours. We still feel the thrill of the privilege of doing the Father's business in Nazareth.

Our next stop was to be in one of the world's oldest cities, Acco or Acre. To reach it we left the usual main road via Haifa and instead took a secondary road through the gentle rolling hills of Galilee towards the coast. The whole of northern Israel is called Galilee, and is divided into two districts for administrative purposes – Upper and Lower. The Lake of Kinneret lies in the southern section. No wonder Jesus loved Galilee. He grew to youth and manhood enfolded by its beautiful hills and valleys. In April it is especially lovely with the Latter Rain fresh upon its flowers and grass. Imagine the Highlands of Scotland with the green lush of Devon and Cornwall. A few miles out of Nazareth on a small hill is the village of Zipporis, the probable birthplace and home of the Virgin Mary. As we passed it, Viviene remarked how sweetly human it was to think how frequently the Lord Jesus walked these hills to visit His grandparents.

Here too, we saw ancient and modern Israel coming to terms with the twentieth century. For thousands of years, the way that Jesus had travelled had been a narrow dirt track fit for only donkeys and humans, then the British Mandatory Government paved and tarmacked the still narrow road, but the need of Israel's communications demand improvement and so the dust was flying as tractors and huge bulldozers ripped, tore and levelled the ground into what will soon become an ultra-modern highway; Israel getting ready for the return of her King.

Again practical business quickly despatched, it was time for a picnic lunch beside the sparkling blue Mediterranean. Our backs to the frowning Crusader fortress and walls of ancient Acre, we thought of Paul, Richard the Lion-Heart, Napoleon and modern Israeli pioneers, who through the centuries had followed the Phoenicians and added to its history. Gave Shamgar a run on the beach and then off again to our more important spiritual business.

Israel's most northerly coastal town lies a few miles farther on and is our day's destination. Here we stay with a fine Hebrew Christian Pentecostal family, to help and encourage them in their lonely outpost. What an overwhelming welcome from the children too, Miriam, David and Samuel, plus the new baby sister Devora since we last came this way. Chattering away in alternate Hebrew and English they clamoured for attention to tell us the latest news. How starved and hungry they all were for fellowship, for in this Jewish

town of 24,000 population, there is no Christian church, and, apart from themselves, the number of believers in Jesus the Messiah could be counted on one hand. In the evening, a lovely middle-aged lady came in and was introduced to us as a Hebrew Christian recently arrived from Russia. She spoke no English, and very little Hebrew, but we got on famously, for the Hebrew word "Hallelujah" and Christian joy are universally understood. As a Jewess, she was glad to be in Israel, but told us that Christian services were far easier in Communist Russia than they are in Jewish Israel. As we all sang hymns and prayed (not too loudly, and we made sure that doors and windows were shut, even occasionally checking that no spy was outside) the tears ran down her cheeks as she wept for sheer joy. Our coming was as a breath of heaven to that home and fellowship of believers This was

a border town

and we were well aware of it. Daddy was in Israeli army uniform as he was on reserve duty. In a few weeks he will be on patrol along the length of the Lebanese frontier to guard against the infiltration of terrorists. The whine of passing Israeli Phantoms is a common sound and the noise of distant artillery fire at night is something the people learn to live with. It is a beautiful sea-side town with streets and avenues lined with palm trees and sub-tropical flowering shrubs. Every open space is a sweet green grassy mound covered with exotic flowers, but this is horribly deceptive for the frequent grassy mounds are the public air-raid shelters. There is an atmosphere of constant tension prevailing, and the mother showed us the prepared hiding places for her children in the house in case the worst should happen at any time. It is no easy thing to follow Jesus the Messiah in these conditions and under these circumstances. They need our prayers and to know that others of "like precious faith" are thus remembering them.

The following morning we visited an even more lonely Hebrew Christian on a Moshave near the Lebanese border. This dear sister stirs our full compassion, for, until we first visited her about six months ago, she had literally seen no other Christian for about twenty years. It seems unbelievable, until you know the Jewish state of Israel today, and the fear so many have of openly confessing the Messiah. She is very poor and wolves have often come across the border from Lebanon and killed her chickens. We helped her in several ways and gave her some Christian records; these are her only source of strength apart from the Bible. She cannot remember the last time she attended a service or prayer meeting. On this occasion her husband, who is not a believer, was quite appreciative of our company and in gratitude insisted on giving of what they had, oranges, lemons, lettuce and flowers. In this isolated and dangerous position, many Western Christians would not survive if robbed of the luxury of church and home. Appreciate what you have, and pray for "these His brethren" who have not.

That evening we visited a house of bereavement, the home of the only Hebrew Christian soldier (as far as is known) who was killed during the recent Yom Kippur war. God had wonderfully preserved every Hebrew Christian on active service, although some whom we know were at the battle front, and this has been a wonderful testimony. The tragedy of this family lies in the fact that their son was accidentally killed by his best friend. The parents could only speak French and Spanish with very little Hebrew, so communication was difficult, but Christian love overcame all obstacles and we wept and prayed together. We sorrow not as many Jewish bereaved who have no hope, for the Messiah has brought life and immortality to light through the gospel.

The following morning we bade our friends "Shalom" and again took to the roads of Upper Galilee, passing ancient villages and more ancient olive groves, some trees dating from the time when Jesus went about all their cities and villages (Matthew 9:35). New development towns, hewn out of the rocky soil to accommodate the tens of thousands of immigrants who are still returning to the land of their Fathers, were too big to be missed.

We slipped softly down the steep hill to

Tiberias

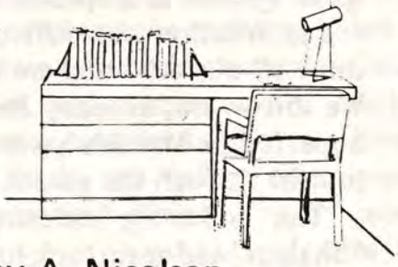
and lunched beside the blue waters of Galilee, completed our business and resisted the temptation to linger. Our homeward journey provided opportunity to visit two Kibbutzim. In the first we saw some unsaved Jewish friends with whom certain arrangements had to be made for future visitation. Both are old established settlements in the upper Jordan Valley, whose grounds slope down to the river itself, which, before the Six-Day-War, was the frontier between Israel and Jordan. Each Kibbutz was in a dangerous position and daily shelling and frequent casualties became the accepted way of life to those who worked in the fields and fruit orchards. Happily, since then, there is safety and joy on their sunny lawns where children play in peace. On the latter Kibbutz we had brief fellowship with the resident doctor and his wife. They are precious believers in the Messiah, who, by their blameless lives, shine as lights in the Jewish darkness. Christian visitors are rare and consequently valued as a spiritual oasis in a political desert. We feel the privilege of being like Onesimus as a refreshing breeze to them, as he was to Paul. It is a very humbling experience and makes us realise afresh the problems of this anti-Christian state of Judaism.

The last lap of our tiool took us the whole length

of the Jordan valley from Bethshean to Jericho. Following this river of Biblical history we came within yards of the present frontier between Israel and Jordan and in some places the famous barbed wire border was almost within touching distance, whilst the glory of the setting sun upon the mountains of Bashan and Moab provided a breathtaking spectacle. Several new Israeli settlements dotted the valley as lonely guardians of the uneasy peace. Situated near the site of ancient Gilgal they stirred our memories, and so we came to Jericho, driving around the walls where Joshua had walked, so up the final twenty miles of Judean wilderness to Bethany, Jerusalem and home.

This had been quite an experience. Quite a tiool. Thank you for sharing this journey with us in your imagination, but may your resultant prayers be as real as the needs of the people and the land to whom you have been introduced. It is wonderful to read the words of Isaiah "Comfort ye, Comfort ye My people, saith your God" (40:1), or to hear them sung with pathos in Handel's "Messiah", but someone has to do it. This is our job to translate the spiritual sentiment into a practical reality. We ask all praying friends to assist us and be "workers together with God by prayer".

From a Pastor's Study



Sorry, wrong number

by A. Nicolson,
Pastor of our
Southend-on-Sea Church

I EXPECT there have been occasions when your telephone bell has started ringing and you have hurredly dropped whatever you were doing and rushed to answer it only to be greeted with an embarrassed, "Sorry, wrong number", from the person at the other end. At times this can be a source of annoyance and if it happens rather often it may raise suspicions in your mind.

No matter how sincere we may be in endeavouring to make contact with someone by telephone we will not be successful if we dial the wrong number.

Prayer has been described as the heavenly telephone, and many people for various reasons seek to use it. The Psalmist declared; "If I regard iniquity in my heart, the Lord will not hear me". In other words he will not make contact with the One with whom he desires to speak. In a sense, he is dialling the wrong number. He needs to dial penitence rather than petition. It is no use blaming the telephone system for failing to contact the person we want if we have not obeyed the basic instruction of dialling the right number. So it is with prayer. There is nothing wrong with God's communication lines. The prayer telephone is never out of order, but sometimes we dial the wrong number. It is important, when dialling, that you use the correct code number. Jesus did say, "If ye abide in Me and My words abide in you ye shall ask what ye will and it shall be done unto you".

Excuse me; my 'phone bell is ringing. I do hope it is not a wrong number again.

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Another Slant



by Ken Smith,
Pastor of our Erdington Church, Birmingham

REGULAR readers of the Elim Evangel will recollect that for some years I pastored the assembly at Burton on Trent, and I must confess that, in many ways, they were five hard years, but the Lord sees our trials and our tears, and recently I saw the purpose of them all. Had I been asked, until my visit to minister the other Sunday, what I felt I had accomplished in the time I spent there it would most certainly have been the work done on the building, for I must confess that on my arrival at the church I was shocked by its condition. I am glad to say that not only in our time were improvements made, but since then further improvements have been undertaken.

"One sows, and another reaps", declares the Word of God, and how often I have wanted to change ends and do a bit of reaping instead of the sowing! But sower and reaper rejoice togather.

One of my deacons, at that time, brought a workmate from the foundry to the church, and Jack was as rough as they come! He was a communist, I believe and a strong, militant, trade unionist to boot. For months he came every Sunday night, but he always slipped out either during the appeal, or before the closing prayer. He went straight to the local to join his father. He tried to drown the Spirit's conviction in drink! Often did I see him by the Napier, when returning from the Gospel service, which he attended, and often prayed in spirit, if not audibly, for him. One Sunday night, instead of walking out of the church, as he usually did, he walked to the front, and I thought that he was ill, but when I went to speak to him, I knew the work was done. He told me later how he came to that meeting with this prayer " Lord, give me the guts to do it tonight"—crude, yes, but it was a prayer from his heart, and it went straight to the heart of God, and let me tell you that it needed guts to do just that, and to live a Christian life in the foundry after.

The other Sunday night there were about twenty-five people—relatives, neighbours, friends, workmates, who had been won to Christ, and to the Elim Church at Burton, through Jack's conversion.

Sad to say, the deacon who brought Jack to the church, is not now going on with the Lord, since his return to Scotland, but one does not forget, neither does the Lord, that through this man Jack came to know the Lord.

I gave Jack the text, at his baptismal service, "Follow Me, and I will make you fishers of men", and how true that promise has become in his life. I have never known in any church such a successful fisher of men. He is a handful, he always was, and always will be, that's Jack, but he is a heart-full as well—full of love for the Lord and for the souls of men and women, and I was thrilled as he so excitedly introduced me to a workmate or a relation, a neighbour or a friend, not out of self-glory, but out of sheer delight and joy that they had come to the Lord. He told me how that the Lord had spoken some time ago, when the church was especially going through difficult times, and assured them that it would be filled, through personal witness, and I saw the result of one man taking that promise literally.

No expensive evangelistic campaign, but one man on fire for the Lord, and the church has been transformed, and many new people added. Of course there are problems, there always will be with human nature, but I tell you that I could hardly sleep when I returned from Burton. I rejoiced to see a full church, where I had known years of grind and often heartache, but it was worth it all, praise God. I know that in God's plan. I went some few years ago, but for me, at least, it ought to have been a few years later!

People cannot deny what has happened in Jack's life, if they knew the old Jack, and the impact of his witness is seen in our Burton assembly. To hear him praising the Lord in tongues, and leading the opening hymn, was more than all the world can offer. Wasn't that what Paul meant when he wrote that he did not desire a gift, rather a fruitful ministry amongst them? I have been left Burton nearly ten years, but to return and see what the Lord has done, largely through Jack's witness, and, let me add, the faithful pastoring of Ron Morrell, fills me with unspeakable joy.

Orthodoxy —A Goal to seek or an evil to shun?

by P. N. MacInnes, Dip.Th., Pastor of Jubilee Temple, Blackpool

ORTHODOXY is the holding of views generally accepted as right or true. In one book, gifts of tongues and healings, are included in a section entitled "Deviations from Christian Orthodoxy". According to the author, who holds the historical reformed position, Pentecostals are not orthodox. What follows here is neither a plea to be orthodox nor one to be unorthodox just for its own sake. We seek or desire neither. What we do earnestly long for is a Christianity which in doctrine and practice, worship and organisation is Bible-based, Spirit-led, glorifying the Father through Jesus Christ.

Orthodoxy is linked with what is generally accepted. In Christ's day criticism generally came from the respectable of the religious world. Historically, too, most moves of God have been described, then dismissed, as unorthodox. Was Luther applauded for nailing the 95 theses to the church door at Wittenberg? Whitfield and Wesley, who led thousands to Christ, were condemned by the clergy of their day for preaching the gospel in the open-air. It was felt that church buildings were the proper place for preaching. When Carey spoke on missionary work, one church leader exclaimed: "Sit down, young man. When God pleases to convert the heathen, He will do it without your aid or mine". Hudson Taylor, founder of the China Inland Mission, wanted to rely totally on the Lord for his needs.One minister said, "Ah, my boy, as you grow older you will become wiser than that. Such an idea would do well in the days when Christ Himself was on earth, but not now". What revival has not been criticised by the orthodoxy of the day? Today we reflect on these movements as blessed by God. Do we remember the criticism they knew?

The orthodox sometimes gives the impression that the way God has worked in the past is the way He will work in the future. If a thing is new it is to be shunned. Many who would criticise us would turn our attention to the Reformers. (Was there not a day when these men were new?). The Reformers generally taught that the so-called "extraordinary spiritual gifts" ceased at the close of the Apostolic age. But why go to the Reformers and not further back? Go to the 16th century? Should we not, rather, go to the first? The 16th century reformers just partially rediscovered what the first century apostles taught and subsequent centuries lost. We are asked by our orthodox friends, "Why is it you only hear of the so-called Pentecostal phenomena after 1900 or so?". We answer, "For the same reason that justification by faith was only generally heard of after 1517. The truth existed before but had been lost sight of." No doubt Pope Leo X in 1517 thought that justification by faith alone was both new and unorthodox!

Some orthodox denominations have long abandoned the evangelical principles of their origin. In one theological college where Wesley's own books fill the shelves, one student heard a testimony to the new birth with wonder. He had not heard of it before! There are too few evangelicals today, and we stand as one with our evangelical brethren. But, we do so, not on the basis of being recognised as orthodox, but on that of a common sharing of Christ and a common agreement to the fundamentals of the faith. May God help us never to seek for its own sake to be orthodox.

Do we desire to be accepted as belonging to the orthodox? This is the way of menpleasers, which is condemned in Scripture. Is it the majority, even though they be Christian and evangelical, who determines our beliefs and practice? The function of the Church is not the right of the majority, but of One Person—the Holy Spirit. If our worship is dependent on how others worship, we will find that orthodoxy is the substitute for spiritual freedom.

From one extreme, some view our doctrine and say "On from orthodoxy". It would, therefore, be wrong not to examine ourselves to see whether we do not have a "Pentecostal orthodoxy". One Pentecostal church different in some ways from others was described as "not really a Pentecostal church". Do we have the right to expect every church to function in the same manner, with its types of services the same and its expression of worship identical? Do we who criticise some for constantly looking back 400 years for their doctrine, ourselves look back 60 years for our practice? Should we not look back two thousand years for both doctrine and practice? Are our expectations for the ways of God's working in the future dependent on His working over the past 60 years? Do we, too, criticise on the basis of newness? Is our pattern the 20th century or the Bible? The truth was delivered once and for all to the saints (Jude 3). While we thank God for the saints, we must not look to those who received the truth, but to the One who gave it.

Our desire must be that each local fellowship knows the reality of New Testament doctrine and the simplicity of New Testament fellowship and life. If on *this* basis God calls us orthodox, we will be satisfied.



May Osman's page

Jehovah Rophi

"I am the Lord that healeth thee" (Exodus 15:26)

ONCE AGAIN the children of Israel were murmuring and grumbling, for they had come to Marah and the waters were bitter. Moses cried unto the Lord, who showed him a tree and told him to cast it into the water; and the waters were made sweet. God made a covenant there with the Israelites and said that if they would hearken diligently to His voice and do that which was right in His sight and keep His commandments and statutes, then they should be free of all the diseases which afflicted the Egyptians. "For I am the Lord that healeth thee". And He's still the same today.

We have seen some wonderful things happening in Springbourne during the past year and we wish to give God all the glory. God called us to prayer and fasting, through the gifts of the spirit, during the fifth, seventh and tenth months. So we, as a church, fasted on each Tuesday in these months (and of course there turned out to be five Tuesdays in each month). God has heard our cry and has abundantly blessed us.

Our daughter Pam had a lump in her breast and was duly examined by doctors and a specialist who said an operation was necessary. She was prayed for and anointed (James 5:14) and went into hospital for the operation. The great day came and she was garbed in an operating gown and long socks and the nurse was just going to give her the pre-med when the specialist came into the ward and said he would like to examine Miss Osman; and the lump had gone! So no operation was necessary and she came home rejoicing.

Mrs. Lyn Hurley went to see the same specialist and he said she had a lump on her right ovary and he transferred her to another specailist who said an operation was necessary. Lyn believed that what God had done for Pam, He could do for her too, so she was prayed for and anointed. Then she went into hospital and opened her up and there was nothing wrong with her —no sign of any growth, so they simply took her appendix out for good measure. Praise God!

Mr. Jim Collins had a lump in his throat and he was told by the specailist that he was not to use his voice, so he couldn't sing or pray in the meetings. He was anointed likewise and the next time he went to see the specialist, Jim said, he'd never seen a man so excited because the growth was diminishing and he said it was cancerous. Another lump had disappeared through the mighty intervention of our God.

I suffered a great deal of pain from February to December with a Carpal Syndrome (trapped nerve) in my right hand. I saw two different specialists one in Birmingham and one in Bournemouth and both said I would need an operation. I could scarcely hold a pen and my writing had deteriorated shockingly. I was approached by the Editor and was asked if I would write a weekly page for the Evangel. How could I with a hand like this? So I was anointed too and as soon as I started writing my page in December the pain subsided and I was discharged by the specialist last week.

All this in one church, and God is working similarly in all our churches and we are proving in these days of apparent unbelief that He is still "The Lord that healeth thee". So if you have a sickness problem, take fresh heart and believe God for your healing. We are a pentecostal denomination and we should expect to see these things happening in our churches. Didn't Jesus say greater things shall ye do? If we don't expect a miracle then we won't receive one. So let your expectancy ride high and prove God for He has promised to be our healer.

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Services: **Saturday 3 pm: P. S. Brewster**
Saturday 6.30 pm: J. C. Smyth
Sunday 10 am and 6.30 pm and
Monday 7 pm: Preacher A. Nicolson
Tuesday 7 pm: Preacher R. Hunston
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Saturday 7 pm: Preacher J. Cooper (Aberdare)

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WITH CHRIST

PULVERTAFT. On January 21, Louisa Pulvertaft passed into the presence of the Lord aged 105 years. Officiating minister at the funeral: L.P. Cowdery.

MANDERS. On January 28, Tom Manders aged 59 years. Deacon and valued member of our Pontypridd Church. "For ever with the Lord". Officiating ministers at the funeral: R. Hughes and L. W. Green.

ITINERARIES

The President (G. Canty):
March 8, Elim Bible College; 9, Swansea; 10, Pontardulais; 11, Aberystwyth; 12, Port Talbot; 13, Llantrisant; 15, Caldicot; 18, Graham Street, Birmingham; 20, Weoley Castle; 27, Tamworth; 28, Coventry; 29, Tamworth; 31, Royal Albert Hall.

Miss Anne Stephenson:
March 9, Whitehaven; 11, Carlisle; 12, Motherwell; 13, Kirkintilloch; 15—16, Coatbridge; 18, Greenock; 19, Clydebank; 20, Glasgow; 22 and 23, Paisley; 25, Aberdeen; 26, Dundee; 27, Kennoway; 30, Alloa.

John MacInnes:
March 9, Tamworth; 11, Smethwick; 12, Rowley Regis; 13, Selly Oak, 15, Cradley Heath; 16, Graham Street; 17, Langley; 18, Sparkbrook; 19, Stirchley; 20, Yardley; 22, Winson Green.

Joseph Smith:
March 8, Presbytery rally; 9 to 13, Crewe; 15 to 20, Macclesfield; 22 to 27, Silverdale; 28 to 31, Longton.

COMING EVENTS

BARKING. March 23. Elim Pentecostal Church, Ripple Road. Continuation of Golden Jubilee Celebrations with Pastor and Mrs. H.A. Court at 11.15 and 6.30.

BARRY. March 19-23. Elim Pentecostal Church, Pyke Street, Barry Dock. Youth Week. Preacher: David Woodfield Weeknight Rallies, 7.30. Coffee bar at 9. Sunday 11.15 and 6.30. Preacher: G.J. Feasey.

BIRMINGHAM, Erdington. March 9. Elim Pentecostal Church, South Road, off Reservoir Road, Six Ways. Annual Sunday schools' prize distribution at 6.30 p.m. Speaker: Tony Leavesley.

BIRMINGHAM. April 5. Elim Pentecostal Church, Graham Street, Newhall Hill. Jubilee Evangelistic Conference. 10 and 2. Rally 7. Speakers: J. Cave and D. Holmes. Conveners: R. Lighton, D. Woodfield. Details: Pastor Ken Smith, 35 Marsh Hill, Erdington, Birmingham 23.

BLACKPOOL, Marton. March 23-April 5. Elim Pentecostal Church, Fredora Avenue, (off Preston New Road, opposite Telefusion House). Visit of twenty-five young people from Youth With A Mission. Including Easter meetings: Good Friday at 7.30. Film 'Two A Penny'. Easter Saturday and Easter Monday at 7.30. A Warm Welcome to Holiday visitors.

BOURNEMOUTH. March 13. Elim Pentecostal Church, Hawthorn Road, Sisterhood anniversary at 3. Preacher: Mrs. Ian Moore (Chard). Soloist: Mrs. John Pratt (Westcliff-on-Sea). Convener: Mrs. George Backhouse.

CARDIFF. March 22. The City Temple, Westbourne Place, Cowbridge Road. United Pentecostal Rally at 3.30 and 6.30. Talented musical items, Gospel Choir, challenging testimonies. Preachers: P.S. Brewster and T. Saunders. Meetings held under the auspices of A.O.G, Elim and Apostolic Churches of South Wales.

DOWLAIS. March 15-22, except Friday. New Elim Pentecostal Church, Upper Elizabeth Street. Opening ceremony Saturday 15 at 2.30 services following at 3 and 6.30. Sunday at 11 and 6.30. Weeknights at 7. Saturday 22 at 7. Preachers: P.S. Brewster, J.C. Smyth, A. Nicolson, R. Hunston, L. Green, R. Cox and J. Cooper (Aberdare). A warm welcome extended to all.

EDINBURGH. March 8-20. Elim Pentecostal Church, The City Temple, George IV Bridge. City-wide Evangelistic Crusade conducted by A.B. Tee. Musical ministry from the 'Chord of Love' Youth Choir (Edinburgh). Jean Drysdale and Myra Anderson (Harthill); the Kingsway Singers (Kilsyth); and Edinburgh City Temple Young People. Sundays 6.30 and 8.15. Weeknights (except Friday) 7.30.

GREENOCK. March 1-12. Elim Pentecostal Church, Belville Street. Evangelistic Crusade, conducted by John Cooper. Sundays 11 and 6.30. Weeknights 7.30 (except Friday).

GRIMSBY. March 4-12. Elim Pentecostal Church, Tunnard Street. Film Crusade each evening at 7.30. Film 'Revolution of Love'. Different venue each night through out area. Final night 8, at Y.M.C.A. Monday March 17. Film 'The Cross and the Switchblade'. Information: Ring Cleethorpes 62877. Rev. Eric J. Carter.

HEREFORD. March 22. Elim Pentecostal Church, Monthly Rally at 7. Visit of J. Brown and Party (Evesham). Everybody welcome.

LONDON, Kensington. March 15. Elim Pentecostal Church, Kensington Temple, Kensington Park Road, Notting Hill Gate. Visit of Nicholas Benghu at 7.

LOWESTOFT. March 8. Elim Pentecostal Church, St. Peters Street. Presbytery Rally at 6.30. Preacher: F.J. Crees. Singing items by Lowestoft young people.

NOTTINGHAM. March 9. Elim Pentecostal Church, St. Marks Street. Mothers Day Service — Speaker: Mrs. Walker, at 6.30 p.m.

PONTYPRIDD. March 19. Elim Pentecostal Church, Thurston Road, Trallwn. Second Advent film: "The final hour".

ROMSEY. March 8. Elim Pentecostal Church, Middlebridge Street, monthly rally at 7.30. Preacher: G. Backhouse. Singing by The Springbourne Five.

STIRCHLEY, Bimringham. March 10-13. Elim Pentecostal Church, Hazelwell Street. Youth campaign with Second Advent group at 7.30 each night. March 15 at 7.30. Record Rendezvous with John Glannes, the blind Christian disc jockey. March 19 at 7.30. Missionary night with John McInnes (Guyana).

EASTER CONVENTIONS

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road. Good Friday at 11. Saturday at 7.30. Easter Sunday at 11 and 6.30. Special preacher: Mervyn Tilley. Special Musical items. Convener: George Backhouse.

CLAPHAM. March 28-30. Elim Pentecostal Church, Clapham Crescent. Preachers: J. Newman, D.W. Cartwright. Good Friday. Communion at 11. Saturday at 7. Sunday at 11 and 6.30. Convener: John Fry.

CROYDON. March 28-30. Elim Pentecostal Church, Stanley Road. Preachers: D.W. Cartwright and J. Newman. Good Friday at 11 and 6.30. Saturday at 7. Easter Day at 11 and 6.30.

GLOUCESTER. Elim Pentecostal Church, Park End Road. Good Friday and Saturday at 7. Sunday at 11 and 6.30. Preacher: Leslie Smith, A.o.G. Music by Gloucester Elim Church Choir and friends from Elim Church Selly Oak.

IPSWICH. March 27-30. Elim Pentecostal Church, Vernon Street. Thursday at 7.30. Good Friday at 11. Saturday at 7. Sunday at 11 and 6.30. Preacher: Mr. Mark Millard of Gideon's Executive. Convener: A. S. F. Horne.

LEEDS. March 28-April 3. Foursquare Gospel Church, Bridge Street. Friday and Saturday at 7. Sunday at 10.30 and 6.30. Easter Monday at 3 and 6.30. Tuesday at 7, Missionary meeting. Wednesday and Thursday at 7.30. Preachers: S. Beresford, P.A. Epton, H. Palliser, Anne Stephenson. Buffet tea available on Easter Monday.

STAFFORD. March 28-31. Covenant Hall, St. Patrick's Street, (between prison and hospital). Good Friday and Saturday at 7.30. Sunday at 11 and 6.30. Preacher: John Lancaster. Singing and programme by the youth of the church. Everyone welcome.

STIRCHLEY, Birmingham. Elim Pentecostal Church, Hazelwell Street. Good Friday, Communion at 11; 7.30, Johnny Cash film "The Gospel Road". Easter Sunday at 6.30. "They met at Calvary". A programme in sight and sound.

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Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.
Guyana
Guyana Broadcasting Service every Saturday at 9 a.m.



Dare to be a Daniel

by Keith Lannon,
Pastor of our Trealaw Church

GREAT men of God, even those who are affectionately called the giants of the faith, were only sinners saved by grace. When we realise this of course we should be encouraged, for before God they are merely as you and I are. In looking at Daniel we note that he was a man of extraordinary spiritual graciousness.

History tells us that king Nebuchadnezzar was a man of absolute power. He was deified and worshipped and his word could only be gainsaid on pain of death. Added to this, when it is said in Daniel 2 that he asked people to not only tell him what his dream meant but to tell him what the dream was, it is a safe thing to assume that as a person he was difficult to please and was easily angered. With all this in mind, imagine Daniel before this man telling him that because of another dream (see Daniel 4) it was pronounced by God that he was a sinner of no mean proportions, and unless he got right with God, he would be reduced to a raving lunatic, imagining himself to be an animal. Daniel had the spiritual courage and grace to stand alone before the king, even when it was a matter of life and death. Please God that the entire Elim movement would have the strength of conviction to speak the truth as plainly to the human rulers of the world as we do to the ordinary man on the street.

Not only do we observe that he stood alone before the king, but we should note that he could only do this in the strength of God. It was because he was not afraid of standing alone before God. The men who can stand before God need never fear any earthly ruler. In chapter ten Daniel and his friends had three weeks of prayer and fasting. Now I do not know anyone of late who has prayed and fasted for a solid three weeks. Both Daniel and his friends are to be complimented; after three weeks of prayer it is only to be expected that a move would come. But when the Spirit began to move, the entire revival prayer team, "upped and went", all except Daniel that is. So Daniel stood alone before God and received great secrets from God which his friends, because of their lack of persistency missed altogether, even though they had spent three weeks in prayer.

What a man is before God is what he really is. What a man is before God can give him unspeakable strength in the face of human opposition. The prayer meeting is a vital ingredient in our spiritual well-being. United prayer and lonely battling with God go hand in hand. One can always tell in the united prayer meetings who have prayed in the private prayer closet. We need to be like Daniel totally and be unafraid of long hours spent in solitary prayer before the throne of grace. We will then be able to stand alone against the human infidels if we are called upon to do so.

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The Family Altar

Scripture Union Portions — Notes by William McCandless

Monday, 10th March — **Mark 10:13-31**

". . .with God all things are possible" (v.27).

HE can divide the seas, remove mountains, break fetters, open prison doors, heal the oppressed, raise the dead, still the waters, calm the winds, crush armies, solve problems, master circumstances. With God even the impossible is possible. Sarah laughed at the idea of bearing a child in her old age (Genesis 18:12); to her it was an impossibility. Faith also laughs at impossibilities but with this difference – faith cries, "It shall be done". Remember, God has a thousand ways to answer every prayer.

Tuesday, 11th March — **Mark 10:32-45**

"Ye know not what ye ask" (v.38).

COULD this not be why some of our prayers are unanswered? We don't really know what we are asking for. Which of us would give a young child a razor blade or a box of matches no matter how much they pleaded for them? Perhaps God knows that it is better to withhold at times the things for which we ask because we are better without them. We may praise Him in heaven for the prayers He did not answer as well as for those He did. It is written of some that "He gave them their request; but sent leanness into their soul" (Psalm 106:15).

Wednesday, 12th March — **Mark 10:46-52**

"Go thy way. . ." (v.52).

BARTIMAEUS had met with the Master and the Master had met his need. Now he was instructed to go his way. Notice the way in which he went – he "followed Jesus in the way" (v.52). The "seeing" man had found a new way since meeting the Saviour. It was the way of sight and service, of faith and following. Once we too had gone the "way which seemeth right unto a man" (Proverbs 14:12), but now we follow Him who is "the way, the truth, and the life" (John 14:6).

Thursday, 13th March — **Mark 11:1-19**

". . .the house of prayer. . ." (v.17).

AS God's people we should be a praying people. Prayer should characterise our individual lives and should also be one of the main features of our fellowship. It is good not only to pray alone but also to pray with others of like mind for, "if two of you shall agree. . . it shall be done for them. . ." (Matthew 18:19, 20). If God's House is still to be known as the "house of prayer", we must continue "stedfastly . . . in prayers" (Acts 2:42). Do you regularly attend your church prayer meeting?

Friday, 14th March — **Mark 11:20-33**

". . . believe that ye receive them" (v.24).

TRUE prayer is realising the greatness, the goodness and the glory of the One to whom we pray. It is not simply believing that He can do what we ask of Him but that He will. This applies even in the most difficult of circumstances. Faith appropriates the promises of God in Christ for "all the promises of God in him are yea, and in him Amen" (2 Corinthians 1:20). Jesus shows that even mountains will be removed at the command of faith; why then should we be halted by the molehills?

Saturday, 15th March — **Mark 12:1-12**

"And they took Him, and killed Him" (v.8).

THE words of John 1:11 are an apt and sad comment on this parable: "He came unto His own, and His own received Him not". It is clear that the vineyard represents the nation of Israel (see Isaiah 5:7) to whom Jesus came offering the blessings of His Kingdom. They may have wanted the Kingdom but they didn't want Him as King. There are many who want the gifts but not the giver. We who love Him should seek Him, not just for what He gives but for what He is.

Sunday, 16th March — **Mark 12:13-27**

"He is. . .the God of the living" (v.27).

POOR Sadducees. They didn't believe in the resurrection and that was why they were sad, you see. The Christian has hope not only for this life but also for the life to come. By His resurrection Jesus has guaranteed ours (1 Corinthians 15:13). By that same token we are assured of everlasting life (John 11:25, 26). Job, who asked: "If a man die, shall he live again?" (Job 14:14) answers his own question when he says: "Though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:26). Praise God, one day we "shall see His face" (Revelation 22:4).

Book the date—it's going to be great!

BIRMINGHAM PRESBYTERY JUBILEE EVANGELISTIC CONFERENCE

Saturday, April 5th D.V.

ELIM CHURCH, GRAHAM STREET, BIRMINGHAM

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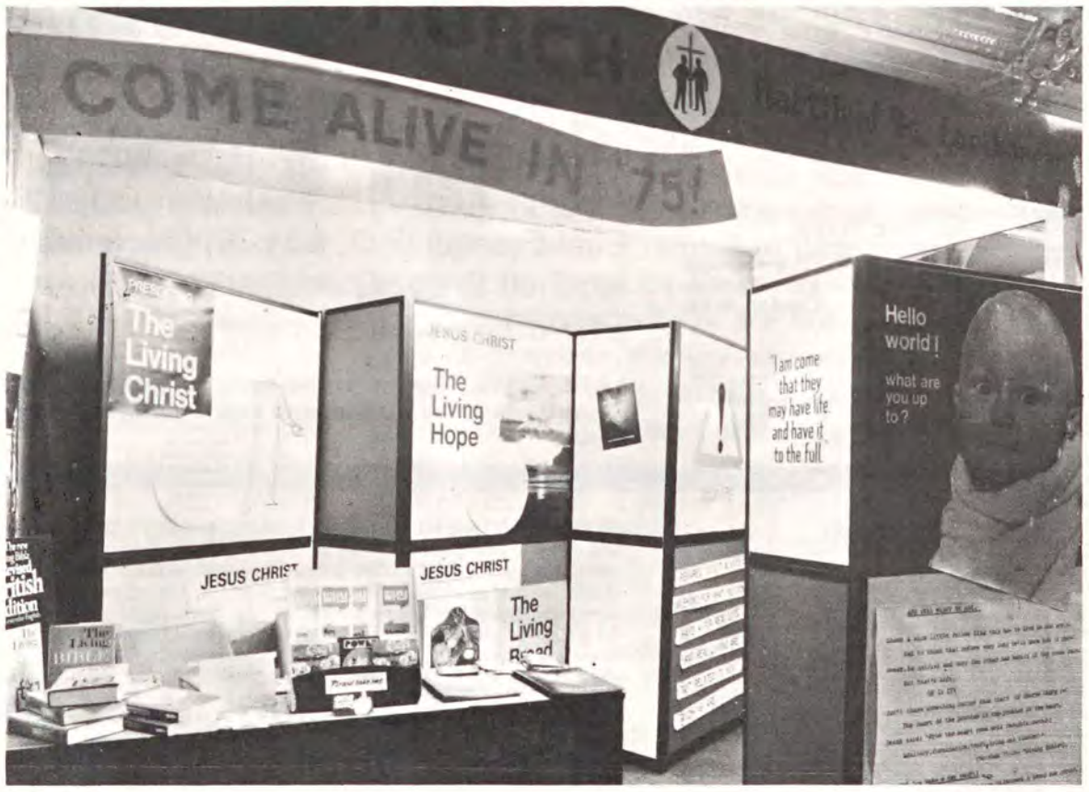


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The Elim Evangel



Vol. LVI No. 11 8p

March 15th, 1975

The Elim Evangel

Proclaiming the Truths of Pentecost

Official Organ of the Elim Foursquare Gospel Alliance

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Editorial

THE Year of Jubilee was a time of joy, a time when the sound of rejoicing was heard throughout the land. Elim's Jubilee Year has opened with great promise. News comes to hand from many different quarters of increasing congregations and a ready response to the preaching of the gospel.

In the Cheltenham Church for the past three Sunday nights there have been young men who have responded to the appeal.

In several places record congregations are reported. Some churches report a good number of decisions in the ordinary Sunday night meetings, and this is becoming a regular feature as new converts are bringing their old friends, who are getting saved too. We have heard of Christians of many years standing, who in recent months have received a new touch from the Lord. Young people are being filled with the Spirit at the regular church prayer meetings without having to wait for any special "waiting meeting".

We do not pretend that this is happening in every place, but there is a move afoot, and if it has not yet visited the place where you are don't despair.

The meetings in London this Easter should be outstanding, and we would like to get a record of as much of this as possible. We would particularly like to have any photographs connected with these meetings. We invite our readers to submit any pictures that they may take, and we will get a panel to select the best three, who will receive book tokens. Entries must reach this office by Monday April 21st. Mark your letters R.A.H. photo, The Editor, Elim Evangel, P.O. Box 38, Cheltenham, Glos. Where pictures are required to be returned please enclose a stamped addressed envelope of sufficient size.

LATE NEWS. Many churches again report record crowds. Many decisions for Christ. Coventry building packed with over 300 for meeting with Len Magee. Many decisions for Christ.

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FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – *1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.*

ELIM NEWS

Front cover picture: View of Elim Pentecostal Church, Eastbourne, stand at Eastbourne Ideal Homes Exhibition.

Below: Pastor J. Lancaster presenting a copy of the Living Bible and the Elim Diamond Jubilee Magazine to the Mayor of Eastbourne.



EASTBOURNE **Pastor: J. Lancaster**

UNDER the title "Come alive in 75!" the Eastbourne Church has launched a special year of evangelism. A series of monthly Guest Nights has been arranged and for the first two the church has been packed. The well known evengelist, Dick Saunders, preached at the first of these meetings and five people responded to the appeal. At the second a lively programme presented by Elim Bible College students resulted in others coming forward in response to the appeal.

The church engaged in further outreach by means of a stand in the local Ideal Homes Exhibition which was attended by over 45,000 people. Useful contacts were made here and hundreds of special leaflets were distributed. A copy of the Living Bible was presented to the Mayor of Eastbourne at the official opening of the Exhibition and as a result of this the Mayor invited himself to attend one of our Guest Nights. His visit has been arranged for the evening when our Secretary General, Pastor P. S. Brewster, is to be the guest preacher.

The next phase in the outreach is the distribution of 10,000 copies of our own edition of "News Special", the Gospel newspaper. We are encouraged by the local response to these efforts and are praying that God will enable us to care for those who are being brought into our fellowship.

HEREFORD **Pastor: R. Griffiths**

ON Saturday January 25th we held the first of our quarterly rallies in Hereford Town Hall. It was so good to see God answer the prayers of His children. The service was convened by our minister and Pastor P.S. Brewster preached in the power of the Holy Spirit to a large number of people. The musical items were presented by friends from Cardiff City Temple and our own church. As Mr. Brewster preached the word of God people were blessed as the Holy Spirit moved upon their hearts. In response to various questions concerning salvation, the need for total trust in God, appropriation of His power and other problems in their lives, several people raised their hands to show that they wanted to look to God and that they were prepared to be guided by Him.

One thing Mr. Brewster said that rings clearly in my ears: "The need of the day is to win souls". Time is running out and we were made more aware of this fact. God grant that we His Church may cry out the warnings as we see the end approaching.

DAVID TAYLOR

DELANCEY **Pastor: J. Ritter**

ON 17th November the deacons, members and friends gathered to bid farewell and God-speed to Pastor and Mrs. A. Anstey who were leaving the Island after nearly six years of ministry, to take up a new appointment at Mountain Ash in South Wales. The day started with the wonderful knowledge of the presence of God in the meeting which was to remain a feature of the services throughout the day. Gifts had already been presented to them from the ladies' meeting, the Sunshine Corner as well as the Junior and Senior Crusaders. On the last day of their stay with us everyone was determined to make this an occasion that they would never forget. In the afternoon the Sunday school staff and scholars assembled to say their farewell and then gave them a further reminder of where they had spent the last few years by giving them a tray containing views of the Channel Islands.

The Deacons conducted the evening rally at 6.30 and it was grand once again to feel the happy family spirit that prevailed through the meeting. Parker pens were presented to them, as well as a picture of the surrounding Islands, painted by a local artist. The promise given during the reading of the Scriptures was "Certainly I will be with thee". Immediately after the first service there was a united rally arranged at the Eldad Church where the Presbytery were given the opportunity to bid them "Au revoir", many members from other denominations had also gathered

for this final meeting and it was a delight to see the church packed with people from all walks of life, which was a testimony to the way in which Pastor and Mrs. Anstey had endeared themselves to the community. The sincere prayer of all concerned is that they will experience the mighty power of God in their new sphere of labour.

T. NICOLLE

West Midlands Presbytery Quiz

THERE was tremendous tension and excitement in the packed Stafford Church during the final of the Bible Knockout Quiz. Silverdale, holders of the Shield, were hoping to complete the double. Their opponents this year were Hanley. After a good hard contest Silverdale came out on top, the score being 42 points to Hanley's 36. Pastor Trevor Partington, who compiled the questions on Paul's first and second missionary journeys, was Quiz Master for the occasion. Pastor Paul Epton from Crewe presented the Shield, and gift tokens were given to all contestants. Pastor W. J. Malcomson from Hadley gave a short message based on "Winning the Prize" (Hebrews 12:1-4).

Photographs 1.Silverdale team: D. Hough, R. Sharman, P. Dalgarno and their minister, Pastor D. S. Williams 2. Hanley and Silverdale teams with T. Partington and D. S. Williams.

We trust that these young people and many others will continue to read and study the Word of God.

D. S. WILLIAMS





PONTYPRIDD **Pastor: Ray Hughes**

TO celebrate the completion of five years ministry in Pontypridd by Pastor and Mrs. Hughes a special evangelistic rally was planned. It was with great gratitude to God therefore to see over four hundred people crammed into the church for the visit of Ron Jones and the New Creation Singers from Bristol.

The congregation began to arrive more than an hour before the start of the rally; finally there were sixty choir members on the two platforms and every available chair was pressed into use; even then several folk were left standing in the entrance, the minor hall and at the rear of the church. Congregational singing, an anointed atmosphere together with lively but spiritual and sensitive renderings by the New Creation Singers made a perfect prelude to the ministry of the Word of God. Ron Jones preached on: "Christ the answer to every crisis" and several folk responded to the appeal; others stood in a prayer of dedication and the meeting concluded on a triumphant note as we all sang: "In the name of Jesus we have the victory".

Chicken supper for the visitors, books or records to remind of the occasion, willing workers preparing the church for Sunday services, and men and women with a sense of the hand of God upon them made this a meeting to live in our hearts. To the living God be all the glory!

CLACTON-ON-SEA **Pastor: P. K. G. Rose**

ONCE again, after only nine weeks, on Sunday 8th December, we had our second Baptismal service last year, when five teenagers went through the waters of Baptism. Each of them gave a personal testimony to a full church. The service was conducted by Pastor

P. K. G. Rose. God is blessing our young people's meetings and we look forward to greater blessings in the coming year.

Pastor H. Wallis, who has had fellowship with us for some time, has now left Clacton for the pastorate at Llanelli, South Wales. We were sad to hear the news as he has ministered to us from time to time. The church will miss him and his wife very much as they have been a great help to us. Mr. Wallis is the father-in-law to Pastor P. K. G. Rose. We pray God's blessing on them both as they begin their ministry in the New Year.

S. K. BOLTON





BATH **Pastor: Douglas O. Ward**

IT IS good to report times of refreshing from the presence of the Lord, especially during the last three months. Our Pastor has conducted two Baptismal services during that time, with a total of eleven candidates most of them young people; we have also had the joy of giving the right hand of fellowship to thirteen new members.

Pastor Robert Bradley was the guest preacher at Pastor and Mrs. Ward's ninth anniversary services and other visiting preachers recently ministered with much blessing: Pastor I. R. Moore faithfully kept his appointment, though having had his foot put in plaster the previous day, Pastor Joseph Templeton (Ledbury), Mr. Robert Williams (Eastbourne) and Mr.C. W. Smith (Swindon) with his video-tape recording of the 1974 Conference.

Under the ministry of our pastor, a number of young people have recently given their hearts to the Lord and there has been a marked increase in attendance at the young people's fellowship. Our young men are now preparing a fellowship room at the church which is to be used after the Sunday services.

The E.W.M.A. missionary prayer meetings, which are held monthly in members' homes, have given good prayer fellowship, combined with practical missionary work. It is indeed good to see the work of God prosper.

FREDERICK C. SMITH

EASTER CONVENTION

ELIM PENTECOSTAL CHURCH, GRAHAM STREET, BIRMINGHAM

Thursday 27th, 7.30
Friday 11 and 7.30
Saturday 7.30
Sunday 11 and 6.30

PREACHER: RON WILLIAMS
SOLOIST: PAT MILLS
CONVENER: RICHARD LIGHTON C.4096

ITINERARIES

The President (G. Canty):
March 15, Caldicot; 18, Graham Street, Birmingham; 19, West Bromwich; 20, Weoley Castle; 25, Smethwick; 27, Tamworth; 28, Coventry; 29, Tamworth; 31, Royal Albert Hall, London; April 1, Rowley Regis; 2, Stirchley; 3, Erdington; 5, Carlisle a.m; Whitehaven p.m.

Miss Anne Stephenson:
March 15-16, Coatbridge; 18, Greenock; 19, Clydebank; 20, Glasgow; 22 and 23, Paisley; 25, Aberdeen; 26, Dundee; 27, Kennoway; 30, Alloa.

John MacInnes
March 15, Cradley Heath; 16, Graham Street; 17, Langley; 18, Sparkbrook; 19, Stirchley; 20, Yardley; 22, Winson Green.

J.K. McGillivray
March 25, Dagenham; 26, Barking; 27, Romford; 28, Palmers Green; 29, Islington; 30, East Ham; 31, Royal Albert Hall, London; April 1, Leyton; 2, Canning Town, United Crusader Rally; 3, Ilford.

Joseph Smith:
March 15 to 20, Macclesfield; 22 to 27, Silverdale; 28 to 31, Longton.

WAVELENGTH ELIM ON THE AIR

United Kingdom
Radio Brighton 202M 95.3 VHF "QUEST" with F.A. Hodge Sundays at 11.02.
Radio Leeds – every Sunday at 3.45 p.m. "Cornerstone" arranged by Leeds Evangelistic Council (Chairman – Pastor J.E. Moore). Songs and stories. Bible Brain 1975. Prizes and surprises.
Brazil
Radio Londrina – 18.30-18.55 (Brazil time), each morning
Radio Wenceslau, 30 minutes every Sunday.
Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.
Guyana
Guyana Broadcasting Service every Saturday at 9 a.m.

Mzee Bull, Tanzania

One Lord's day

THE first bird raised a tenative song. I was awake making a cup of tea and meditating on God's Word. A long shuddering sigh drew my attention to the dying cow on the concrete slab ten yards from my window grating. I was in my lodgings in Babati the centre of our Kikilo work. I lodge with Pastor Kazimoto who has moved far from his own tribe to supervise this expanding work. As I slipped into the next room (taking care that no one saw me with my teeth out) I was thinking of the day's safari. Today we were going to Katesh where the "Long One" is pastor. The house began to stir with life. The Pastor's wife said to me, 'Greetings, old One". While breakfasting I filled my large tea flask which I always carry on safari; this drew the comment: "We shall know Mzee in heaven by his flask".

The road is fairly good but the going was still very slow. A few miles out we divert to see Yuda. In the local Bible school a few months ago we had sought God's will for certain areas to be evangelised. I had been thrilled by the general response of several of the young men. Yuda proudly showed us over; the place was small but complete with seats for about twenty people. "How did you manage to carry those poles?" I asked, looking at the far distant forest. "Where did you get the grass from at this time of the year? How can I help you?". They were in desperate need of clothing. Thank you, Elim sisters, for supplying their need. We went on our way rejoicing, several souls had been won, and Yuda and his wife were so thankful for the clothes.

We continued on our journey disputing the road with cows, goats, laden donkies and an occasional dog. Presently we arrived at the place of the "Long One". Six foot and a bit, he comes to greet us. "How are you Mrefu (Long One)?". "I am well, Old One". The singing and clapping continue as we take our seats. I am introduced thus: "The 'Old One' is going to do the preaching, it is true that he appears to have little strength, but there is still some life left in him. We pray that God will give us something we can feed on". I preached on the crucifixion. To illustrate our Lord's words, "It is finished", I described the midnight ceremony that took place here when independence was granted twelve years ago, the roar that went up as the Union Jack came down for the last time. Henceforth the people were free. So God's children are free for ever of Satan's dominion, his yoke is broken. "Amen" chorused the congregation. To illustrate the levelling power of the gospel I related some news I had received concerning the President of a neighbouring country. This potentate had been arrested by a simple gospel message preached by an African Pastor on the radio. On the occasion of a visit to the pastor's district, the President had sent for him. He told the awe-struck servant of God that he was doing a good work. He further informed him that he always listened to his broadcast if at all possible, even when busy with affairs of state. My sermon (which lasted an hour, and the E.W.M.A. provided cassette tape ran out) finished with an appeal to choose between tribal customs, ancestral spirits and demon worship on the one side

Yuda, centre, and his church



'Long one', centre. Kazimoto is on his left. All in this picture are pastors



and the Lord Jesus on the other.

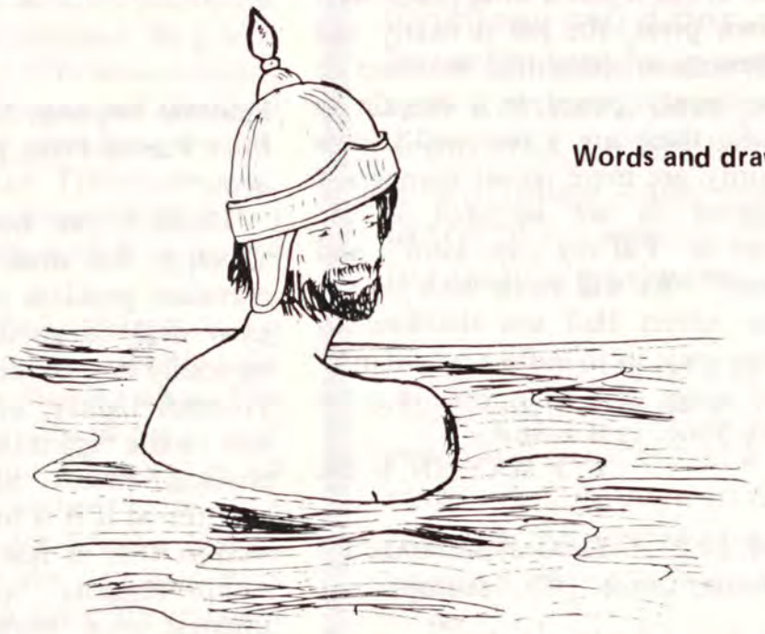
A women would not allow the pastor to close the service until she had made public her decision to choose Jesus. "Old One", said the "Long One", "Come home for refreshments". Tea and a sort of cold pancake livened our talk in his hut, until the lengthening shadows warned us to start our long trip home. At the large village of Endasak Benjie (Pastor Benjamin Madai), who is extra black and jovial with a large nose and a great heart for God's work, was waiting. "What is the news?" I ask. "All is well" he replied. "But I want some advice on the roof timber for the new church". We go into technical details. I then told him that the corrugated iron roofing was on its way. We rejoiced together at this provision of Elim's sisters. Off again, stopping here and there to greet some one or settle some matter before we finally arrive back at Babati. A police barrier is safely negotiated. (Ministers of relegion are one of the few peoples who can use a vehicle during certain hours on Sunday). One more incident before bed. As I stepped out of my room the torch-light revealed a snake crossing my path. A quick bound to one side, I picked up a large stone and crushed the serpent's head. It had been a satisfying day, fairly normal for a Sunday except for the killing of the snake.

CHILDREN'S CORNER

Words and drawing by Sheila Price

The Cure(?)

1 Peter 2:24



"THROW this medicine away!" Naaman ordered his servant. "It is useless. I'm getting worse, not better. I've seen all the doctors and spent a fortune on pills and ointment, yet this vile disease is still spreading all over my body".

Mrs. Naaman's maid had an idea. "Tell your husband to go the prophet Elisha", she said. "I know he will be able to help".

Naaman got into his chariot and raced at top speed to Israel. He was met by one of Elisha's servants. "My master says you are to dip yourself seven times in the river Jordan", he told Naaman.

Naaman was furious. "How dare your master insult me!" he roared. "I'm a distinguished general and entitled to a proper reception. Why isn't your master here to meet me personally? Go back to tell him I do not think much of him or his silly suggestion".

One of Naaman's officers said, "Since you've come all this way, master, you might as well do as Elisha said".

"Never!" said Naaman. "I shall not put one foot in the dirty old river".

"Try it, master", the officers urged.

"Oh, very well", said Naaman.

He took off his coat and stepped into the river until the water reached his shoulders. When he came out, however, he was still covered in sores.

"Go in again, master", said his servant.

Six times Naaman stepped in the water and out again. "I've had enough of this", he cried. "All this dipping in the river is doing no good at all. I'm still covered in sores. I'm getting wetter – not better".

"Try once more, master. After all, Elisha did say 'seven times'".

Naaman stepped into the river yet again. When he returned to the bank he saw that all the sores had disappeared from his body.

"You look a new man, master!" his officers said.

"I feel a new man", said Naaman.

Sin is a horrible and deadly disease which separates us from God, but Jesus, the Great Physician, lives today and seeks to bring the sin-sick ones to Himself.

His remedy is simple: "You must be born again".

The cure is complete: "By His stripes ye are healed".

BOOK REVIEWS

All books reviewed or advertised in ELIM EVANGEL are available from Elim Church Bookroom, P.O. Box 38, Cheltenham, Glos.

ELIM FESTIVAL SONGSTER No.14, *published by Grenehurst Press, Cheltenham at 20p. Postage and packing 5p extra.*

IT IS with much anticipation we await the arrival of our Elim Festival Songster in time for the Easter celebrations. Most of us have copies of previous years, and we have reason to thank God for the compiler, our good friend and colleague, Pastor D. B. Gray.

Number 14 of the series is not a disappointment. Published by our own press, the job is neatly and clearly produced. Seventeen delightful numbers in attractive cover for twenty pence is a bargain in today's world. Among these are a few well-known pieces, but the majority are more recent numbers. I am especially delighted to see included in the collection such pieces as "Fill my cup, Lord", and "How long has it been?". We will await with joy the massed choir in the Albert Hall and the London Crusader Choir as they treat us to quite a selection of these well-composed songs. For your use, in your church and home, this Songster is a must.

W. J. MAYBIN, D.Th.

Prophet who deserted, *by F. A. Tatford, published by P. W. Publishing House, price 35p, postage and packing 8p extra.*

THE Book of Jonah is presumed to be one of the best known in Scripture. Detail knowledge of it would seem to be lacking, however, judging by the many comments that are made which are based on hearsay or on recollection of recountings of the bare facts of the story given at children's level. It is one of the most challenging and deeply disturbing of the Minor Prophets. This introduction to the book by the indefatiguable Dr. F. A. Tatford is a very valuable addition to literature on the subject. One of the most important items is the Appendix on "Resurrection".

The treatment is in line with the others in this commendable series; mainly there is an introduction to the background and canonicity of the book and similar important features, followed by a detailed analysis.

T. W. WALKER

Great Verses through the Bible, *by F. B. Meyer, published by Marshall, Morgan and Scott, price £3.50, postage and packing 40p extra.*

NOT many will have had the privilege of hearing the late Dr. F. B. Meyer preach, but all may enjoy his writings, and I am happy to add this to my own collection of his books. The price may seem high, but a comparison of its size and content with some of the current paperbacks costing 50p or more will confirm that it is good value for money. This thick, stiff-covered book contains homilies on one verse from every chapter in the Bible. As you would expect from such a saintly man, it is rich in spiritual content, full of encouragement, faith building, expository and thought-provoking, hence it is ideal for private devotional reading and could be used with profit for readings in group meetings. If your books are your friends, this is a friend you will treasure. I strongly recommend it.

J. OSMAN

Spiritual Dryness, *by Walter Trobisch, published by Inter Varsity Press, price 10p, postage and packing 5p extra.*

UNDER the headings, Symptons, Causes, and Therapy, this small booklet seeks to deal with the prevalent problem of spiritual depression. There is a great deal of good common sense in these pages, especially in the sections on symptoms and causes. Mr. Trobisch rightly, in this reviewer's opinion, stresses that some spiritual dryness occurs from purely physical causes and therefore requires physical adjustment if it is to be cured. There is, however, one section that is less satisfactory. This is where the author suggests "spiritual fasting", i.e., abstaining, amongst other things, from church activities for a while. From fairly long pastoral experience one has to say that people who withdraw from their spiritual commitments in this way rarely return to them. With that exception, however, I found this a sensible and helpful publication. It may well help some people to understand why they feel as they do and will also give them positive reassurance about the infinite patience of God.

JOHN LANCASTER

Day Starters for 20 weeks, *by Joan Bristow, published by Marshall, Morgan and Scott, price 30p, postage and packing 7p extra.*

MAY I recommend this little book as a suitable gift. Written by a member of the staff of the former *Sunday Companion* these meditations are based on the Living Bible. There is a separate theme for each week, containing a wealth of thought, poetry, a verse of a hymn and a prayer topic. The themes are varied: music, holidays, friends, prayer, contentment and animals. The appropriate Scriptures are carefully chosen and really helpful.

MARGARET M. LADLOW

Thoughts from the Book of ***Exodus***

48. The Veil (Exodus 26:31-33)

by F. Lavender,
Pastor of our Croydon Church

THE Tabernacle area was divided into three parts: the outer court which contained the brasen altar and the laver; the holy place in which were the lampstand, or candlestick, the table or shewbread and the golden altar of incense; finally, the holy of holies containing the ark of the covenant and the mercy seat. Between the holy place and the most holy place hung the veil, whose purpose was to divide the Tabernacle itself into two parts, but it had one message for the priests and the people of Israel: "Keep out! You cannot enter God's presence!".

The veil, of course, spoke of the Lord Jesus. It was beautifully woven on both sides, the side that the priests saw and the side facing the Presence. This showed that Christ would be perfect in the eyes of men and of God. The Jews, Pontius Pilate and Herod all examined Him and could find no fault in Him, and the Father testified: "This is My beloved Son in whom I am well pleased". Yet His very perfection excluded men from God, for His life is the standard by which every other life is judged – and all others have missed that standard; all have fallen short of the glory of God.

Some speak of the Lord Jesus as an example for us to follow, but it is an impossible example which only condemns us, for to look at Him is to be aware of one's own imperfection. There is no salvation for us in the perfection of Christ, salvation is only in His perfect life being poured out for us in death. As long as the veil was perfect and unbroken man was excluded; it was when God rent the veil in two that man could enter in. We approach God through the rent veil of the pierced side of His Son (Hebrews 10:19-22); His perfect life was given for us, so that we can have constant access to the Father.

NORTH BIRMINGHAM ELIM CHURCHES

Warren Road
Kingstanding
(R. J. Morrison)

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Speakers: Pastors D. Holmes and J. Cave

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EE3

Another in our series
by Assemblies of God writers

The golden glory of our Pentecost

by Basil Laws, Cardiff

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. Laws' 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.

COMMENTING on the third verse of Psalm 147, Dr. C. H. Irwin says: "It is a beautiful and precious thought that He who counts and names the stars is He who heals the broken-hearted". And it is nothing short of pure inspiration which prompts the psalmist to equate the Mighty God who framed the heavens on high with the Great Physician of the broken hearts who languish beneath their twinkling lights. Only One, whose infinite power and wisdom is matched by an exquisite tenderness and understanding, is sufficient for those situations in life which lie beyond man's ability to comprehend, let alone control.

Broken things – regardless of the reason or cause for this condition – are invariably held in small esteem by men. Broken men and women, like useless and unwanted things, are soon discarded to be dumped on the rubbish heaps of life by the world. In a pungent modern phrase, they "go to the wall". Dr. F. B. Meyer writes: "A bird with a broken wing, an animal with a broken leg, a woman with a broken heart, and a man with a broken purpose in life – these seem to drop out of the main stream of life into the shadow. They go apart to suffer and droop. The busy rush of life goes on without them. But God draws nigh. Brokenness attracts God".

The Broken Body

As a magnet attracts iron, and the mother is drawn to her child, so "brokenness attracts God". In the extremities of life, when none other can divine the cause or dispense the cure for a heart overwhelmed by grief or adversity – God draws nigh. Only of One is it written: "The Spirit of the Lord God is upon *me:* because the Lord hath anointed me to preach good tidings unto the meek; he hath sent *me* to bind up the broken-hearted" (Isaiah 61:1).

There is no known remedy in the whole range of medical science for a broken heart. In this area of knowledge where the finest physicians fumble and falter in uncertainty, the Lord Jesus moves with matchless skill and precision. Not only so, but He delegates to His ministers the authority, and imparts the ability to work with Him in this specialised field of service.

On admission to a Home for The Aged, an old lady suffering from acute emotional stress was seen by a doctor who was a Christian. After examination, the doctor, in prescribing the appropriate treatment, added the abbreviation, t.l.c. This "prescription" was new to the Matron who asked as to its meaning. With a smile the doctor wrote: "tender, loving care". In such conditions, a little t.l.c. is worth a great deal more than any medicament known to man, to expedite recovery and facilitate a cure.

"The sacrifice of God are a broken spirit: a broken and a contrite heart" (Psalm 51:17). To Him, brokenness is not only an acceptable offering, but an indispensable prerequisite to joyful worship and fruitful service (Psalm 51:17).

One feature which characterized the ministry of Donald Gee, who was often referred to as "Mr. Pentecost", was his ability to promote the right balance between varying aspects of truth. In the following passage he does so in typical style: "Is

anything lacking in our 'Pentecost?' Glory to Jesus, never! Space, time and language all forbid the delightful but impossible task of telling the wonders of that experience. GOD came into the life, and everything has been different since, and always will be different. The coming was complete, satisfying beyond words: but the outflow–? Some of us thought at one time that the coming in guaranteed the outflow, but we have come to see that something else is needed. *The golden glory of our Pentecost* needs tinging blood-red with the spirit of Calvary. The perfect body of our Master and Saviour had to be broken before streams of redemption in all its fulness could come to the sons of men. There is no other way for the glory and the power of the One who dwells within us to break forth in life to needy souls around: we must be broken too".

These wise and challenging words evoke an echo in the heart of every Spirit-filled believer. The principle so aptly summed up for us is crystal clear: before the streams of life can proceed in an unbroken flow through chosen channels to a dying world, then like Christ our Lord, "we must be broken too".

Jesus said: "This is my body, which is broken for you" (1 Corinthians 11:24), and "the bread which I will give is my flesh, for the life of the world" (John 6:51). All who have more than a mere academic interest in the reasons for the spiritual hunger which afflicts multitudes today, will ponder the import of Vinet's words: "We must revert to the elementary, fundamental, and eternally unshaken points if we desire that a new generation should again be fed with the bread of life". The fundamental truths which nourished and fed the former generations so adequately, and were formative in the life and character of our once great nation, are no less relevant today. Old truths will scintillate and glow with new meaning when preached in the fulness of Pentecostal power.

Battered Babies

A new and frightening dimension has been added to our modern way of life, providing yet another tragic phrase in current terminology – battered babies. Dr. Bernard Knight, of the Welsh National School of Medicine, calls this phenomenon of present times: "The disease of civilisation". He states: "The N.S.P.C.C. now devote much of their total effort to the prevention of battered children, having a special unit established in London for research into the problem. Indeed, over the last century the main role of the N.S.P.C.C. has changed from the material support of starving, ragged children of poverty to the relief of physically and mentally battered children".

While cold figures cannot in themselves convey the degree of suffering sustained by these hapless victims of cruelty and ill-treatment, they serve to highlight something of the enormity of this novel disease. In her book, *The Empty Hours,* Maureen Oswin points out the harmful effects experienced by a small child after being abandoned in hospital by her family. Unfortunately this experience is not uncommon: it is estimated that of the 8,000 children whose early years are spent in hospital – children who have been maimed in body or mind, or both – about 40 per cent have been forsaken by their family.

Only recently, the story of Maria Colwell shocked the respectability and stirred the slumbering conscience of the nation. Commenting on the report of the Committee of Enquiry which investigated this tragic case, Roger Singleton states: "The overall impression created by this sad history is that, while individuals made mistakes, it was the system, using the word in its widest sense, which failed her. Because that system is the product of society it is upon society as a whole that the ultimate blame must rest; indeed the highly emotional and angry reaction of the public in this case may indicate society's troubled conscience".

A condition hardly less distressing than those who have suffered physical cruelty, is that of children who for various reasons have no settled home-life. In *Residential Social Work* of October, 1974, an article calls our attention to the plight of "YO YO CHILDREN" as they are graphically called. This arresting but chilling phrase, presents us with a vivid mental picture of a child, who like a toy, is tossed to and fro at the will or whim of another. In common with battered babies and other ills which afflict us today, yo yo children are indicative of the instability of our times, and a reflection upon the moral tone of a land which was once a light among the nations.

Under the caption, "Who can restore the stolen years?", the Annual Report of the National Society for Mentally Handicapped Children looks at the position of such children in a time of national economic crisis. The Report says: "This is not the time to stand still. There are people at risk who cannot help themselves. It is a time for pressure to ensure that the statutory decision-makers get their priorities right; it is a time for generous, determined and re-invigorated voluntary effort". Statutory powers and enactments alone cannot cope with such a problem – voluntary help is also called for in an attempt to bridge the yawning gaps that exist in the provision of care and services. But the *Baptist Times* advances a solution which is overlooked by the legislators: "The cure for broken and disorganized homes lies not in legislation but in bringing to bear upon home-life the spirit of Bethany".

Continued on page 12

A better Bargain

In his daily life, the Christian is called upon to co-operate with Christ in His great work of making men whole. Paradoxically as it may appear, in pursuit of this role, he may be called to break, or break with, certain things: a way of life, an occupation or attachment, in obedience to the overriding claims of the will of God. Thomas Bunch writes: "It was when Esther risked her life and broke through the rigid etiquette of a heathen court, that she obtained favour to rescue her people from death. It was when Jesus took the five loaves and broke them, that the bread was multiplied in the very act of breaking, sufficient to feed five thousand. It was when Mary broke her beautiful alabaster box, rendering it henceforth useless, that the pent-up perfume filled the house. It was when Jesus allowed His precious body to be broken in pieces by thorns and nails and spear, that His inner life was poured out, like a crystal ocean, for thirsty sinners to drink and live".

Like Esther and Mary, when Gideon threw down the altar of Baal, he made a better bargain than his father, and was instrumental in saving Israel "from the hand of Midian" (Judges 6:14). Called upon to break the strictest code of family tradition, he did so in the fear of God, to bring blessing upon his family and deliverance to his people.

Paul, in writing to the Corinthians about the light of the gospel, states: "This priceless treasure we hold, so to speak, in a common earthenware jar – to show that the splendid power of it belongs to God and not to us" (2 Corinthians 4:7 Phillips). Dr. Weymouth relates this verse with "Gideon's carrying of torches within pitchers", translating "treasure" as "bright light". Only when our poor earthenware vessels, which hold treasure of priceless worth, are broken like Gideon's pitchers, can "the light of the gospel of the glory of Christ" shed forth its golden rays to illuminate the darkness of men's hearts (2 Corinthians 4:4 R.V.).

At a missionary conference in Islington, one of the principle speakers was missing. The Chairman, after a little thought, announced: "On the spur of the moment, I am going to call upon a young medical student from The London Hospital to describe the startling discoveries he has made about the children of the East End slums". Thomas Barnardo soon recovered from the surprise of being called upon to speak at such short notice, and the subject of his address, together with the manner of his delivery, soon had his audience spellbound.

He told how Jim, a homeless waif, had taken him to places where lads like himself were sleeping rough, without any semblance of warmth or comfort, in any old corner where they could find refuge. "It was", Dr. Barnardo said, "as if the hand of God had suddenly pulled aside a curtain". A week later he received a letter from Lord Shaftesbury, which invited him, together with others who were concerned with children's welfare, to dinner. After dinner, Lord Shaftesbury asked, "Can you show us these boys?" and Dr. Barnardo suggested that they accompany him that night to Billingsgate Fish Market. In a couple of hansom cabs, a dozen fine ladies and gentlemen clattered over the cobbles to their unlikely destination watched by wondering eyes. Here, sheltering among the crates and boxes covered by tarpaulins, were no less than seventy-three youngsters, who emerged like rabbits from their warrens when the great-hearted peer told them he was taking them with him to enjoy food and coffee.

Two years later, through the instrumentality of Lord Shaftesbury, a letter lay on Dr. Barnardo's desk offering him substantial financial aid if he would continue his work among children in the East End. The letter remained unanswered for ten days. During this time Dr. Barnardo pondered and prayed over a momentous issue – to go to China as a Medical Missionary – or stay with Jim and his chums who were right on his own doorstep.

Today, the whole world knows the answer to the problem that the young Irish doctor faced at this crucial period. Few would dispute that when "the hand of God suddenly pulled aside a curtain" to reveal the plight of London's homeless children, the light he then received proved decisive in his dilemma. The choice of this "famous father of thousands", so diminutive in form and so dynamic in character, to stay in London to lead Jim and countless other children to Christ, was a better bargain, one feels, than to leave them for service overseas. The city doctor was no less a missionary on the streets of East End London, than in the harvest-fields of far off China.

Book the date—it's going to be great!

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Pause for Thought



by Trevor Partington,
Pastor of
Covenant Hall, Stafford

IF YOU were to ask a group of people what the secret of happiness was, you'd find that some would say: "Happiness is all tied up with good health". Others would say: "Contentment – that's what you need", and, of course, there's something to be said for that. (See Philippians 4:11). There are some who claim that money brings happiness, whilst the advertising pundits tell us: "Happiness is egg-shaped". Believe that if you can!

Real joy – that deep inner joy – comes when a man is in a right relationship with God. Come what may, that inner joy remains. Yet, to be honest with ourselves, that is not always true in our life. An advertisement once appeared in a paper which read: "Lady requires Housekeeper/Companion. Happy Christian if possible". The wording was unfortunate. It implied that it is almost impossible for a Christian to be happy! Jesus said: "These things have I spoken unto you that my joy might remain in you, and that your joy might be full" (John 15:11). The Lord wants us to be radiant, yet sometimes we fail to display the joy we profess to possess.

Sin causes us to lose our joy. This was so with David, and (Psalm 51:12) he confessed his guilt, and cried: "Lord, restore unto me the joy of Thy salvation". Bitterness can remove our joy. Circumstances may have gone against us and we feel it inwardly; in our bitterness we may forget that the way in which we face our trials, the death of a loved-one, the loss of a job, the heartache of family problems, may be the way in which we can strengthen some other Christian, or speak to those who are not believers.

"The fruit of the Spirit is love, joy, peace ...". Living on this level is certainly not living with your head in the clouds; it is facing life with all its problems and its challenges with the help and guidance of Christ. "The joy of the Lord is your strength" (Nehemiah 8:10).

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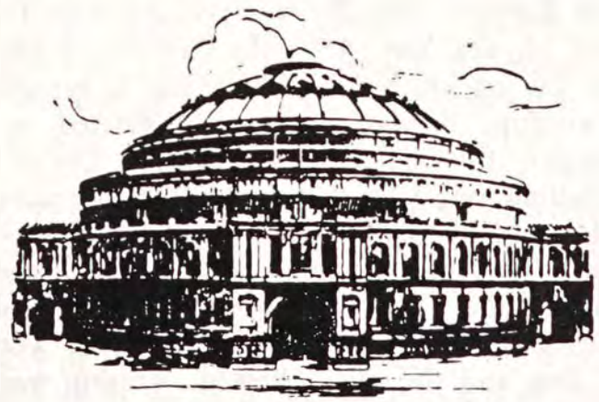
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Points for Preachers



by J. Alexander Wright

AN OUTLINE

"No Fear"!

"Do not be afraid, little flock, for your Father has been pleased to give you the kingdom" (Luke 12:32 NIV).

"Phobia" is the Greek word here for "fear", and it has passed into our English language. Five hundred specialists have counted seven thousand phobias that the flesh is heir to, although, they tell us, babes are born with only two native fears, that of loud noises and of falling.

Jesus freely mixes His metaphors in this sentence setting forth a three-fold relationship which banishes all fear.

1. **The Shepherd and his sheep.** How can the frailest sheep fear with such a Shepherd? Their very helplessness is their security.
2. **The Father and his children.** How can the feeblest child fear, with such a Father, whose tender love is causeless, boundless, changeless and endless?
3. **The King and his subjects.** "Given you the kingdom". And what a kingdom! No fear of enemy invasion here. "Righteousness, peace and joy in the Holy Ghost" (Romans 14:17) are its essence, and the air we breathe.

EXPLANATORY

Jewish Sabbath and Christian Sunday

The Sabbath originally was nothing more than a day of physical rest. After the Captivity it became also a day on which devout Jews met in synagogues for worship. Sunday, however, originated in the meetings of the Church for worship: the Day of Rest was secured long after that, in the fourth century, by Constantine, the first Christian Emperor of Rome.

With Israel the rest came first, and the worship followed. The rest was essential, the worhsip accidental. With the Christian Sunday, the worship came first and the rest followed. Worship was the essential, and the rest accidental.

The rest of the Sabbath was a duty prescribed by Law, designed to enforce remembrance of God's creation, and to ensure physical rest. It was not recreation or innocent pleasure that was forbidden, but work. The rest of Sunday is a privilege protected by no law, but rather an expression of Christian joy in the resurrection triumph of Christ.

A QUOTATION

What is "Ethics"?

Ethics means a system of values. Our values determine our priorities. Our priorities determine our choices. Our choices determine our conduct. Our conduct determines our destiny.

No man rises higher than his system of values.

H. Brash Bonsall, *The Person of Christ. Vol 2.*

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May Osman's page

Feed my sheep

I WAS moved almost to tears when I saw a photograph in a newspaper of a shrunken pot-bellied baby. The caption above the photograph was – "While you're eating between meals, he's dying between meals". His meals are so few and far between. I immediately made up my mind to do something about it, and we shall give as much as we can possibly afford on TEAR Fund Sunday, March 2nd, and I have also stopped eating between meals. As a Christian I AM my brother's keeper and must do all I can to help feed the starving of this world. Tear Fund is run by the Evangelical Alliance and it is administered by Christians and administrative costs are kept to a minimum so that the money really does reach the needy people in such places as Bangladesh.

Church leaders of the main denominations are amongst the supporters of a new campaign entitled "That's the Style" to promote a simpler life style, avoid waste and pollution and redress the balance between rich and poor countries. These supporters include the Bishops of Coventry, Stepney, Woolwich and Kingston, Mr. Edward Heath, Mr. Jeremy Thorpe, Sir Fred Catherwood and Cliff Richard. A full text of the Campaign's Charter is as follows: "We acknowledge that:

1. "One third of the world lives to excess at the expense of the remaining two thirds, who live in poverty; the earth's non-renewable resources are being ruthlessly and needlessly exhausted.
2. "The Bible clearly teaches that we are stewards of God's world; good stewardship requires that we use no more of its resources than we need, sharing them generously with all men.
3. "In the light of these facts we should adopt a simple, adequate, thrifty lifestyle and encourage our families and fellow Christians to do the same.
4. "We should try to influence public opinion within our churches and in the widest political field to press for changes to be made both in law and practice to improve man's stewardship and correct the present imbalance".

Many ideas are put forward to help the economy by using the household waste, such as cleaning the windows with stewed tea, making your own fertiliser with chopped banana skins and crushed eggshells etc. The Bishop of Coventry said, "There should be a gardening campaign such as that in World War II, to grow more of our own food and reduce imports, the money thus saved to be given to the Third World. There should also be a Right Priorities Campaign – more priority for the relief of the starving and less priority on keeping up with the Joneses".

I was glad to read the Queen's request that, after she distributes the Maundy money at Peterborough Cathedral, the meal that usually follows should be of modest proportions.

The Bishop of Winchester said, "We need a breakout from the expectations of the Consumer Society in which we are imprisoned today. We do not know how to want, and how to do without . . . We have sold ourselves to those who try to persuade us that we need these things". The Bishop warns that the struggle to liberate ourselves would be "deep and grim", but it was when we have "recovered that freedom to have, or to have not, that we shall be able to see clearly what needs to be done in the Global Village (The World)".

Feasting and fasting must be held in balance. It is time our movement got back to the old fashioned days of prayer and fasting. I must be fasting not merely for the sake of it but accompanied by earnest prayer.

Jesus said, "Can the children of the bridechamber fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days" (Mark 2:19,20), and "those days" are today.

Lord, help us to do all we can to save the starving children of the world. We do not give to get in return, that would be the wrong motive, but nevertheless if you give even a cup of cold water in the name of the Lord you will get your reward. (Remember that a cup of cold water costs money in the East). £1 will feed a child for a week if given to the Save the Children Fund. Think on these things, my friend; then give.

The Elim Missionary Society continues to administer a Famine Fund for the needs of the poor and hungry in areas of Elim Missionary activity. As a member of the Evangelical Alliance, if help is needed in areas where we do not have our own work, famine money is directed periodically to Tear Fund who administer these funds as requested.

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CRUSADE
conducted by Richard Lighton and Party
Marquee seating 500—24 May to 8 June
D.4089

COMING EVENTS

BARKING. March 23. Elim Pentecostal Church, Ripple Road. Continuation of Golden Jubilee Celebrations with Pastor and Mrs. H.A. Court at 11.15 and 6.30.

BARRY. March 19-23. Elim Pentecostal Church, Pyke Street, Barry Dock. Youth Week. Preacher: David Woodfield. Weeknight Rallies, 7.30. Coffee bar at 9. Sunday 11.15 and 6.30. Preacher: G.J. Feasey.

BIRMINGHAM. April 5. Elim Pentecostal Church, Graham Street, Newhall Hill. Jubilee Evangelistic Conference. 10 and 2. Rally 7. Speakers: J. Cave and D. Holmes. Conveners: R. Lighton, D. Woodfield. Details: Pastor Ken Smith, 35 Marsh Hill, Erdington, Birmingham 23.

BLACKPOOL, Marton. March 23-April 5. Elim Pentecostal Church, Fredora Avenue, (off Preston New Road, opposite Telefusion House). Visit of twenty-five young people from Youth With A Mission. Including Easter meetings: Good Friday at 7.30. Film 'Two A Penny'. Easter Saturday and Easter Monday at 7.30. A Warm Welcome to Holiday visitors.

DAGENHAM. March 15. Elim Pentecostal Church, Green Lane. Opening of New Church Building by A.A. Biddle. At 3. Rally at 6.15. Song service. Soloist: Mrs. Pam Richardson, cups of tea between the meetings. Sunday at 11 and 6.30. Preacher: A.A. Biddle. Soloist: Mrs. Dawn Harris. Sunday 23. Special one day visit of P.S. Brewster, Secretary-General. At 11 and 6.30.

CARDIFF. March 22. The City Temple, Westbourne Place, Cowbridge Road. United Pentecostal Rally at 3.30 and 6.30. Talented musical items, Gospel Choir, challenging testimonies. Preachers: P.S. Brewster and T. Saunders. Meetings held under the auspices of A.O.G, Elim and Apostolic Churches of South Wales.

DOWLAIS. March 15-22, except Friday. New Elim Pentecostal Church, Upper Elizabeth Street. Opening ceremony Saturday 15 at 2.30 services following at 3 and 6.30. Sunday at 11 and 6.30. Weeknights at 7. Saturday 22 at 7. Preachers: P.S. Brewster, J.C. Smyth, A. Nicolson, R. Hunston, L. Green, R. Cox and J. Cooper (Aberdare). A warm welcome extended to all.

EDINBURGH. To March 20. Elim Pentecostal Church, The City Temple, George IV Bridge. City-wide Evangelistic Crusade conducted by A.B. Tee. Musical ministry from the 'Chord of Love' Youth Choir (Edinburgh). Jean Drysdale and Myra Anderson (Harthill); the Kingsway Singers (Kilsyth); and Edinburgh City Temple Young People. Sundays 6.30 and 8.15. Weeknights (except Friday) 7.30.

HEREFORD. March 22. Elim Pentecostal Church, Clive Street. Monthly Rally at 7. Visit of J. Brown and Party (Evesham). Everybody welcome.

LONDON, Kensington. March 15. Elim Pentecostal Church, Kensington Temple, Kensington Park Road, Notting Hill Gate. Visit of Nicholas Benghu at 7. March 22. Isle of Wight Camp, pre-camp rally at 6.30.

MANCHESTER, Chorlton-cum-Hardy. March 15-17. Elim Pentecostal Church, Oswald Road. Ministers 21st Anniversary. Services, Saturday at 7.30. Sunday at 10.30 and 6.30. Preacher: T.W. Walker. Monday at 7.30. Preacher: Arthur Hughes, minister of Bethshan Tabernacle, with party. Convener: J.T. Glass.

OXFORD. March 22-23. Elim Pentecostal Church, City Temple, Botley Road. Youth weekend. Saturday at 7. Preacher: J. Cuthbert. Singing by "Gospel lights", Northampton. Sunday at 6.30. Service conducted by local young people.

PONTYPRIDD. March 19. Elim Pentecostal Church, Thurston Road, Trallwn. Second Advent film: "The final hour".

SOUTHEND-ON-SEA. March 18-22. Elim Pentecostal Church, Windermere Road. Bible studies with Denis G. Clark. Every evening at 7.30.

STIRCHLEY, Birmingham. March 15. Elim Pentecostal Church, Hazelwell Street. Record Rendezvous with John Glannes, the blind Christian disc jockey. March 19 at 7.30. Missionary night with John McInnes (Guyana).

EASTER CONVENTIONS

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road. Good Friday at 11. Saturday at 7.30. Easter Sunday at 11 and 6.30. Special preacher: Mervyn Tilley. Special Musical items. Convener: George Backhouse.

BRIGHTON, Preston Park. March 28, 29. Elim Pentecostal Church, Balfour Road. Good Friday at 7, (supporting meeting in the Lanes at 11 a.m.). Saturday at 7. Preacher: T.W. Thomson. Organist: David Stone.

CHELMSFORD. Elim Pentecostal Church, Mildmay Road. Good Friday at 11. United Free Church meeting, conventions at 3 and 6.30 (full tea provided). Saturday at 7. Sunday at 11 and 6.30. Preachers: H.W. Greenway and R. Hughes. Musical ministry: church choir and Ray Hughes.

CLAPHAM. March 28-30.. Elim Pentecostal Church, Clapham Crescent. Preachers: J. Newman, D.W. Cartwright. Good Friday. Communion at 11. Saturday at 7. Sunday at 11 and 6.30. Convener: John Fry.

CROYDON. March 28-30. Elim Pentecostal Church, Stanley Road. Preachers: D.W. Cartwright and J. Newman. Good Friday at 11 and 6.30. Saturday at 7. Easter Day at 11 and 6.30.

GLOUCESTER. Elim Pentecostal Church, Park End Road. Good Friday and Saturday at 7. Sunday at 11 and 6.30. Preacher: Leslie Smith, A.o.G. Music by Gloucester Elim Church Choir and friends from Elim Church Selly Oak.

ILFORD. Elim Pentecostal Church, Clements Road. Good Friday at 11 and 6.30. Easter Saturday at 7.30. Film: "Sound of a Trumpet". Easter Sunday at 11 and 6.30. Preachers: Arthur and Gladys Gorton. Convener: James F. Hardman.

IPSWICH. March 27-30. Elim Pentecostal Church, Vernon Street. Thursday at 7.30. Good Friday at 11. Saturday at 7. Sunday at 11 and 6.30. Preacher: Mr. Mark Millard of Gideon's Executive. Convener: A.S.F. Horne.

LEEDS. March 28-April 3. Foursquare Gospel Church, Bridge Street. Friday and Saturday at 7. Sunday at 10.30 and 6.30. Easter Monday at 3 and 6.30. Tuesday at 7, Missionary meeting. Wednesday and Thursday at 7.30. Preachers: S. Beresford, P.A. Epton, H. Palliser, Anne Stephenson. Buffet tea available on Easter Monday.

SCARBOROUGH. March 28-31. Elim Pentecostal Church, Murray Street, (off Londesborough Road). Good Friday at 10.30 and 7.30. Saturday 7.30. Sunday 10.30 and 6.30. Easter Monday at 3 and 7 (cups of tea between the services on Monday). Preachers: Arthur Longley and G. Harpin. Soloist: Jim Roberson, Leeds. Convener: S. Penney.

SOUTHEND-ON-SEA. Elim Pentecostal Church, Windermere Road. Good Friday at 11, 3 and 6.30 (buffet tea provided). Saturday at 7.30. Sunday at 11 and 6.30. Preacher: W.G. Blackler. Soloists: Miss E. Burley, Mrs. M. Cozens, Guest Group: "The Logos".

STIRCHLEY, Birmingham. Elim Pentecostal Church, Hazelwell Street. Good Friday at 11, Communion. Johnny Cash film: "The Gospel Road" at 7.30. Sunday at 6.30., "They met at Calvary". A programme of sight and sound.

STAFFORD. March 28-31. Covenant Hall, St. Patrick's Street, (between prison and hospital). Good Friday and Saturday at 7.30. Sunday at 11 and 6.30. Preacher: John Lancaster. Singing and programme by the youth of the church. Everyone welcome.

by Brian Grist, Pastor of our Broadstairs Church

WANTED ALIVE



PENTECOSTAL YOUTH

PENTECOSTAL young people are a prime target for the Devil. When they get stirred up they are some of the leading battalions in the Church of Jesus Christ today.

Here are a few of the snares of the Devil's devices:

Snare one. On the shelf

Perhaps the biggest factor in the life of many young people is, "Who is the fella (or girl) for me?". This can be a real test of faith and patience. Are we willing to seek the Lord and wait for Him and His leading, or do we try to "get one quick" before the few get snapped up? Don't worry; there is no real shortage. Rush for bread or sugar you may do, but God is not rationing partners. A wrong relationship, however, can wreck your life and that of your partner.

Snare two. St. Excitus

At long last others down the road are waking up, after sixty years they are excited in what they've found; so are we, and we have more than sixty years experience behind us. But we still need teaching, consistency and a good degree of faithfulness. Our excitement can then be used effectively with a level-headed aim. Big meetings are good, provided you don't compare them with your ordinary meetings; that's how to get discouraged in one easy step. They are extras to boost, not examples of what we should expect in every meeting.

Snare three. Woolly wolf

It's easy to find fault in things: the pastor, the church members. Most people admire rebels (reasonable ones, that is). It sounds nice to have a meeting in a house, even a good idea; it's free, without much discipline, there are only a select few, no pastor, no hymn books, a lovely room, warm fireside chairs, good choruses, guitar, records and tapes; it is easy to invite people, there are refreshments, easy fellowship . . . Yes, that's the woolly part.

"Deep teaching" (wrongly so called), emphasis on the "Body Ministry" (whatever that may mean) where anti-church is quietly slipped in along with other hard to detect soul-destroying teaching. I can think of one group in particular that I have come across. After searching among its adherents I find the following things: The leader sounds loving and sincere, God has blessed his life in certain ways (or so it seems), but its members find themselves drifing far away from the church that they were saved in. There is no respect for the Lord's Day, no tithing, no deacons, no set services, no outreach. There is no discipline; especially lacking are reading and praying. It sounds good at first, but eventually its true nature is seen.

Never associate with any group who will not present you with a statement of their beliefs right from the start; you can so easily be side-tracked. We are number one target because we have number one potential. It is easy for a fire to continue when the centre is glowing. After sixty years on fire Elim is still red and glowing. We have an advantage over the pioneers of our movement: we have a solid foundation to build upon; they had to dig this out of a hard soil. The Devil's fiery darts will not do you much harm if you live in such an atmosphere.

The Purpose of Christ's Coming
(John 1:14; Galatians 4:4, 5).

1. To reveal the Father (John 1:18).
2. To put away sin (Hebrews 9:26; 1 John 3:5).
3. To give life abundantly (John 10:10).
4. To dispel darkness (John 8:12; 12:46).
5. To seek and save the lost (Luke 19:10).
6. To destroy the works of the Devil (1 John 3:8).
7. To bring us to God (1 Peter 3:18; Isaiah 53:6).

The Family Altar

Scripture Union Portions

Notes by William McCandless

Monday, 17th March **Mark 12:28-34**

"Thou art not far from the kingdom of God" (v.34).

THERE was but a short step between this scribe and the kingdom. Obviously he was a sincere man and had more than a superficial understanding of the Scriptures. This, however, was not enough to warrant him a place in the kingdom of God. He needed to commit himself in an act of faith to Christ. There are many who are persuaded of the truth of the gospel yet who fail to take that step of faith which will bring them right into God's kingdom. You may know someone like that – are they on your prayer list?

Tuesday, 18th March **Mark 12:35-44**

"But she of her want did cast in all that she had" (v.44).

JESUS did not measure this woman's gift by the amount that she gave, but by the amount she had left. The rich could give much and some did (v.41), but they would have plenty left over. This poor widow gave "all that she had, even all her living." Her giving was an act of faith, of worship and of sacrifice. We ought to give to God with the same attitude. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Corinthians 9:7).

Wednesday, 19th March **Mark 13:1-13**

"For many shall come . . . saying, I am Christ" (v.6).

THERE have been many since the time of Christ who have come claiming that they are saviours of the world. Among these have been political men, military and religious men, who have each offered to cure the world's ills and lead men and women to a better life. None can be compared to the God-Man! Where others have failed, He has succeeded. Mortal men have died and their memory has been erased; He lives and still His name is cherished by millions. He alone is Lord, and we gladly confess the same "to the glory of God the Father" (Philippians 2:11).

Thursday, 20th March **Mark 13:14-27**

"But for the elect's sake . . . he hath shortened the days" (v.20).

IN an otherwise frightening and horrific account of the coming tribulation, one glimmer of hope and mercy is seen. All, even the evil of godless powers, is under the control of God. They can go so far and no further. As in the case of upright Job, the Devil can only work within the limitations that God imposes (Job 1:12). The Christian ought not to be downcast by the seeming triumph of evil, Satan's defeat is assured; Christ is the stronger: "Greater is He that is in you, than he that is in the world" (1 John 4:4).

Friday, 21st March **Mark 13:28-37**

"Watch and pray; for ye know not when the time is" (v.33).

IF Jesus Christ were to return today, would He find you ready and waiting or would He take you by surprise? Every child of God ought to be ready for the Lord's return for, as Paul says: "Ye, brethren, are not in darkness, that that day should overtake you as a thief" (1 Thessalonians 5:4). We don't know exactly when He is coming (and it would be wrong even to hazard a guess, Matthew 24:26), therefore, we ought to live every day in watchfulness and prayer as if it were our last on this earth.

Saturday, 22nd March **Mark 14:1-11**

"She hath wrought a good work on me" (v.6).

HERE is a moving story of a woman who, by her actions, expressed her love for the Lord Jesus Christ. She did so before others, many of whom were critical. She probably had to overcome her own natural embarrassment to do this. Her love for the Lord Jesus, however, was greater than her shyness, and before them all she worshipped Him as best she knew how. Tomorrow, around the Lord's table in your local assembly, give to Jesus all the worship of your heart, and never mind what others think. They'll probably add their "Amen".

Sunday 23rd March **Mark 14:12-25**

"Jesus took bread . . . And he took the cup . . ." (v.22,23).

ON this the Lord's Day we meditate a little on the Lord's Supper. Each time we take of the bread and the wine we are reminded of the cross of the Lord Jesus Christ. This ought to lead us to worship, for Calvary speaks of His compassion. This ought also to challenge us to work for Christ; the cross speaks of His conquest, and it should encourage us to wait for Him; to us the Supper is a sign of His coming (1 Corinthians 11:26). Being present at the Lord's table is the perfect beginning to every week – be sure not to miss.

One of you, please do something!

by R. A. Gull, Transvaal

HE was just ten years old, but no one would have guessed it. His bony elbows had poked a hole in the ragged sleeves of the jumper that hung upon him like a monastic habit – complete with a tassel of muddy wool that trailed from its unravelled hem. But he was no monk, though the irate shopkeeper who stood shaking his fist called him something very similar!

His nimble feet carried him swiftly from the torrent of abuse into the backwater of familiar alleys lined with overflowing refuse bins. Flinging himself down in a favourite salubrious corner he peered at his prize – two oranges and a cabbage. The oranges he would share with his sisters, the cabbage he would present to his mother.

On his way home, he filled a torn paper bag with three half-eaten rolls and a parson's nose. He always recommended that restaurant – they had the best stocked refuse bins in town!

The Welfare Officer, Mr. Naidoo, stood on the front steps, shaking his head adamantly, gesticulating with absolute finality. Framed in the doorway, supported by two shaky legs and the doorpost, stood Aiyoovoo's mother. Hair matted into strings, brown eyes blazing, white teeth flashing, she was pouring a flood of invective at the imperturbable Mr. Naidoo. With shrugging shoulders and eyes rolled heavenwards he retreated to the awaiting car where with fine dignity he dispensed a bow which was plainly a physical equivalent of "Your obedient servant".

Aiyoovoo waited no more, and squeezing through a hole in the rusty corrugated iron fence, he ran to the back door where his sisters sat in a tableau of dejection. The oranges were well received, and the parson's nose was passed around. Aiyoovoo stepped into the house, but shot out a moment later followed by a stream of curses like buckshot and a flying cabbage. This was going to be a difficult day!

With tear streaked faces and running noses, the very junior committee convened behind the sagging outdoor toilet, and looked with confidence at their only slightly less junior chairman. ". . . And so", he mumbled through a mouthful of bread roll, "we must go to stay with Aunty and one of the gods will care for us all".

Next day, they sat, sniffing almost in unison, in the back seat of Mr. Naidoo's car. Great potential tears glistened on their long black lashes, their lower lips were clamped firmly between their teeth and their hands were clasped with whitened knuckles on their laps. They were on their way to Aunty's!

Little sister had remained behind, and when eventually his sisters fell silent in a tangle of pigtails and arms and legs, Aiyoovoo prayed to the gods, "Please, one of you, do something for little sister".

Sunday school God

The little Tamil girl stood shyly first on one foot, then on the other. The long black hair partially concealed her pretty oval face, but not her big brown questioning eyes. Aiyoovoo held her tiny hand and his heart sang with a thousand thanks. Little sister had come to join them.

Mr. Naidoo beamed his approval as Aiyoovoo and his sisters sheperded the tiny wondering child into the yard behind the rotting woodslat fence beneath the flowering jacaranda trees. Mr. Naidoo, with a grunt of satisfaction, eased his bulky frame behind the steering wheel. Strange, he mused, how this assignment had gone so smoothly.

But Sunday school God had answered prayer! Aiyoovoo had prayed almost apologetically to Aunty's church God – after all why should this Jesus God listen to him? His sister's prayers had been lisping and trusting and they had all held hands to lend strength to one another.

It had all taken place several years ago, but now Aiyoovoo grinned delightedly at his Sunday school class gathered about him. He explained excitedly how that day had opened a door in his heart, how the light had dawned and understanding had come – God loved him and listened to his prayers. The light had grown brighter and brighter chasing all the doubts away until Aiyoovoo had entrusted his young life into the hands of Jesus.

Across the classroom, little sister listened to stories about Sunday school God with eyes full of wonder.

The Elim Evangel



Vol. LVI No. 12 8p

March 22nd, 1975

The Elim Evangel

Proclaiming the Truths of Pentecost

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: G. Canty (President), D. J. Ayling, A. A. Biddle, P. S. Brewster, G. W. Gilpin, W. R. Jones, J. Lancaster, J. C. Smyth, A. B. Tee, T. W. Walker.

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Editorial

A GROUP of boys walked in to church on Sunday night. To start with, they were late. Now being late in church is a bad habit—but dare we assume that "outsiders" who get a sudden urge to go to the house of God should know at what time the meetings begin?

As the meeting was already in progress, their entrance was all the more noticeable. There were four of them. They all wore denims and none of them had a tie; they all had long hair.

I found myself asking a few questions almost before they had time to sit down. Who were they? Where were they from? What made them come? What would they think of the meeting? There was nothing wrong with these questions, but I would have to wait until the end of the service to find out if they stayed that long.

To be perfectly honest, there were a few more questions that I was asking myself. I wonder if you can think what these were?

Suppose this happens in your church next Sunday night? What will you think? Or, more to the point, how will you react? Suppose they come and sit next to you? What would happen if one of them occupied the seat that you were saving for your friend who was also late? How friendly would your welcome be?

The boys did stay to the end of the meeting, in fact they stayed to the after-meeting as well. When I got to know a bit more about them I felt rather ashamed at those other questions that I had been thinking. These boys had walked about ten miles to come to a live meeting, and there was I all prepared to sit in judgment upon them just because of the way that they were dressed (James 2:1-7).

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FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – *1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.*

ELIM NEWS

PAGEANT IN GUERNSEY

THE Secretary of the Elim Missionary Society, Pastor Leslie Wigglesworth, is always welcome in this missionary minded Island. His visit this time was of special interest as we had been unsuccessful in our attempt to get the pageant here two years ago. On this occasion there were no problems with transportation and the planned meetings were a great success.

Pastor Wigglesworth ministered with evident blessing at the Delancey Church on Sunday, and there was an after church rally at the Eldad Church.

On Monday evening we prepared the various costumes that were to be worn by the Crusaders. The pageant was then presented on Tuesday evening at the Eldad Church. All the young people were dressed in national costume and the ultra-violet lighting helped to hide the self-consciousness that some may have felt. The meeting was convened by Pastor Philip Stormont and Pastor Wigglesworth showed a number of slides on the various fields where our Elim missionaries are working. Altogether we were presented with a wonderful and interesting evening. We rejoice that such a work is being done and it gives us joy to be able to share in this great work.

At the close of the meeting we took up a missionary offering to further the work of the Elim Missionary Society. We would like to express our appreciation to our Missionary Secretary for coming to the Island and stirring our hearts afresh with the urgent needs of the regions beyond.

A.C. JARVIS

COATBRIDGE **Pastor: I. Roberts**

OVER 100 people attended the first baptismal service since Pastor Roberts came to Coatbridge six months ago. Two brothers and two sisters went through the water of baptism, and each of them gave a testimony of their faith and trust in Jesus Christ.

God has been moving by His Spirit in recent weeks. We have seen souls saved, backsliders restored and believers baptised in the Holy Spirit. We look to the future condifent that God will perform the miraculous amongst us.

D. WILSON

FALMOUTH **Pastor: E.A. Cole**

WE have recently been encouraged by the visit of our President, George Canty, who ministered to us and gave an encouraging report of the Pentecostal witness. The service was supported by members of the local Assemblies of God and other neighbouring churches. About seventy people were present.

On Sunday, 26th January, we held a baptismal service in our church when two people followed the Lord through the waters of baptism, one of the candidates had recently been miraculously healed by the power of God.

SEE YOU AT THE ROYAL ALBERT HALL ON EASTER MONDAY

"Fellowship" is a New Testament word; Acts 2 says, "They continued in the apostles' doctrine, fellowship, breaking of bread and prayers".

These are the four essential qualities that must make a successful church or even a successful rally. In the Royal Albert Hall we will have these essential ingredients. There will be plenty of prayer, and there will be good wholesome doctrine coming from the lips of God's anointed servants, George Canty and Yonggi Cho. There will also be a tremendous amount of fellowship which will pervade the whole of the day's rallies.

The great rallies in the Royal Albert Hall have their particular magnetism, their ministry and their undoubted attraction.

As a young man I attended the early Royal Albert Hall meetings almost fifty years ago and it was the anointed, spontaneous, almost hilarious singing that gripped me. We were hoarse at the end of the day, but so happy and full of the blessing of God. Of course, the messages of George Jeffreys were inspiring. He had the power given to him by his God-given call to uplift and to inspire, and this is what spiritual leadership is all about. It means to carry the presence of Jesus, to burn within and to shine without, radiating conviction. This is the message and the doctrine and the atmosphere that make the Elim Movement come alive.

In John 20, it was said, "Then were the disciples glad when they saw the Lord". The presence of Christ in any rally brings rejoicing. It makes the doctrine live, it makes the Bible come alive.

The manifestation of God's power in healing was obviously the delight of the great congregations. They waited in expectancy. It was the faith of the people joined together in a mutual trust, the singing, the choir, the organ, the preaching, the miracles, but also the contagious thrill of meeting people that maintained the atmosphere. Ministers meet past converts and people meet ministers whom they had loved but have not seen for years. Relatives from all over Britain meet and embrace. This is what the gospel is all about—loving people and sharing with each other.

See you at the Royal Albert Hall on Easter Monday!

P.S. BREWSTER

EASTER CONVENTIONS

BIRMINGHAM. Graham Street. Elim Pentecostal Church, Graham Street, Newhall Hill. Thursday 7.30. Friday at 11 and 6.30. Saturday at 7 and 6.30. Sunday at 11 and 6.30. Preacher: Ron Williams. Soloist: Pat Mills, Convener: Richard Lighton.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road. Good Friday at 11. Saturday at 7.30. Easter Sunday at 11 and 6.30. Special preacher: Mervyn Tilley. Special Musical items. Convener: George Backhouse.

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CHELMSFORD. Elim Pentecostal Church, Mildmay Road. Good Friday at 11. United Free Church meeting, conventions at 3 and 6.30 (full tea provided). Saturday at 7. Sunday at 11 and 6.30. Preachers: H.W. Greenway and R. Hughes. Musical ministry: church choir and Ray Hughes.

CLAPHAM. March 28-30. Elim Pentecostal Church, Clapham Crescent. Preachers: J. Newman, D.W. Cartwright. Good Friday. Communion at 11. Saturday at 7. Sunday at 11 and 6.30. Convener: John Fry.

COVENTRY. Elim Pentecostal Church, David Road. Good Friday at 11. Visit of George Canty. Sunday at 11 and 6.30. Film "We Beheld His Glory" at 8.15. Minister: Laurie Lambert.

CROYDON. March 28-30. Elim Pentecostal Church, Stanley Road. Preachers: D.W. Cartwright and J. Newman. Good Friday at 11 and 6.30. Saturday at 7. Easter Day at 11 and 6.30.

GLOUCESTER. Elim Pentecostal Church, Park End Road. Good Friday and Saturday at 7. Sunday at 11 and 6.30. Preacher: Leslie Smith, A.o.G. Music by Gloucester Elim Church Choir and friends from Elim Church Selly Oak.

ILFORD. Elim Pentecostal Church, Clements Road. Good Friday at 11 and 6.30. Easter Saturday at 7.30. Film: "Sound of a Trumpet". Easter Sunday at 11 and 6.30. Preachers: Arthur and Gladys Gorton. Convener: James F. Hardman.

IPSWICH. March 27-30. Elim Pentecostal Church, Vernon Street. Thursday at 7.30. Good Friday at 11. Saturday at 7. Sunday at 11 and 6.30. Preacher: Mr. Mark Millard of Gideon's Executive. Convener: A.S.F. Horne.

LEEDS. March 28-April 3. Foursquare Gospel Church, Bridge Street. Friday and Saturday at 7. Sunday at 10.30 and 6.30. Easter Monday at 3 and 6.30. Tuesday at 7, Missionary meeting. Wednesday and Thursday at 7.30. Preachers: S. Beresford, P.A. Epton, H. Palliser, Anne Stephenson. Buffet tea available on Easter Monday.

LONGTON, Stoke-on-Trent. Elim Pentecostal Church, Carlisle Street, Dresden. Good Friday at 7.30. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. (Refreshments on Monday). Preachers: A.R.T. Whittle and J.T. Glass. Soloist: Mrs. I. Glass.

RYDE, Isle of Wight. March 27-30. Elim Pentecostal Church, Albert Street. Thursday at 7.30. United Communion, Friday at 3 and 7. Saturday at 7. United Pentecostal Rally, Sunday at 11 and 6.30. Preacher: Eric R. Gaudion. Convener: Ian R. Hall.

SCARBOROUGH. March 28-31. Elim Pentecostal Church, Murray Street, (off Londesborough Road). Good Friday at 10.30 and 7.30. Saturday 7.30. Sunday 10.30 and 6.30. Easter Monday at 3 and 7 (cups of tea between the services on Monday). Preachers: Arthur Longley and G. Harpin. Soloist: Jim Roberson, Leeds. Convener: S. Penney.

SHEFFIELD. March 28 to April 1. Elim Pentecostal Church, Lee Croft, off Campo Lane. Good Friday at 7.30. United Communion service. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30 (cups of tea provided). Tuesday at 7.30. Preachers: Eric Dainton and David Holmes. Musical ministry: Leslie and Jean Snowden, Judith Cadamy and Mrs. Holmes. Convener: Arnold Brooks.

SOUTHEND-ON-SEA. Elim Pentecostal Church, Windermere Road. Good Friday at 11, 3 and 6.30 (buffet tea provided). Saturday at 7.30. Sunday at 11 and 6.30. Preacher: W.G. Blackler. Soloists: Miss E. Burley, Mrs. M. Cozens, Guest Group: "The Logos".

STAFFORD. March 28-31. Covenant Hall, St. Patrick's Street, (between prison and hospital). Good Friday and Saturday at 7.30. Sunday at 11 and 6.30. Preacher: John Lancaster. Singing and programme by the youth of the church. Everyone welcome.

STIRCHLEY, Birmingham. Elim Pentecostal Church, Hazelwell Street. Good Friday at 11, Communion. Johnny Cash film: "The Gospel Road" at 7.30. Sunday at 6.30., "They met at Calvary". A programme of sight and sound.

VAZON, Guernsey. March 28-April 1. Elim Pentecostal Church, Route de la Mare. Good Friday at 10.45 and 7.45. Saturday at 7.45. Sunday at 10.45 and 6. Monday at 7.45. Tuesday at 7.45. Preacher: E.J. Thomas. Convener: A.C. Jarvis.

WIGAN. March 28-31. Elim Pentecostal Church, Station Road. Good Friday at 7.30. Saturday at 7.30. Sunday at 10.30 and 6.30. Monday at 3 and 6.30 (tea between services). Preacher: Jim Auchinvole. Musical ministry: "The Messengers", "Wigan Singers" and Hazel Hawkins. Convener: T.W. Jacobs.

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at

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Good Friday, March 28th	at 11 am, 3 pm, 7 pm
Easter Saturday, March 29th	at 7 pm
Easter Sunday, March 30th	at 11 am, 3 pm, 6.30 pm, 8 pm
Easter Monday, March 31st	at 11 am, 3 pm, 7 pm
Easter Tuesday, April 1st	at 3 pm, 7 pm
Wednesday, April 2nd	at 3 pm, 7 pm
Thursday, April 3rd	at 7 pm

Guest Speakers:

REV. YONGGI CHO (Korea)
Full Gospel Church, Seoul

REV. & MRS. DON HARRIS (U.S.A.)
Assemblies of God Church, Baldwin, NewYork

REV. & MRS. JOHN MACINNES (Guyana)
Missionaries with a ministry to the lepers

REV. RON JONES
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REV. LEN COWDERY
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Speakers: Pastors D. Holmes and J. Cave

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BOOK REVIEWS

All books reviewed or advertised in ELIM EVANGEL are available from Elim Church Bookroom, P.O. Box 38, Cheltenham, Glos.

How to Produce Sunday School Plays, *by David V. Davenport, published by Colin Venton Ltd., £1.25 postage and packing 12p extra.*

AS a Sunday school superintendent, I can claim to have some knowledge and experience of this subject. I have found this book to be extremely practical and very comprehensive. This book will be of great value to those newly promoted to children's work and also those who have felt a complete lack of confidence and "know-how" to manage a Sunday school play. It will have an encouraging effect upon those who hesitate to attempt this type of programme. Perhaps someone reading this review has not met with success in producing a Sunday school play, well here is the book for you! All the chapters contain good advice and helpful tips. The book is very strong and the pages very thick, no doubt for the purpose of standing up to constant use.

DAVID E. TATTERSALL

Sunday School Sketches and Plays, *by David V. Davenport, published by Colin Venton Ltd., £1.25 postage and packing 12p extra.*

IT has been difficult, in recent years, to obtain fresh material for Sunday school anniversaries etc., so this book should be very welcome. There are eight plays and sketches presented in an up-to-date way. All the items contain a clear Christian message. In my opinion, however, they are not a substitute for preaching. Each demonstration should be followed by a clear gospel message so that folk may be given the opportunity of confessing Christ as Saviour. Suggestions for costumes and properties are indicated. The subjects include "The Bible on trial", scenes in a hospital in "Heart Trouble" and four young people discussing modern music and church going in "Morning Coffee". Some items involve adults in the cast while others require young children. As with the companion book by the same author, *"How to Produce Sunday School Plays"*, the book binding is first class and will stand up to a great deal of use.

DAVID E. TATTERSALL

Jews for Jesus, *by Moishe Rosen with William Proctor, published by Marshall, Morgan and Scott, price 50p, postage and packing 10p extra.*

MOISHE Rosen is the founder of a movement comprised of Jews, who recognise Jesus Christ as their Messiah and whose aim is "to let non-believers especially young Jews, know what Jesus has done for us". Mainly biographical, the book traces the events leading up to and following the conversion of Moishe Rosen. Always interesting, sometimes humourous, the word that best describes its effect on me is provocative. The preface states that the book has "controversial passages". For me the book on the whole raises points one would want to "controvert". The methods "Jews for Jesus" use. The message they major on. The underlying impression that the Jewish Christian is a superior person. These and other points leave me with reservations about such a movement. But I still commend the book as one well worth reading, not only to make us think, but because it gives valuable insight into the thinking and attitudes of Jews, both before and after conversion. For the person with Jewish friends or connections, or anyone interested in this aspect of winning people for Christ it would be 50p well spent.

JIM HUNT

Prophet of Messiah's Advent, *by F.A. Tatford, published by P.W. Publishing House, price 65p, postage and packing 9p extra.*

GREEDY landlords, the rich getting richer and the poor getting poorer, cynical treatment of the old, widows, and the young, central government becoming ever more remote from the outlying areas – it could be taken from yesterday's newspaper! It gives strong hints, however, of the background of the Book of Micah and F.A. Tatford's excellent paperback clearly highlights this ancient/modern situation. The similarities between parts of Isaiah and Micah are compared and the value of this marvellous prophecy can be guaged by the influence of Micah on thought and activity years after his death.

The appendix on "The Good Man" is very well worth studying.

T.W. WALKER

I saw Gooley Fly, *by Joseph Bayly, published by Scripture Union, price 40p, postage and packing 10p extra.*

THIS is a collection of modern-day parables set in America. It tells of such things as "The Parakeet Murder", "Rehoboam's Gold Shields" and a "Still Small Roar". All the stories are short, yet full of detail and meaning. To the reviewer, "How silently" and "The Present" are the most outstanding. The message in each comes over loud and clear.

I found this book very thought provoking and searching, I could not help getting involved in each story. It is a book I would recommend to all.

DAVE PHILLIPS



Render To Caesar– Render to God

by Ramon Hunston,
Co-Pastor of Cardiff City Temple



GOVERNED by a desire to trap Jesus Christ in a political problem, the Pharisees joined with the Herodians and asked if it was lawful to pay tribute to Caesar. This double edged question was fraught with disaster for Jesus Christ. On the one hand, if He said it was lawful He would alienate His own people; yet if He said, "No!" the Roman authorities would charge Him with incitement to rebellion. Yet out of this seemingly impossible dilemma, Jesus brought to light two tremendous principles.

He said, "Show Me a penny" and raising the coin for all to see, He asked: "Whose image and superscription is this," and then stated these immortal words, "Render unto Caesar the things that are Caesar's and unto God the things that are God's" (Matthew 22:21).

Jesus taught here two inter-related principles, those of temporal and spiritual obligation, and by so interrelating them, declared that Christian living must be balanced by the fulfilling of both temporal and spiritual obligations.

Temporal Obligations

It is easy to stress the second of these two statements of Jesus, but it must be recognised that the words "Render to Caesar," were just as much a command as "Render to God". The Christian believer is taught in Scripture that he has a responsibility to the State and to the nation. The direct command of Scripture is to pray for those who have the rule over us whatever their political party; such prayer is to be for their guidance and for the blessing of God upon the nation. The Christian is commanded to be a model citizen, fulfilling his duties as a citizen and sharing the responsibilities of citizenship in the light of an honest confession of Christian faith.

The Apostle Paul clearly described Christian citizenship: "Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour" (Romans 13:7).

It is most significant that the great spiritual leaders in the Old Testament never lived in isolation from responsibility to their nation. Even before the nation of Israel had a land, or even cities of their own, Moses interceded with passion and with personal concern for the people. Daniel, the great prophet in time of captivity lived a pure and holy life amidst the fetid atmosphere of Bablyon; He confessed, "We have sinned", thus aligning himself with his nation. Paul, the man with a world-wide vision, with a passion for the souls of all men wrote: "Brethren, my heart's desire and prayer to God for Israel is that they might be saved" (Romans 10:1).

A great deal of the epistles of Paul refer to obligations and responsibilities to the family. In the family unit spiritual leadership is essential, and spiritual example is the greatest teacher that there is. It is said that whilst we can seek to render to God the things that are God's we can fail to provide God-ordained leadership within our own family unit.

Such is the importance that the Apostle Paul places upon our responsibility in everyday life to the family that he states, "If any provide not for his own, he is worse than an infidel and has denied the faith" (1 Timothy 5:8).

Thus, writing under the inspiration of the Holy Spirit, Paul states that a failure to render to Caesar is a denial of the faith whatever our spiritual protestations may be.

However, the New Testament states very clearly that the Christian has a responsibility to society: "With good will doing service, as to the Lord, and not to men" (Ephesians 6:7).

But such responsibility must be given with good will, not grudgingly or cynically but to the glory of God. It is this concept of living, of "rendering to Caesar", that gives dignity to the ordinary, that lifts everyday living out of the realm of drudgery into exquisite delight, for it is done to the glory of God.

If failure to render unto Caesar the things that are Caesar's constitutes a denial of the faith, so the ful-

filling of this principle and of the exercise of good works is described as adorning the doctrine of God (Titus 2:7).

The young man Timothy was told to be an example to the believer in every good work. This is balanced Christianity.

Spiritual obligations

An over-emphasis on one or other of these two principles leads to an imbalance in Christian thought and conduct, equally we have spiritual obligations. The Bible states categorically that we belong to God (1 Corinthians 6:19, 20). We are His by creation. The Psalmist puts it like this "It is He that hath made us and not we ourselves". The continuance of our earthly life is solely at the behest of the Almighty. But more than that, we belong to God by redemption: "Ye are not your own ye are bought with a price".

The failure to realise this basic truth is a failure to grasp the whole content of Christian committal. For by salvation and the personal experience that we have with God, we are told that our body becomes the temple of the Holy Spirit and thus as surely as Caesar's image and inscription were stamped upon the coin of his realm, so the inscription of divine ownership and the image of divine life is embossed upon the Christian experience.

Our responsibility to God is that we are to present "Our bodies a living sacrifice unto God".

The Scripture declares that our responsibility to God is also in our worship. We are told to glorify God in our body and spirit which are God's. "Rendering unto God" is the expression of worship from the human heart and experience. In fact, the Ten Commandments begin with this very principle, "Thou shalt love the Lord thy God". It is most significant that even in the Ten Commandments these two principles of temporal obligation and spiritual obligation are inter-related.

Our Spiritual obligation is met not only by the giving of our time and talents, or even of our love which are due to God: they can best be expressed in the words of Jesus Himself: "Not my will but Thine be done". Unfortunately today there is a concept that the will of God is concerned only with direction, that God guides here and directs this or that course of action. However, in Scripture the will of God has emphasis primarily not in direction but dedication. In Ephesians 5:17, the will of God is related to being filled with the Spirit, and thus it becomes incumbent on every Christian believer to seek the experience of the Baptism of the Spirit, for this is the will of God. The will of God is also related to personal consecration (Romans 12:2). This is further described as being God's desire for the personal holiness of the Christian believer (1 Thessalonians 4:3). This theme is continued even further in Hebrews 13:21 where the will of God is used in relation to doing good works.

It can be seen therefore that Jesus linked together the two obligations of "rendering to Caesar. . and rendering to God". We usually separate them. Yet Jesus not only taught that they were inter-related but were both absolutely essential. He said that if a man was not faithful in the ordinary everyday things of life, if he was not honest and sincere in the normal obligations of living, who would commit to him the keeping of the true riches of spiritual truth. (Luke 16:11)?

Furthermore, spiritual obligations of dedication, i.e. "rendering to God" can only be lived out in a temporal sphere. As James in his Epistle says succinctly: "Ye therefore see brethren that by works a man is justified and not by faith only". The Bible therefore clearly teaches that spiritual experiences are related to temporal obligations. Jesus went as far as to say "With what measure that ye mete. . . . .it shall be measured unto you" (Mark 4:24).

The balance of Christian living is clearly taught, and our obligations both to God and to men must be fulfilled. It is in this context that the Christian becomes the salt of the earth expressing by his life in the workshop, in the office or college, the true nature of his faith in a practical way, and thus bringing glory to God by his true Christian citizenship.

WE could teach a great deal more that would fit men to be ministers if we did not indulge the pretence of teaching through Greek and Hebrew instead of teaching in the mother tongue. Of course I don't think either Greek or Hebrew worthless, nor do I think the Church should be without them, or fear that it will be, but I do think it no better than a superstition to believe that every man who is to preach the gospel and do pastoral work must affect to be a student of Greek. In our present first year there are men who have honours in chemistry, zoology, mathematics and philosophy, and we generally have some now who have economics or history in their degree. All these are just as good instruments of culture as Greek or Hebrew; and as for finding the word of God in Holy Scripture, and presenting it for the edifying of the Church, the men who cannot do that with the English Bible – which is all that the Church itself has to depend upon – cannot do it at all.

James Denney to W. Robertson Nicoll, November 28, 1903.



As I see it

by J. T. Bradley

IT MAY have been unfortunate that recently, on opening up a hymn sheet new to me, my eyes should fall on the words, "Heavenly Father, I appreciate You". Appreciation of God! As the various forms of art reflect the philosophy of the generation that produces them so, no doubt, also hymns reflect the spiritual philosophy of the generation that sings them.

Consideration of the line – repeated thrice – "Heavenly Father, I appreciate You", led me to immediate reflection again on Charles Wesley's, "And can it be that I should gain an interest in the Saviour's blood?" (Redemption Hymnal 324). By their hymns and choruses (and by their tunes) you shall know them! Communication of doctrine by hymnology! The massive conveyance of doctrine by the tremendous hymns reflected in, for example, "And can it be that I should gain. . .?" helped to mould a christian character and to produce a spiritual stamina that continued undiminished for a century and a half, with effects that persist until the present time.

Let us ponder this hymn. It begins with a solecism – a deviation from correct idiom or grammar! – to jolt us to attention, the first word being "And"; for, as every student of English knows, and as, of course, Charles Welsey knew, sentences in English are not normally begun with a conjunction. Only three hymns in Redemption Hymnal begin with "And"; two by Charles Wesley, the one we are considering and, "And are we yet alive, And see each other's face?" (No. 712), sung, we understand, at every Methodist Conference, and Jean Inglelow's great hymn, in the present writer's estimation one of the finest in the book but, alas, apparently little sung, to our great loss, "And did'st Thou love the race that loved not Thee?" (No. 203).

So Charles Wesley's conjunction "And" prompts enquiry as to what line of thought caused inspiration to explode in song, was he meditating on the great, great mercy to God to sinners? then, realising again that he, wonder of wonders, is also a recipient of that mercy, he suddenly bursts out, "And can it be that I should gain an interest in the Saviour's blood? Died He for **me**, who caused His pain? for **me**, who Him to death pursued? Amazing love! how can it be that Thou my God should'st die for **me**?" Note the quick references, so self-deprecating, "I", "me", "me" "me", to enhance the glory of Jesus' love. We also note, as we pass on, the unhesitating doctrinal affirmation of our Lord's Deity, "Thou, my God, should'st die for me".

The second verse challenges us with a paradox introduced, and so rightly so, by, "'Tis mystery all! The Immortal dies!" (Note the exclamation marks to point the wonder). What boldness! "the Immortal dies", but for us so glorious a paradox. "The Immortal dies", how does the deathless One die? Peter to his audience in Jerusalem presents the paradox: "Ye. . .killed the Prince of life. . ." (Acts 3:14, 15). We do not stumble over apparent Bible paradoxes; they are the very marrow of Christian belief; beyond reason, but in the light of revelation not unreasonable.

But Charles Wesley plunges deeper still with his next line – a question, "Who can explore His strange design?" His strange design! What preacher has not preached on God's Plan of the Ages? Beginning in eternity "past", before the foundation of the world, and continuing until the consummation in eternity "future" when the Throne of God and of the Lamb are revealed as set in that mystical new Jerusalem, the Temple of God, The Lamb's wife; this is God's great design and then the wonderful contrasting thought, that what has been revealed to us by the Spirit is hid from the understanding of angels, "In vain the first-born seraph tries to sound the depth of love divine!" (see 1 Peter 1:12). It so overwhelms him that he can but exclaim, "'Tis mystery all, immense and free; For O, my God it found out me".

In the third verse, after the introductory reference to our Lord's incarnation, the third line poses a problem, "Emptied Himself of all but love. . .". Is this, we ask, true? or is it the exuberance of ecstasy and poetic licence? Did our Lord empty Himself of all but love? Did He empty Himself of wisdom, of power? of foreknowledge? It would take an article to discuss,

the "Kenosis" view of the Incarnation, the view that would accept Wesley's sentence as a statement of fact, whether Wesley intended it or not, but our Lord's life on earth points to His retaining His power, His wisdom, and indeed all His attributes while He dwelt among men in the flesh.

Wesley's next verse, four, preaches a gospel sermon with the reference, at least in the present writer's view, to Peter's deliverance from prison as his text (read Acts 12:1-10). "Long my imprisoned spirit lay fast bound in sin and nature's night". "My imprisoned spirit"! In Charles Wesley's system of doctrine the Divine Trinity is reflected in the human trinity; not only is man body and soul he also has a spirit; a spirit crippled, darkened and slain by sin, but though slain, "dead in trespasses and sins", it has not been annihilated; "bound in sin and nature's night", is an apt description of our human spirit undelivered, and unilluminated by the Spirit of Christ.

Then notice the apt, yet almost paradoxical, "Thine eye diffused a quickening ray"; maybe he has in mind John's words "His eyes were as a flame of fire". But Wesley uses and transposes the simile: not the fiery flame of judgment, but the Lord's own life – imparting look, a reversal, if one may say so, of the apostle John's, "the Life was the Light of men", into, "The Light was the life of Wesley's spirit" and, praise God, of ours too., "I woke, the dungeon, flamed with light: my chains fell off, my heart was free, I rose, went forth, and followed Thee". In singing these lines repeatedly, to express the joy of our deliverance, let us bear in mind also their doctrinal content, the rest of the hymn, a record of the work of God that made our deliverance possible.

Then the climax of the hymn and of our conversion experience: "No condemnation now I dread". If ever we dreaded the awful wrath of God and feared hell, with what triumph and rapture we now sing these words. The line that follows, of, apart from the name of Jesus, one syllable words, "Jesus, and all in Him, is mine", contain the wealth of eternity, as imparted to the believing heart..

Half-a-dozen doctrinal statements bring the hymn to a close: Christ's Headship of His Church, "Alive in Him, my Living Head"; The imputation and Impartation of God's own righteousness to the sinner, "And clothed in righteousness Divine"; Access to the Throne of God, "Bold I approach the eternal throne", and the crowning triumph, "And claim the crown, through Christ, my own".

No wonder that Martin Jarrett-Kerr, CR, writing recently in The Times on Charles Wesley's hymns quotes with approval Bernard Lord Manning, "Congregations bred on such stuff should not suffer from flabbiness of thought".

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EE4

Jesus

"And behold, the Lord passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice. And when Elijah heard it, he wrapped his face in his mantle"
(1 Kings 19:11-13, R.S.V.)

". . . they came to a village where a woman named Martha welcomed them into her home. Her sister Mary sat on the floor, listening to Jesus as He talked. But Martha was the jittery type, and was worrying over the big dinner she was preparing. She came to Jesus and said, 'Sir, doesn't it seem unfair to you that my sister just sits here while I do all the work? Tell her to come and help me.'
But the Lord said to her, 'Martha, dear friend, you are so upset over all these details! There is really only one thing worth being concerned about. Mary has discovered it—and I won't take it away from her.'"
(Luke 10:38–42, Living N.T.)

"Be still and know that I am God."
(Psalm 46:10, A.V.)

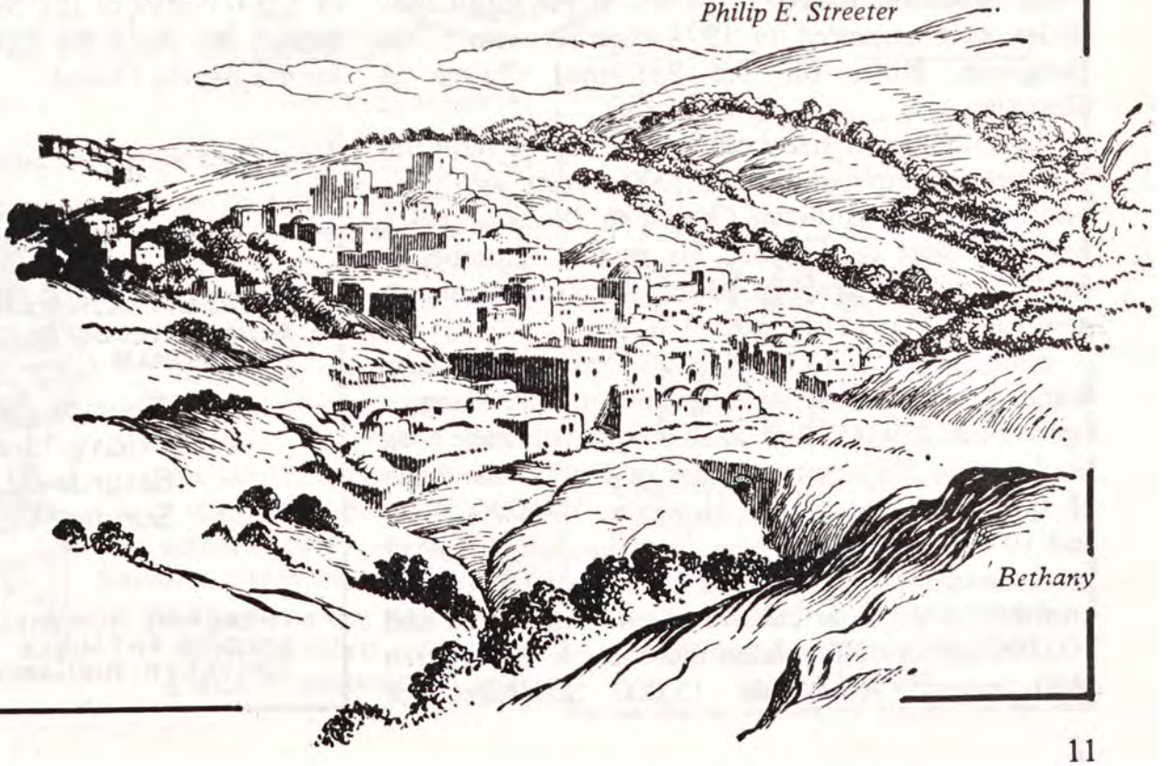
"In quietness and in trust shall be your strength"
(Isaiah 30:15, R.S.V.)

I sometimes feel as though I live in a world that hate
People on all sides insist on noise for companionship
and restlessness You cannot be found—You ar
playmate of silence.
Maybe people dislike their own company Lord—or Y
Perhaps they are ill at ease with their past—petrified
Flicking on all switches and joggling volume up to hi
bid to run away from themselves.
At times, Jesus, it seems impossible to avoid being car
noisy avalanche of superfluous activity,
Yet, among endless rows of electric temples You sta
melancholy millions: "Come to Me, I will give
and peace of mind."
But the sunny sound of your voice is swamped by ja
blaring transistors,
hissing valves,
twanging guitars,
panting pistons and
the howling hi-fi.
I must confess, Jesus, that there are moments when I
of silence.
I love talking and delight in being with people.
In fact, Jesus, on consideration, there is little time to
away when so much can be done for You.
I am committed to preaching and teaching, visiting a
committees and conventions.
There are full days,
crammed evenings,
overrun weekends and a
miscellaneous multitude of other engagements
Even our church song book recommends me to be al
"Work for the night is coming."
"Toiling on, toiling on."
"Onward Christian soldiers."
"Stand up, stand up for Jesus" and . . .

Hold on a minute, My son, slow down for a second.
I am in no hurry—you appear to be the one who is sc
I perceive you are needing My silence in that you are
restlessness in Christian ministry for zealous ac
—this is not good.
Surely you must realise by now that I always work in
Grass, trees and coloured flowers grow in silence.
Sun, moon and powdered drift of stars move in silen
I tell you, My son, impassioned poetry was never writ
streets.

Rapturous music was never composed in the sway of clamouring multitudes.
And only by entering into My silence will you find Me in a way that you never sighted me in your feverish dance of activity.
You see, the more you receive in silent meditation of Me, the more you will be able to give in the clockwork activity of life
You need My 'speaking quietness' in order that you may reach out and touch other people just as I did in the crush and cram of Jerusalem.
But think of the times you have hindered My Spirit by trying to help others when only I could help them because you had forgotten to discipline your own mind.
When the hour of crisis came, I looked for you to be My mouthpiece but you had crumpled up like a piece of paper.
The vital thing, My son, is not what you say but what I say to you and through you, for
All your words will fall to the ground like cascades of weary autumn leaves and
All your activities will be but wasted energy unless they emerge from My quietness within you.
If your words do not brighten My light, son, they will intensify other people's darkness.
So toss aside all 'essential' activities, enter into My quietness and
You will stumble on the secret of working for Me and capturing other people's hearts without
friction,
loss of patience,
waste of strength,
nervous exhaustion and
mental breakdown.
Begin right now by pushing yourself into My silence and then, after a little while, it will become habitual sweetness to you.
The more frequently you enter, the greater you will love it, but the more rarely you come, the more you will loathe it.

Philip E. Streeter



Bethany

Young People Drinking more

A SURVEY into the drinking habits of the British people has revealed a disturbing trend among young people – they are drinking more, and they are drinking more often. The survey supported the view that alcoholism is on the increase among young people.

These points were made by Geoffrey Williams, General Manager of Ansvar, when he delivered a paper to the Second International Conference,on Alcoholism and Drug Dependence at Liverpool recently.

3,200 people were interviewed for the survey, said Mr. Williams.

Other facts and figures to emerge from it were–

Ten per cent of Britain's population is tee-total

Only 18 per cent of the population call themselves frequent drinkers; yet the survey revealed that 56 per cent had taken a drink within the previous week

Among males aged between 20 and 24, 26 per cent had consumed spirits within the previous week, compared to the overall figure of 19 per cent. Among females in the same group the difference was even more marked–28 per cent to 20 per cent.

Wine is the most commonly-taken drink, despite a variance between age groups and sex–men prefer beer, women prefer wine. Spirits consumption is more prevalent among young people than among people over the age of 45

Geoffrey Williams summed up–"The most surprising, and worrying, feature of the extent of frequent drinking among young people, particularly as far as spirits consumption is concerned. No doubt increasing affluence plays its part in this trend".

Ansvar Bulletin.

Scripture distribution in Eastern Europe

SCRIPTURE distribution in Eastern Europe as a result of Bible Society negotiations shows encouraging signs of being on the increase, reports The British and Foreign Bible Society.

In **Czechoslovakia**, for instance, 28,000 copies of the new Czech translation of the Four Gospels were printed in Prague and distributed during 1974, together with 7,500 copies of various Old Testament books. A further 47,500 Old Testament books are being produced in 1975. 10,000 large-print Czech Bibles were imported in 1974 together with 5,000 Hungarian Bibles for the Reformed Church in Slovakia.

An entirely new translation of the Slovak Bible has just been completed and 16,000 copies are being printed for the Lutheran Church in Slovakia, which will bear most of the cost. Six smaller Churches in Slovakia will receive 25,000 imported copies of this new translation next month.

Bible work in **Romania** is also taking on a new shape. Since 1968, when Scripture production again opened up, 150,000 Bibles and Testaments have been produced in the printing house of the Partriarchiate of the Orthodox Church. However, 100,000 Bibles and 10,000 Gospels are now in production and paper has been requested from the Bible Societies for the printing of another 200,000 New Testaments and 100,000 books of illustrated Bible stories for children (450 pages). A further 15,000 Scriptures for Protestant Churches in Romania were imported in 1974.

All the import licences for Bibles were granted by the Romanian state authorities at the request of the different churches. Distribution is carefully planned by church leaders who allocate quotas of Bibles to various congregations according to their numerical strength.

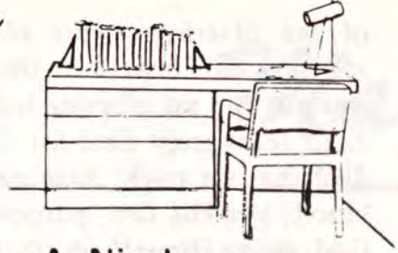
In *Moscow* recently, another reprint was permitted of 5,000 copies of the New Testament and Psalms in Russian for the Orthodox Church and 20,000 copies for the Baptist Church.

British and Foreign Bible Society Information Service.

EASTER CONVENTION
ELIM PENTECOSTAL CHURCH, GRAHAM STREET, BIRMINGHAM

Thursday 27th, 7.30
Friday 11 and 7.30
Saturday 7.30
Sunday 11 and 6.30

PREACHER: RON WILLIAMS
SOLOIST: PAT MILLS
CONVENER: RICHARD LIGHTON C.4096



A bad baddie or a good goodie

by A. Nicolson, Pastor of our Southend-on-Sea Church

ONE of the joys in youth work, particularly amongst the younger age group, is the spontaneous remark, delightful because of its natural, unaffected quality. Time and time again, a boy or a girl will captivate a congregation or audience with his or her complete lack of inhibition. Some children have an ability to state in simple but captivating expressions exactly what they want to say.

The programme for our Monday Club on this particular evening was in the hands of one of our younger helpers. He decided to ask for testimonies from the crowd of nine to thirteen year olds. A lad of about eleven years old came up to the microphone; he was stocky, and quite a tough looking little specimen. His testimony went something like this . . . "I gave my heart to Jesus about two years ago. At first I didn't feel any different and then I got used to Jesus being in my heart and it made all the difference. Before this I was a bad baddie and did lots of things that were wrong. Mind you! I am not saying I am a good goodie yet, but I am different to what I was before".

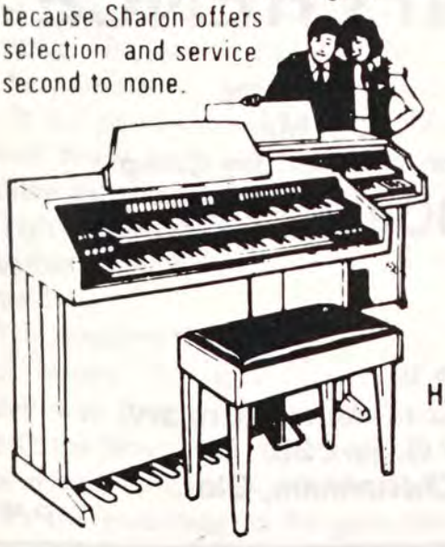
I knew exactly what he meant by those two expressions . . . a bad baddie and a good goodie, and what is more important, his young hearers knew just what he meant. In a very striking way these words describe the wonderful change that takes place in a person's life, whether they are young or old, when they accept Jesus Christ as their Saviour. Sin has made bad baddies of us all, but the grace of the Lord Jesus and the power of the indwelling Holy Spirit enable us day by day to reach that standard of sanctification which was what the lad was really getting at when he said, "Mind you I am not a good goodie yet!".

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Thoughts from the Book of **Exodus**

49. The Brasen Altar (Exodus 27:1)

by F. Lavender,
Pastor of our Croydon Church

THE brasen altar was also known as the altar of burnt offering (Exodus 38:1; 40:6). Many kinds of sacrifice were offered on that altar – such as the peace, trespass and sin offerings, but it was from the burnt offering that the altar took its name. Only certain parts of most offerings were burnt on the altar, but the whole of the burnt sacrifice was consumed by the fire (Leviticus 1:9, 13). The person making the burnt offering was required to lay his hand on its head before it was slain and burnt (Leviticus 1:4), showing in this way that he was offering himself wholly to God.

The brasen altar pointed forward to Calvary. Each of the offerings spoke of different aspects of the sacrifice of Christ, but the first, the prime sacrifice was not the sin offering but the burnt offering. The Lord Jesus truly died for the sin of mankind; He also died that we might have peace with God through His blood; yet His first purpose was to offer Himself to God, giving Himself wholly to accomplish His Father's will (Hebrews 10:5–7). Calvary, therefore, is the place of the supreme and final consecration of Christ to God.

The actions of the Lord always require a response from man. When Joshua recounted to Israel the mighty acts of the Lord, he demanded; "Choose you this day whom you will serve" (Joshua 25:15). Those who hear the wonder of God's great love in the gospel story are called upon to respond by repenting and being converted (Acts 3:19). Christians, having experienced the love of God in conversion, react to His love by loving Him in return (1 John 4:19). The complete offering of the Lord Jesus also calls for our response. Calvary is the measure of His consecration to the Father: we too must climb Gologath's hill with our Lord and Master and humbly yield to Him ourselves, our hopes, desires and ambitions and, with our Lord, say: "I delight to do Thy will, Oh my God!".



REV. JOHN HALL is a minister of the Assemblies of God in America, who lives in a ranch home in Springfield, Missouri, next door to the General Superintendent of the Assemblies of God, Thomas Zimmerman.

For many years he has specialised in prophetic teaching having made a life-long study of the subject. He has prepared a huge chart which has been drawn up by skilled artists, showing the dispensations and the prophetic fulfilments from the Word of God. His ministry is in great demand in America by churches who love the Word of God.

He may be considered controversial, but he creates tremendous interest in the Bible and he is ready to give chapter and verse for all his statements.

He will be conducting the Bible studies every morning at 11.15, Monday to Friday, at the Elim Conference at Pontin's, Morecambe, May 10 to 17. Every visitors will want to bring a Bible and these meetings are sure to be very popular.

You can book now for the

1975 ELIM CONFERENCE

commencing
10th May
in Pontin's Holiday Camp
MORECAMBE

All enquiries to:
Conference Secretary,
P.O. Box 38,
Cheltenham, Glos.

D.4096



May Osman's page

Speakers Corner

I SHALL miss the open air witness at Trafalgar this year, but I am glad that we are not having to entirely forgo our Easter Monday witness. Our new venue will be Speakers Corner, Marble Arch, Hyde Park and I look forward to hearing three of our ministers proclaiming the good news.

You may be interested to know a little about Hyde Park which is a famous part of our capital city. Hyde Park was formerly part of a forest which Henry VIII reserved for hunting. Before it became the property of the Crown in 1536 it is considered to have been owned by a nobelman called Eia, Hyde is a corruption of that name.

During his reign William III installed 300 oil lamps in Hyde Park along what is known as Rotten Row (derived from the French for 'The way of the King' – Route de Roi) to combat the activities of highway-men and footpads. This is the first instance of any road in England being illuminated at night.

A minor tributary of the Thames, known as the Westbourne, used to flow into the park and from this and other streams a lake was formed in 1730. This became known as The Serpentine, which gives Hyde Park it's distinction.

So that's just a little information about the place where many of our feet will tread on Easter Monday morning. The place is important but the message that will be proclaimed by our speakers is more important still. It still pleases God by the foolishness of preaching to save souls, so I would ask you to be behind our brethren in prayer and pray that God will give them the right message to reach men and women that will be within sound of their voices. A crowd will attract a crowd.

It is wonderful to read some of the stories about John Wesley that great Open Air preacher. John Wesley was invited to preach for the first time at Cole-Orton-Moor and news of his visit was passed from mouth to mouth. The local Squire resolved to hinder the preaching so he gave the miners time-off and an abundant supply of liquor, and armed with truncheons they made for the spot where the Open Air was to be held. The Squire appointed John Massey, a renowned pugilist, to be the leader. He divided the men into two parties and one lot stood on the right and the other lot on the left of Mr. Wesley. John Massey was to give the signal and the trouble would start and the truncheons would be used to good effect. Wesley started to preach and Massey thought he would allow him a little time to preach and then suddenly he would give the signal. Instead of which he found himself listening intently to the sermon and the Word of God shot like an arrow into his heart and tears of penitence rolled down his face. The miners became impatient and one man called out "John why dunna ye gi' the word o' command?" John Massey replied: "If ony mon touches the preacher I'll reckon wi' him tomorro' marnin'". After the service closed in peace and Massey went home a truly penitent man and he became a useful Local Preacher. He even preached at one time in the place of Rev. John Fletcher who was delayed on his journey. The congregation became restless at the non appearance of Fletcher and Massey was asked to preach extempore. He accepted the challenge and began to preach. Soon Mr. Fletcher came in unseen and sat down quietly and listened to what Massey had to say. At the close of the service Mr. Fletcher warmly shook John by the hand and thanked him for his "excellent exhortation". So Massey the thug became Massey the preacher and all because he listened to God's servant preaching in the open air.

We can't tell who may be within the sound of the preachers' voices on Easter Monday. There may be another such as John Massey. Please God we shall see souls being saved.

I hope you will be there. Speakers Corner, Marble Arch, Hyde Park on Easter Monday at 11 a.m. We need the voices of you all to swell out the songs of God in the open air. Make His praise glorious.

Classified Advertisements

HOLIDAY APARTMENTS, BOARD RESIDENCE, ETC.

ABERYSTWYTH. Clarach Bay. Modern 4 and 6 berth caravans, excellent site, swimming pool. Beach five minutes. Pastor D. Brown, 43 Belvedere Road, Burton-on-Trent, Staffs. Tel: 0283-5155. C.4100

BOGNOR REGIS. Lyndhurst Christian Hotel, situated in a lovely position on sea front, open all year, youth groups and children welcome. Brochure from: Savage, (E.E.), 4 Park Terrace, Sussex. Tel: 23254. C.4010

BOSCOMBE, Bournemouth. Happy holidays at Undercliff Christian Hotel. Unique position, overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel: 35484. C.4013

BOURNEMOUTH. Denby Christian Guest House, good food, comfortable home, near sea, time of fellowship each evening. Dennis and Brenda Hesketh, 24 Southern Road, Southbourne. Tel: Bournemouth 48958. C.4005

BRUNEL MANOR, (Woodlands), Maidencombe, Torquay. The informal Christian Centre for your holiday. Situated among lovely woodlands on the outskirt of Torquay (sea ¾ mile). Families welcome. Available Houseparties/Conferences, October to May. Brochure with pleasure. Tel.: 37421. C.4026

CORNWALL. Corestin Christian Guest House, Port Isaac. Marjorie and Stanley Bates warmly welcome those seeking a holiday where they will find spiritual refreshment and fellowship in a homely atmosphere. We overlook the Atlantic with safe bathing and surfing beaches. S.A.E. for brochure. Tel: Port Isaac 267. C.4052

CORNWALL. Pentire, Newquay. Belsfield Christian Hotel, offering excellent accommodation for 100 people. Personal supervision. Christian fellowship. Facilities include: coffee lounge, launderette, shower suites, free car park. Close to Fistral beach. Conferences and coach parties welcome. S.a.e. Mr. and Mrs. E.J. Bate. C.4006

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BIRTHS

HATHER. On January 29th, to Bob and Cath (nee Hall) of our Sandiacre Church. God's gift of a son, Andrew Jon a brother for Paul.

SEAVERS. On January 12th, to Rita and Peter members of our York Church. God's gift of a son David John, a brother for Rachel.

DEDICATION

PRIOR. On February 9th, Frederick Sturgess Prior, son of Alan and Pat of our Aberdare Church, was dedicated to the Lord. Officiating minister: Mansel A. Jones. C.4044

WITH CHRIST

CAVE. On February 18th, Ernest Victor Cave, aged 84 years, faithful member of our Salisbury Church. Beloved husband of Mrs. Agnes Cave and father of Violet, Douglas, Leonard, Gwen, Ruth, Esther and John. Officiating ministers at funeral: G.L. Taylor and J.H. Sainsbury.

INGRAM. On January 21st, Donald Ingram, faithful member of our Salisbury Church. Beloved husband of Mrs. Ingram and father of Lyn and Heather. "Forever with the Lord". Officiating ministers at funeral: G. Sims and G.L. Taylor.

LONDESBOROUGH. On February 9th, John Thomas Londesborough, aged 72 years, of Hull. Officiating minister at funeral: C.J. Watkins.

MORRISON. At Ninewells Hospital, Dundee, William Morrison, aged 88, beloved father of Frances and Olive. "Till He come".

PODGER. On February 9th, Clifford Podger, faithful member of our Chelmsford Church.

WHITEHEAD. On February 4th, William Edgar Whitehead founder member of our Rugby Church. "The memory of the just is blessed". Officiating ministers at funeral: J. Whitehead, D.C. Lewis and A.R. Thomas.

WOOLGAR. On February 22nd, Freda Beatrice Woolgar, aged 56 years, beloved wife of Jim and mother of Robert. Beloved at the Southampton church. "With Christ which is far better". Officiating ministers at funeral: C. Brookes and W.J. Maybin.

WAVELENGTH FLIM ON THE AIR

United Kingdom
Radio Brighton 202M 95.3 VHF "QUEST" with F.A. Hodge Sundays at 11.02.
Radio Leeds – every Sunday at 3.45 p.m. "Cornerstone" arranged by Leeds Evangelistic Council (Chairman – Pastor J.E. Moore). Songs and stories. Bible Brain 1975. Prizes and surprises.
Brazil
Radio Londrina – 18.30-18.55 (Brazil time), each morning
Radio Wenceslau, 30 minutes every Sunday.
Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.
Guyana
Guyana Broadcasting Service every Saturday at 9 a.m.

MISCELLANEOUS

ADVERTISING PENCILS, ball pens, diaries, combs, etc. gold stamped Church name, raise funds quickly, easily. Details: Northern Novelties, Bradford. BD1 3HE C.4021

DEPUTY Matron required for the Elim Eventide Home. Resident post, comfortable bed-sitting room, two days off weekly and regular daily off duty. Nursing experience desirable. Please apply to: Miss M. Hopper, Elim Eventide Home, 12 College Road, Eastbourne. Tel: 0323 23615. C.4048

ELDERLY lady with severe arthritis, urgently needs companion help, modern seaside bungalow, suit pensioner or retired nurse. Small salary. Please write C/o 58 Gomer Lane, Gosport, Hants. C.4091

LOW FARES AVAILABLE for Christians travelling to U.S.A. Canada, Africa, India, Far East or Austrailia. Details from: Lighthouse Fellowship, 4 Priory Way, Southall, UB2 5EU. Tel: 01-574-1267. C.4018

MORECAMBE. Holiday caravans for hire. Special reduced terms for Elim Conference 10 to 17 May. Send for brochure to, Mrs. M. Hadwen, Glen Caravan Park, Westgate, Morecambe, Lancs. LA3 3EL. C.4095

SELF CONTAINED church flat available at a moderate rent for Pentecostal believers willing to become caretakers of Westcliff-on-Sea Church. Details from the Minister, 110, St. Georges Park Avenue, Westcliff-on-Sea. C.4001

SMALL HOTEL requires female staff for season starting May, live in. Fellowship locally, afternoons free. Mrs. D. Kwight, Brooklands Hotel, Tolcarne Road, Newquay, Cornwall. Tel: 2181. C.4098

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COMING EVENTS

BARKING. March 23. Elim Pentecostal Church, Ripple Road. Continuation of Golden Jubilee Celebrations with Pastor and Mrs. H.A. Court at 11.15 and 6.30.

BARRY. March 19-23. Elim Pentecostal Church, Pyke Street, Barry Dock. Youth Week. Preacher: David Woodfield. Weeknight Rallies, 7.30. Coffee bar at 9. Sunday 11.15 and 6.30. Preacher: G.J. Feasey.

BIRMINGHAM. April 5. Elim Pentecostal Church, Graham Street, Newhall Hill. Jubilee Evangelistic Conference. 10 and 2. Rally 7. Speakers: J. Cave and D. Holmes. Conveners: R. Lighton, D. Woodfield. Details: Pastor Ken Smith, 35 Marsh Hill, Erdington, Birmingham 23.

BIRMINGHAM, Erdington. April 6. Elim Pentecostal Church, South Road. Evangelistic Sunday at 11 and 6.30. Preachers: D. Holmes and J. Cave. Convener: K. Smith.

BIRMINGHAM, Kingstanding. April 6. Elim Pentecostal Church, Warren Road. Evangelistic Sunday at 11 and 6.30. Preachers: D. Holmes and J. Cave. Convener: R.J. Morrison.

BLACKPOOL, Marton. March 23-April 5. Elim Pentecostal Church, Fredora Avenue, (off Preston New Road, opposite Telefusion House). Visit of twenty-five young people from Youth With A Mission. Including Easter meetings: Good Friday at 7.30. Film 'Two A Penny'. Easter Saturday and Easter Monday at 7.30. A Warm Welcome to Holiday visitors.

CARDIFF. March 22. The City Temple, Westbourne Place, Cowbridge Road. United Pentecostal Rally at 3.30 and 6.30. Talented musical items, Gospel Choir, challenging testimonies. Preachers: P.S. Brewster and T. Saunders. Meetings held under the auspices of A.O.G, Elim and Apostolic Churches of South Wales.

DAGENHAM. March 29. Elim Pentecostal Church, Green Lane. Scottish choir presents "Come Together" at 7. Sunday March 30, at 11 and 6.30.

HEREFORD. March 22. Elim Pentecostal Church, Clive Street. Monthly Rally at 7. Visit of J. Brown and Party (Evesham). Everybody welcome.

LONDON. April 12. Whitefield Memorial Church, Tottenham Court Road. United Pentecostal Youth Rally. Youth day from 10 a.m. Teaching, Evangelism and Rally.

OXFORD. March 22-23. Elim Pentecostal Church, City Temple, Botley Road. Youth weekend. Saturday at 7. Preacher: J. Cuthbert. Singing by "Gospel lights", Northampton. Sunday at 6.30. Service conducted by local young people.

PONTYPRIDD. April 5-6. Elim Pentecostal Church, Thurston Road. Church Anniversary. Preacher Laurie Lambert. Saturday at 7.30. Sunday at 6.30.

RAYLEIGH. April 5-6. Elim Pentecostal Church, Castle Road. Fortyninth Anniversary meetings. Saturday at 7. Sunday at 11 and 6.30. Preacher: J.C. Kennedy. Singing on both evenings by Westcliff Male Voice Praise.

ROMSEY. April 12. Elim Pentecostal Church, Middlebridge Street. Rally with Operation Mobilisation at 7.30.

Elim Pentecostal Church, Fredora Avenue, Marton, Blackpool

YOUTH CRUSADE with a team of approx. 20 young people from "Youth With a Mission".

Sunday 23rd March until April 6th.

INCLUDING EASTER CONVENTION

Good Friday at 7.30 pm: Two A Penny—Cliff Richard.
Sunday at 10.45 am and 6.30 pm.
Saturday and Monday at 7.30 pm.
VISITORS WELCOME

D.4092

ITINERARIES

The President (G. Canty):
March 25, Smethwick; 26, Yardley; 27, Tamworth; 28, Coventry; 29, Tamworth; 31, Royal Albert Hall, London; April 1, Rowley Regis; 2, Stirchley; 3, Erdington; 5, Motherwell; 6, Carlisle a.m; Whitehaven p.m; 12-13, Ballymena; 14, Greenock; 15, Dundee; 16, Aberdeen; 17, Glasgow; 18, Coatbridge; 20, Kirkintilloch a.m, Paisley p.m.

Miss Anne Stephenson:
March 23 and 24 Paisley; 25, Aberdeen; 26, Dundee; 27, Kennoway; 30, Alloa.

John MacInnes:
March 22, Winson Green; 23, Neath; 25, Llantrisant; 26, Hereford (Brilley); April 5, Tamworth.

J.K. McGillivray:
March 25, Dagenham; 26, Barking; 27, Romford; 28, Palmers Green; 29, Islington; 30, East Ham; 31, Royal Albert Hall, London; April 1, Leyton; 2, Canning Town, United Crusader Rally; 3, Ilford.

Joseph Smith:
March 22 to 27, Silverdale; 28 to 31, Longton.

Book the date—it's going to be great!

BIRMINGHAM PRESBYTERY JUBILEE EVANGELISTIC CONFERENCE

Saturday, April 5th D.V.

ELIM CHURCH, GRAHAM STREET, BIRMINGHAM
Sessions 10 am, 2 pm, Rally 7 pm

Speakers include: Pastor D. Holmes (Sunderland) and Pastor J. Cave (Peterborough)

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***Midlands Evangelistic Societies**

Details: Pastor Ken Smith, 35 Marsh Hill, Erdington, Birmingham 23. (SAE). Tel: 021 373-5710

D.4061

Gone with the wind

by Peter Smith, Pastor of our Rotherham Church

THERE HAS been a tremendous upsurge of interest in pollution in Britain in the past few years. We have a Ministry of the Enivronment that is dedicated to keeping watch on the problems connected with the dangers of polution. We read of groups of children and young people who are so concerned that they have organised themselves so that they can do something about the danger; they usually start by cleaning up some old stream or canal. It would be true to say that if a person understands the nature of any problem then they are fairly sure to want to do something about it.

I would suggest that today there is an even more serious pollution of the mind and the spirit that very often goes undetected. We see such problems as juvenile delinquency and drug addiction, and perhaps nearer to our own circle, there are young people who were once keen for God who have now grown cold. These are but symptoms of the problem.

Jesus said to Peter, "Satan hath desired to have you that he may sift you as wheat; But I have prayed for you, that your faith should not fail" (Luke 22:31, 32).

Consider the sifting that he has planned

The sifting is like the sifting of the wheat after it has been harvested; it is thrown into the air so that the wind may drive out the useless chaff. The wheat falls to the ground to be gathered up again, but the chaff is blown here and there because it has no weight to hold it down. Is this a picture of your life?

I always get worried when young people start wandering about from place to place like spiritual tramps, looking for "blessings" but never willing to settle down or take responsibilities. If the Devil can sidetrack us and he can cause us to become dissatisfied with our present position he will soon get us murmering and complaining. Did you notice that it was the Devil that did the sifting? He will try and drive a wedge between you and those Christian friends who will do you the most good; his aim is really to get you away from the Saviour.

If you think of the picture which Jesus drew for Peter you will appreciate that the chaff was completely helpless before the power of the wind. While the wheat was standing in the field the chaff was held by it. After the harvest however that was all changed. The chaff now becomes detatched and it is driven at the will of the wind. Does the thought of being controlled by a great evil power strike terror into your heart? Well, it need not. Remember, Jesus went on to say to Peter: "I have prayed for thee".

A solution has been provided

Christ prayed, not only for Peter, but every one of his own. He knows our weakness. Peter thought that words were the answer. But we can talk as much as we like. We may make all the right sounds, but Jesus Christ knows us with a perfect knowledge. He alone could say, "I have overcome the world". Only he could say, "I have the keys of death and hell". Yet it was through His submission to death that He conquered. He now sits at the right hand of God where He pleads our cause before the Father. How can we fail with such an Advocate?

There is a solution to the pollution of sin; there is a remedy to the mediocrity of cold formalism. We have Christ, the fountain of all purity, power and grace.

God has a purpose for your life. Will you notice that in this same verse our Lord tells Peter that there is

A service to be performed.

"Strengthen thy brethren". Just think of that; when you feel that the going is tough remember that even that can turn out in the end to be for your good. If you go through a bad patch when you come through (and however you feel now, you will come through) you will be able to help others when they are facing the same problems. Remember James 4:7 gives the secret. The first thing is to submit yourself to God. Surrender comes first; resistance afterwards. If we surrender to God then we may resist the Devil. There is no room for sentiment here, the conflict is a real one, but so is the possibility of your victory in Christ.

And would'st thou know the secret
Of constant victory?
Let in the Overcomer,
And He will conquer thee!
Thy broken spirit taken
In sweet captivity
Shall glory in His triumph
And share His victory.

Do you love the word of God? Do you love the fellowship of the people of God? When the enemy comes against you with his fierce draught, will your faith stand firm or will it be gone with the wind?

The Family Altar

Scripture Union Portions — Notes by William McCandless

Monday, 24th March — Mark 14:26-42

". . .nevertheless not what I will, but what thou wilt" (v.36).

WE will never fully understand the agony of soul that Jesus bore in the Garden of Gethsemane as He anticipated drinking the cup of judgment against sin. He was to be made "sin for us" though He "knew no sin" (2 Corinthians 5:21). Though He recoiled, in holiness at that thought, nothing would deter Him from going to the cross. He came to do the will of the Father, so He "became obedient unto death, even the death of the cross" (Phillippians 2:8). May that same mind be in us today.

Tuesday, 25th March — Mark 14:43-65

"But he held his peace. . ." (v.61).

NONE could be found to lay any charge against the Lord Jesus Christ. He was guilty of no crime; He had committed no offence. The prosecution were without a case, even their corrupt witnesses gave conflicting evidence (vv. 56-59). Any unprejudiced observer would surely have been convinced that Christ was innocent. Yet He did not seek to vindicate Himself. He had come to take the place of the guilty, to suffer "the just for the unjust, that he might bring us to God" (1 Peter 3:18). When Jesus stood before His accusers He was not thinking of Himself, He was thinking of you and me.

Wednesday, 26th March — Mark 14:66-72

"I know not this man of whom ye speak" (v.71).

POOR Peter. Once it had been his joy to talk about the Saviour; once he had been proud of his association with the Master. Of all the disciples, Peter had been the most vocal in protesting his loyalty and devotion (see v.29). Now, he denied any knowledge of Christ or of being a disciple. Does Christ mean as much to you as He once did? Or, is it possible that you are growing cold towards Him? Perhaps, like Peter, you're beginning to "follow afar off" (v.54). Heed the warning and seek the face of God today don't give up until you feel again the joy of salvation in your soul.

Thursday, 27th March — Mark 15:1-15

"Pilate, willing to content the people. . ." (v.15).

PILATE could find no fault in Christ at all (Matthew 27:24) for fear of the rabble, however he was prepared to condemn an innocent man. To free Jesus would have been an unpopular decision; Pilate was not willing to risk the displeasure of the Jews. A decision to trust and serve Christ will often lead to opposition from others, sometimes even in one's own home(Luke 12:53). Jesus predicted persecution for the believer, but He also promised eventual deliverance and reward (Matthew 5:10-12). It is better to follow Christ rather than fear the crowd.

Friday, 28th March — Mark 15:16-32

". . .and they crucified him" (v.25).

WITH adorning wonder we gaze on this day at that scene of human cruelty and heavenly compassion displayed together on Golgotha's hill. Where man did his worst, God gave His best. On that centre cross hangs One who lived as a slave, suffered as a substitute and died as a saviour. Through that cross, He brought God and man together again, for, "we were reconciled to God by the death of his Son" (Romans 5:10). In that cross, we now have cause to glory (Galatians 6:14). One day we see Him and know Him "by the print of the nails in His hands".

Saturday, 29th March — Mark 15:33-47

"And the veil of the temple was rent in twain. . ." (v.38).

WE observe that the veil was rent from the top to the bottom and not from the bottom to the top. It was not the hands of men but the hands of God that opened the way into the inner sanctuary temple. On the merits of Christ's finished work at Calvary we may approach a holy God, for we have "boldness to enter into the holiest by the blood of Jesus" (Hebrews 10:19). Thank God, the fear of condemnation has been removed, the stains of sin have been washed away and we have peace with God.

Sunday, 30th March — Mark 16:1-20

". . .he is risen. . ." (v.6).

JESUS is alive today! He no longer hangs on a cross nor lies in a tomb – He is "alive for evermore" (Revelation 1:18). He has achieved a victory over death, doubt and despair. His identity and authority are firmly established as He is "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Romans 1:4). He is the Sun of righteousness, risen "with healing in his wings" (Malachi 4:2). Submit yourself afresh today to his risen Lord of power. Let Him take control of your life and He will lead you in the way of victory.

This is our brother's final contribution and we thank him for these notes. Our new writer for the next series will be John Burgan, Pastor of our Crawley Church.






Morning Post.

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The Elim Evangel



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March 29th, 1975

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

OUR readers will notice that in this issue we draw attention to a new venture sponsored by the British and Foreign Bible Society. This is an attempt to help poor readers to understand the basic Christian message of the resurrection.

There is a real sense in which the message of the gospel has to be presented in new forms to each succeeding generation. If you do not believe that you only have to try reading some early newspapers, or better still dip in to some old sermons. Now these old sermons will have some good matter in them but to get the best from them ye will need to interpret them afresh.

The vast majority of the translators of our English Bible have sought to make their translations "live" to the people of their own times, but the best of them have never been "modern". Even in 1611 there was something a little "old fashioned" about the Authorized Version.

Now we are all in favour of new Christians, and young people in particular making use of modern translations. I can still remember what a tremendous impact the first reading of J. B. Phillips made upon me.

When the last word has been spoken in favour of modern translations however (some of which are really paraphrases) there still remains a very large area in what we might well call the credibility gap. Some of the basic doctrines of the gospel do not fit easily into the modern vernacular. There is nothing worse than listening to some of the modern ministers trying to be "with it" who only end up by making fools of themselves.

We remember someone writing in one of the popular daily papers shortly after the publication of the New English Bible. His chief complaint was that though some of the language was modern, the real fault with this translation was what it was all about. Perhaps no one told him that the natural man does not understand the things of the Spirit. Even the worst translations cannot hide that.

The real message this Easter is not only that Jesus Christ rose again from the dead on the third day; we do not simply believe in an empty tomb, we believe that the sepulchre was vacated. Today there is a Man in heaven at God's right hand.

To the Greeks at Athens this message was the height of folly, so few of them believed. The messenger was not unfaithful; the message was unacceptable.

To the Jews the message was blasphemous. But to any and every generation of men who are prepared to exercise faith in the living Son of God, He not only becomes relevent He becomes REAL.

Cover picture: Hedmarktoppen Camp Site and school, venue for the Pentecostal Europea Conference, July 7th to 14th, 1975, showing the Motel, Camping area, and Cafeteria.

The Young Man Crucified



A series of meditations by Ian Macpherson

With this ambiguous earth
His dealings have been told us. These abide:
The signal to a maid, the human birth,
The lesson, and the Young Man crucified.
Alice Meynell, Christ in the Universe

"The Lamb slain from the foundation of the world" (Revelation 13:8).
"There they crucified Him" (Luke 23:33).
"If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke 9:23).

ANATOLE FRANCE, the brilliant French man of letters, has a strangely fascinating story, told with all the skill of consummate literary art, entitled *Judaeus Procurator.* It is about Pontius Pilate, and it seeks to indicate "the place occupied by Jesus in the consciousness of a contemporary Roman". The central character in the tale is one Titus Aelius Lamia, who in youth had been entertained in Palestine by Pilate and who, meeting him forty years later at Baiae in Italy, inquires about a certain young lay-preacher and miracle worker well known in Israel in those distant days. "You remember Him, of course", says Lamia. "No", answers Pilate. "His name was Jesus, I think", adds Lamia. "He was from Nazareth". "I don't remember Him", Pilate repeats. "You were obliged to have Him crucified", prompts Lamia. "Jesus?" muses Pilate, "From Nazareth? No, I have no recollection of it".

That shocks us: We find it utterly incredible. To us it is unbelievable that one so intimately implicated in the blackest crime of human history could ever have forgotten all about it. "Crucified under Pontius Pilate" – so runs the clause in the Apostle's Creed, thus tethering the death of Jesus to a point in time between A.D. 26 to 36, when Pilate was Prefect of the turbulent province of Judaea, restive under Roman rule, and liable at any moment to rise in open revolt. Is it conceivable that the man who for two thousand years has by millions of Christians been credally connected with the judicial murder of the Son of God, could ever have let it slip from his mind?

No, it is not credible! Much likelier to be true is the tradition that Pilate, disgraced, deposed and exiled by a cruel and capricious emperor, was banished to Vienne in Gaul, where at last he lost his reason and spent his closing hours, after the fashion of Lady Macbeth, ineffectually washing his hands, and finally committing suicide. According to legend, his body lies buried somewhere at the base of Mount Pilatus, the seven-thousand feet peak in Switzerland, which bears his name.

In the course of his professional career as governor of Judaea Pilate must have sent thousands to the cross. Why should the crucifixion of this particular young Jew have burnt itself so indelibly into his brain that forty years afterwards it troubled him so much that he took his own life?

Why indeed? For two reasons:

First, because of the extraordinary increase in the number of the followers of the Nazarene. On the Day of Pentecost itself three thousand were converted, soon another five thousand were added, and, as the disciples "went everywhere preaching the Word" (Acts 8:4), the Church mushroomed into so mighty a multitude that no man in public life could possibly have been unaware of its existence. "A hundred years after the crucifixion", wrote Dr. John Roach Straton, "it is estimated that there were two hundred thousand Christians in the world. Three hundred years later there were about eight million, one fifteenth of the Roman population". Pilate cannot but have known of this extraordinary expansion of Christianity, and every time he was reminded of it he must have recalled with a shudder his own shameful involvement in the trial and death of its Founder.

Second, the Proculator must always have remembered the cross of Christ because of the personality

of the Crucified. From the New Testament narratives it seems clear that our Lord made a profound impression on Pilate. Between them there seems to have been a great deal of mutual respect. Pilate was convinced of Christ's innocence – the more so after receiving the admonitory note from Procula his wife – and the Roman could not but be moved to admiration by the majestic silence of his august prisoner in face of the palpably false charges preferred against Him and the people's baying for His blood. Indeed, as the apostle Peter afterwards publicly stated, Pilate was "determined to let Him go" (Acts 3:13). And if, at last, the governor did yield to popular clamour and sentence Him to death, it was not until he had performed the rather ritual act of washing his hands before them as a disclaimer of responsibility for so flagrant a miscarriage of justice.

No, it is psychologically certain that, to the end of his dreary days, Pilate never forgot Jesus of Nazareth.

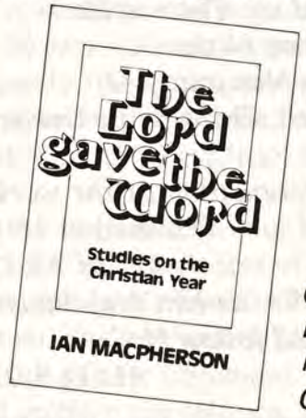
If, however, the Procurator could have penetrated to the meaning of the cross of Christ, he would have had infinitely greater reason to remember it.

Not far from where I live, Snowdon, the tallest mountain in Wales, thrusts its shaggy shoulders towards the sky. It is a spectacular sight. A month or two ago I bought a picture-postcard of it and was greatly taken with its colourful beauty. When, however, I turned the card round and looked at the back, I was disappointed. It was just blank, white cardboard. The scene depicted on the other side was simply two-dimensional. It lacked depth, variety, completeness. It showed only a part of the huge hill. But suppose I had gone to Snowdon itself, suppose I had walked round its great girth and contemplated it from countless angles, why, then I should have been subject to no such visual limitation. Snowdon would, of course, seem quite different viewed from Bedderlert from what it did at Capel Curig. Its aspect would vary in accordance with the perspective in Beddgelert from what it did at Capel Curig. Its aspect would vary in accordance with the perspective in which it was surveyed. Yet always it would be the same mountain.

So with the cross of Christ. It is not merely two-dimensional: it is multi-dimensional. To see it properly you must examine it from various points of inspection. This, as it appears to me, is something which if often overlooked. Through the ages theology has suffered much from what we may call thinkers in blinkers – people who can only perceive one aspect of the cross and, who, because of their restricted outlook, vehemently deny that any other view is valid or even possible.

Many years ago in an English theological college a group of students were ardently discussing the doctrine of the Atonement. As they dilated on different theories and severally contended for their respective favourites, tempers got ruffled and voices raised, and the professor, who had been listening to the debate, had perforce to interpose in the interests of order and peace. "Gentlemen, gentlemen!" he cried, "you are very clever, but not the cleverest among you can see the sides of an orange at once!". It was a salutary reminder that the cross is multi-lateral.

Continued next week



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EASTER CONVENTIONS

BIRMINGHAM. Graham Street. Elim Pentecostal Church, Graham Street, Newhall Hill. Saturday at 7 and 6.30. Sunday at 11 and 6.30. Preacher: Ron Williams. Soloist: Pat Mills, Convenor: Richard Lighton.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road. Saturday at 7.30. Easter Sunday at 11 and 6.30. Special preacher: Mervyn Tilley. Special Musical items. Convenor: George Backhouse.

BRIGHTON, Preston Park. March 29. Elim Pentecostal Church, Balfour Road. Saturday at 7. Preacher: T.W. Thomson. Organist: David Stone.

CARDIFF. The City Temple, Cowbridge Road. Saturday at 7. Sunday 11, 3, 6.30 and 8. Monday 11, 3 and 7. Tuesday 3 and 7. Wednesday 3 and 7. Thursday at 7. Preachers: Yonggi Cho (Korea), Rev. and Mrs. Don Harris (U.S.A.), John MacInnes, Ron Jones and Len Cowdrey.

CHELMSFORD. Elim Pentecostal Church, Mildmay Road. Saturday at 7. Sunday at 11 and 6.30. Preachers: H.W. Greenway and R. Hughes. Musical ministry: church choir and Ray Hughes.

CLAPHAM. March 29-30. Elim Pentecostal Church, Clapham Crescent. Preachers: J. Newman, D.W. Cartwright. Saturday at 7. Sunday at 11 and 6.30. Convenor: John Fry.

COVENTRY. Elim Pentecostal Church, David Road, Visit of George Canty. Sunday at 11 and 6.30. Film "We Beheld His Glory" at 8.15. Minister: Laurie Lambert.

CROYDON. March 29-30. Elim Pentecostal Church, Stanley Road. Preachers: D.W. Cartwright and J. Newman. Saturday at 7. Easter Day at 11 and 6.30.

EALING. Elim Pentecostal Church, Northfield Avenue. Saturday at 7. Sunday 11 and 6.30. Preacher: E.F. Cole. Convenor: F.F. Frost.

GLOUCESTER. Elim Pentecostal Church, Park End Road. Saturday at 7. Sunday at 11 and 6.30. Preacher: Leslie Smith, A.o.G. Music by Gloucester Elim Church Choir and friends from Elim Church Selly Oak.

ILFORD. Elim Pentecostal Church, Clements Road. Saturday at 7.30. Film: "Sound of a Trumpet". Sunday at 11 and 6.30. Preachers: Arthur and Gladys Gorton. Convener: James F. Hardman.

IPSWICH. March 29-30. Elim Pentecostal Church, Vernon Street. Saturday at 7. Sunday at 11 and 6.30. Preacher: Mr. Mark Millard of Gideon's Executive. Convener: A.S.F. Horne.

LEEDS. March 29-April 3. Foursquare Gospel Church, Bridge Street. Saturday at 7. Sunday at 10.30 and 6.30. Easter Monday at 3 and 6.30. Tuesday at 7, Missionary meeting. Wednesday and Thursday at 7.30. Preachers: S. Beresford, P.A. Epton, H. Palliser, Anne Stephenson. Buffet tea available on Easter Monday.

LONGTON, Stoke-on-Trent. Elim Pentecostal Church, Carlisle Street, Dresden. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. (Refreshments on Monday). Preachers: A.R.T. Whittall and J.T. Glass. Soloist: Mrs. I. Glass.

RYDE, Isle of Wight. March 29-30. Elim Pentecostal Church, Albert Street. Saturday at 7. United Pentecostal Rally, Sunday at 11 and 6.30. Preacher: Eric R. Gaudion. Convener: Ian R. Hall.

SCARBOROUGH. March 29-31. Elim Pentecostal Church, Murray Street, (off Londesborough Road). Saturday 7.30. Sunday 10.30 and 6.30. Easter Monday at 3 and 7 (cups of tea between the services on Monday). Preachers: Arthur Longley and G. Harpin. Soloist: Jim Robertson, Leeds. Convener: S. Penney.

SHEFFIELD. March 29 to April 1. Elim Pentecostal Church, Lee Croft, off Campo Lane. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30 (cups of tea provided). Tuesday at 7.30. Preachers: Eric Dainton and David Holmes. Musical ministry: Leslie and Jean Snowden, Judith Cadamy and Mrs. Holmes. Convenor: Arnold Brooks.

SOUTHEND-ON-SEA. Elim Pentecostal Church, Windermere Road. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: W.G. Blackier. Soloists: Miss E. Burley, Mrs. M. Cozens, Guest Group: "The Logos".

STAFFORD. March 29-31. Covenant Hall, St. Patrick's Street, (between prison and hospital). Saturday at 7.30. Sunday at 11 and 6.30. Preacher: John Lancaster. Singing and programme by the youth of the church. Everyone welcome.

STIRCHLEY, Birmingham. Elim Pentecostal Church, Hazelwell Street. Sunday at 6.30., "They met at Calvary". A programme of sight and sound.

VAZON, Guernsey. March 29-April 1. Elim Pentecostal Church, Route de la Mare. Saturday at 7.45. Sunday at 10.45 and 6. Monday at 7.45. Tuesday at 7.45. Preacher: E.J. Thomas. Convener: A.C. Jarvis.

WIGAN. March 29-31. Elim Pentecostal Church, Station Road. Saturday at 7.30. Sunday at 10.30 and 6.30. Monday at 3 and 6.30 (tea between services). Preacher: Jim Auchinvole. Musical ministry: "The Messengers", "Wigan Singers" and Hazel Hawkins. Convener: T.W. Jacobs.

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Yet the strong man must go



by John Lancaster

IN A somewhat startling metaphor, Studdert Kennedy in one of his poems reflects on the meaning of the cross and sees it as a massive gamble to save the world. He looks from the cross to the soldiers and notes that

"There, while they played with dice,
He made His sacrifice".

And then he adds:

"He was a gambler too, my Christ,
He took His life and threw
It for a world redeemed".

Our first reaction is perhaps to reject such a notion. Surely there was no element of doubt in the outcome of the cross. Was it not for "the joy that was set before Him" that He endured the cross? Did He not repeatedly forewarn His disciples not only of the cross but also of the triumph of the resurrection? Did He not speak on the Mount of Transfiguration with Moses and Elijah of the "decease" ("Exodus") which he would accomplish, not in the gloom of defeat but in the sunrise of victory, on the cross?

All this is true, gloriously true, yet there is a sense in which Studdert Kennedy's words throw light on the mystery of Calvary. They remind us that the sufferings of the cross were endured as an act of faith by One who was no less a man than we are. The certainty of the joy set before Him did not diminish by one degree the reality of the anguish of body and mind the Saviour endured. In that sense the Lord's acceptance of the cross was a gigantic act of faith. "When He suffered, He made no threats. Instead, He entrusted Himself to Him who judges justly" (1 Peter 2:23 NIV).

It is so painfully hard for us to hold in our minds the mystery of the Person of the Lord Jesus. Dazzled by the light of His undoubted Deity, it is so difficult to focus on the fact of His undeniable humanity. We sing, "O Saviour Christ, Thou too art Man; Thou has been troubled, tempted, tried," but we find it hard to really accept that He found the way as hard as we do. Unconsciously we find ourselves influenced by the feeling that He was "better off" than we are because He always had the hidden assets of His Deity to draw upon when His human strength was about to give out. Yet we must never lose sight of the truth that "since the children share in flesh and blood, He Himself likewise partook of the same nature . . . Therefore He had to be made like His brethren in every respect . . ." (Hebrews 2:14, 17 RSV). His manhood was no different from ours.

The path to the cross was for Him a path of obedience which had to be trodden by faith. Like Moses, He also endured as seeing Him Who is invisible. By faith, He, too, kept the Passover – but with this added act of faith: the blood that was shed was His Own! Speaking of the agony of Gethsemane, William Temple has observed: "What took place in the Garden was not an isolated crisis; it was the focus of a lifelong temptation and of a lifelong victory over temptation". His conflict with temptation was as real as ours and His victory was achieved not by a "secret weapon" of Deity but by genuine faith expressed in perfect obedience. "Being found in human form He humbled Himself and became obedient unto death, even death on a cross" (Philippians 2:8 RSV).

As Man He shared our instinctive repugnance to suffering and death: indeed, death was far more repugnant to Him than to us for it was a contradiction of all that He was as the eternal Son of the living God and the sinless Son of Man. Listening reverently and thoughtfully to Him as He spoke of His inmost

feelings, we can gauge something of what the cross meant to Him.

Listen to His words in Luke 12:50 and turn to see how the translators have grappled with that word "straightened". "Distressed", "tension", "impelled", "pent up", "strained" are some of the words they employ, but perhaps no one has caught the idea more vividly than William Barclay: "I must be plunged into a flood-tide of suffering, and there can be no relief for me, until I have gone through it to the end". Anyone who has faced an ordeal and has longed to get it over will understand at least something of what the cross meant to the Master.

Listen, too, to His words in John 12:27. He knows that death is as inevitable for Him as it is to the buried seed, it is a necessary part of the process of redemption, but the concept brings distress, His soul is "troubled". Again, the translators bring out the nuances of the word: "turmoil", "distress", "deeply troubled", "disquieted", are the words they use, but here, perhaps, J. B. Phillips helps us most: "Now comes my hour of heart-break, and what can I say, 'Father, save me from this hour?' No, it was for this very purpose that I came to this hour. 'Father, honour your own name!' ".

Finally, think of His words in Gethsemane: "My soul is exceeding sorrowful, even unto death" (Matthew 26:38). The Evangelist introduces the words by commenting that "He began to be sorrowful and very heavy". Yet again the translators dip their brushes in many tints: "agitated","distraught", "anguish", "dismay", "misery", "horror", "deeply depressed", "grief-stricken", and even "despair" are their renderings. To isolate the TEV in more detail: "The sorrow in my heart is so great that it almost crushes me". The words are a melancholy echo of Psalm 42:5 ("Why are thou cast down O my soul?") in which the psalmist is submerged in the waves and billows of the divine displeasure. They are the cry of a soul overwhelmed yet still believing, crying through the darkness "Hope thou in God, for I shall yet praise Him".

Here, then, is something of the truth about the cross. It was no light skirmish on the outskirts of the universe, but a monumental struggle that took the Christ down to the gates of Hell, a cosmic confrontation that sent fiery torture through every fibre of His being, the ultimate battle in which He poured out His soul unto death. The victory was mighty but costly and the Victor had to summon every ounce of faith and courage. In the words of Robert Browning:

"Fear death? – to feel the fog in my throat,
The mist in my face . . .
The power of the night, the press of the storm,
The post of the foe;
Where he stands, The Arch Fear in a visible form,
Yet the strong man must go".

To the green hill and its cross.

Easter Monday Open Air Meeting

I WANT to share with you what we are planning to do on Easter Monday morning. I know that you will support us in prayer even if you are unable to be present at the meeting.

We were unable to have the site in Trafalgar Square this year so we will be meeting at Speakers Corner, Hyde Park. We have had to make some special plans for this meeting because one of the main problems would be that we are not allowed to use a public address system. Our speakers had to be men with good strong voices!

We will sing three well-known hymns. "O happy day" (R.H.619). "Amazing grace" and "Christ is risen!" (R.H.182). We would like those with guitars and other instruments to bring them along.

There will be a Scottish choir of fifty voices to sing and the preachers will be Jack Osman, Keith Lannon and John Harris.

A. A. BIDDLE



J. Osman J. Harris K. Lannon

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The resurrection of Christ —the dilemma of the modern theologian



by Ian R. Hall, B.D.

DURING a train journey in the Transvaal, Bishop Stephen Neill began conversing with a young agnostic who declared his intention of demonstrating the falsity of Christianity by explaining away each of Christ's miracles in turn, dealing finally with the resurrection", said the Bishop, "and you have explained away the whole of Christianity".

By the resurrection of Christ, Christianity stands or falls. The New Testament leaves us in no doubt that this fact stands at the very heart of the biblical faith. Professor Ninian Smart, the philosopher-theologian, strenuously avowed: "Christian belief means accepting the resurrection of Christ". This is the "irreducible core of the miraculous in Christian belief". Remove it and the remainder is a pious yet forlorn hope.

The apostle Paul realised this when he asserted: "If Christ has not been raised, then our preaching and your belief are both worthless and devoid of substance; we are found out as false witnesses of God . . . Your faith is mere delusion, you are still held in your sins. Therefore those in Christ who have died are lost" (1 Corinthians 15:14–18). Without the resurrection, Christianity has nothing to offer of real or lasting worth. It is either a tragic mistake, history's greatest hoax, or a stupendous event of world-shaking significance.

This is the dilemma facing every thinking person. Did Christ really rise from the dead just as the Scriptures declare? We must decide on the basis of the evidence, both historical and experiential.

The Historical Evidence

The wealth of historical evidence for Christ's resurrection makes it one of the best attested facts of all time. Every book of the New Testament either categorically states or assumes that Christ rose from the dead, and they were all written within seventy years of the event, i.e. within the lifetime of some who were there when it happened. The evidence for Alexander the Great or Julius Caesar being real his-real historical figures is nothing like so profuse as that for the resurrection of Christ, yet many will unhesitantly accept the former while rejecting the latter. If not outrightly scorning the recorded testimony of the witnesses, some have sought to "explain away" the facts by suggesting that it was all

A mistake

What really happened, some scholars suggest, was that the women in the early morning light went to the *wrong tomb,* but a young man in white, seeing their alarm, attempted to redirect them, declaring: "Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified . . . He is not here. See the place where they laid him" (Mark 16:6). They being terrified, misunderstood his words and subsequently put about the story that Jesus had risen. This theory for all its ingenuity, has not one shred of evidence to support it. It involves the arbitrary omission of the clause; "He is risen", from the middle of the young man's words. Furthermore it is incredible that friends and foes alike should have so mistaken the tomb that the Jewish guard was posted outside the wrong tomb; and that the authorities would not immediately scotch the rumour by producing the young man and the right tomb with its remains.

Equally speculative is the *"lettuce"* theory mentioned by Tertuilliam in the second century. Having planted lettuce seedlings near the hitherto unoccupied tomb of Joseph of Arimathea which were trampled on by the funeral party, the gardener is alleged to have moved the body of Jesus to protect his plants from further damage. His fear of being judged ritually unclean for handling a corpse at Passover "explains" his reluctance to own up. Surely the guard set to prevent any unauthorised interference with the body would have prevented such an occurrence and careful investigation would have revealed any unlawful interment within the vicinity.

More recently the *"twin brother"* hypothesis has come to the fore amongst rationalist theologians who, denying the Virgin Birth, suggest that Jesus had an identical twin, possibly Thomas (John. 20:24), who was either mistaken for, or passed himself off as the risen Jesus. However this could easily have been discounted by calling witnesses from Nazareth who

knew the family (Matthew 13:55, 56), and by producing the body of the real Jesus. The disciples for their part could hardly have been so taken in, instead they would have been guilty of outright and totally uncharacteristic

Deception

Towards the end of the eighteenth century K.H. Venturini, to account for both the empty tomb and the appearances of Jesus, suggested that He had not really died but had *swooned*, was mistakenly buried and in the coolness of the tomb, had revived and escaped. The radical D.F. Strauss scorned the idea: "It is impossible that a being who had stolen half-dead out of the sepulchre, who had crept about weak and ill, wanting medical treatment, who required bandaging, strengthening, and indulgence, and who still at last yielded to his sufferings, could have given the disciples the impression that he was a conqueror over death and the grave, the Prince of Life". In fact, not only was a careful check made to ensure that Jesus was truly dead (Mark 15:44, 45), but also the tomb was so constructed that the large stone sealing the door could not be easily moved since it rested in a groove.

The "Swoon" Theory presupposes a capacity for deceit in the disciples that is matched only by the earliest hypothesis of all, namely the *"stolen body"* (Matthew 28:13). Even if it were possible for the disciples or even a small group of them to have stolen past the guards and removed the body of Jesus, it is impossible that it would not have leaked out, if nor deliberately then by those knowing the new location going to pay respects to the dead leader. Not only is there no suggestion in history of any such sarcophagus but even Joseph of Arimathea's tomb was ignored by generations of believers until such time as superstition had obscured the vital reality of the living Christ. Moreover such a deliberate fraud can hardly be reconciled with the known character and subsequent conduct of those "witnesses to the Resurrection".

Another suggestion is that the authorities themselves removed the body, but that is hardly tenable in view of their expressed intention of forestalling any rumours of a resurrection from the dead (Matthew 27:62-66). Furthermore the apostolic preaching could easily have been nipped in the bud by the production of the body.

Every theory breaks down at the same point, namely, the missing body. The only explanation that fits all the facts, accounting for a real death and burial, an empty tomb, and subsequent appearances of the same Jesus,. is that *He really and truly rose from the dead as the Scriptures recount.*

The experiential evidence

The current fashion amongst scholars is to concentrate attention more upon the effect of the resurrection rather than upon the event itself. The Easter Faith is for them unrelated to the historical facts. Thus Rudolf Bultmann wrote: "The resurrection itself is not an event of past history . . . But the historical problem is scarcely relevant to Christian belief in the resurrection". Similarly Karl Barth cut the tie between the earthly events of that Passover and the eternally living Christ, who is revealed only to "the God-created eye of faith".

This great divorce in modern theology between subjective experience and objective reality separates Christianity from its historical moorings to drift upon a sea of speculation. Merrill C. Tenney rightly emphasised: "Only the Easter fact can provide an adequate cause for the Easter faith". *"You can't have one without the other".*

Regarding the resurrection records, Dr. Alan Richardson commented: "They are starkly factual, neither symbolic nor allusive; they are clearly not mythological inventions designed to bring out the significance of the historical . . . They witness (on the strictest form-critical principles) to the facticity of the resurrection as an historical event". Nevertheless he suggested that the strongest proof of the reality of the event does lie in the on-going experience of the Early Church. "You ask me how I know He lives? He lives within my heart", testified the modern hymnist A. H. Ackley.

Not only were the disciples transformed from a battered, beaten band, into powerful proclaimers of the Living Lord, but they were utterly convinced that He had actually risen from the dead as Victor. For those early believers the ministry of Jesus flowed on through His passion, His resurrection, His ascension to the Father's right hand in glory from where He has poured out His Holy Spirit and continues to uphold His followers in prayer. The resurrection also underlies the Scriptual teaching that the second advent is not some secret spiritual event, but it will be the self-same Jesus who will return (Acts 1:11).

Belief in the resurrection of Jesus Christ is not therefore simply one aspect of the faith, it is integral to the whole of Christianity. It is crucial to a correct understanding of the person of Christ since it is not the resurrection of any man but of the God-man that is to be faced.

Herein lies the dilemma facing the modern theologian and every thinking person: if Jesus truly rose from the dead, then His claims regarding Himself are true and His claims upon every man are valid. The only reason for doubting the resurrection is an unwillingness to acknowledge a risen Lord.

The Unfinished (Finished) Symphony



by H. W. Greenway

"It is finished" (John 19:30).
"Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15).

THE GOSPEL of our Lord Jesus Christ provides us with some of the most interesting mysteries in the whole of literature, interesting because their solution is unfolded through the passage of time and the enlightening revelation of the Holy Spirit. From the words of our texts, which are the recorded sayings of Jesus taken from the moment of His agony on the cross and the farewell commissioning of the disciples, two stupendous facts emerge concerning His mission to and in our world: they are contradictory if misunderstood, yet factual when carefully examined in the light of the full plan of salvation. The paradox is explained when we discover how the two aspects of His miraculous work fit beautifully into one vast divine undertaking. They then become complementary the one to the other. Calvary is not a terminus as some would assume, but a transition into accomplishment.

"It is finished!". What did our Saviour mean as the loud cry stabbed into the eastern sky? Was He dead and done with? Had the sovereignty of the Almighty suffered tragic defeat, and had sin outmanoeuvered with its cruelty and weapon of death the love of the Saviour? No, no! A reference to the margin of the Newberry Bible gives us a clue to that word "finished", which really means *fulfilled.* This helps us to a full understanding of His complete ministry to man.

The lyric of redemption actually began, as did the symphony of salvation, before the foundation of the world, when the morning stars sang together and all the sons of God shouted for joy (Job 38:7; 1 Peter 1:18–20). Surely theirs was the song announcing the ordination of the Lamb to fulfil the plan of the Trinity for the rescue of sinners from an awful grave.

Just as a symphony in music calls upon a wide range of instruments to give meaning and emotional content to the theme which sometimes accompanies the instrumental renderings, so the vast scheme of redemption calls upon many participants, from the dawn of creation when the Word of power broke through the chaos of the dark void: "Let there be. . .and there was", and will continue to the final day of the saints' emancipation.

Like rising and falling cadences of compositions of great masters, and as contributions of various instruments make for musical inspiration, so the music of the spheres with its intriguing combination of historical tones springs forth from the score of God's holy book. Here we listen to melodies of the stars in their courses; to the full-throated triumph of Israel at the Red Sea, following the lead of Miriam tapping her timbrel at the defeat of the Egyptian army; to the Hebrew melodies of David as he strums his harp by the eastern sheepfold; to the songs of degrees of pilgrims making their way back to the temple of Jehovah to worship in Jerusalem the Golden; to the Great Hallel sung by sad disciples round the Pascal Feast in the upper room ere our Lord went forth to receive the kiss of betrayal and a heavy cross of shame; to the the duet of Paul and Silas rejoicing in a midnight chorus from a Philippian jail; to the singing in the Spirit of Early Church assemblies that sprang up all over the Middle East (where the oil of the Spirit's anointing was of greater usefulness than oil from the bowels of the earth, and indeed, a source of greater energy!); and finally to the song of Moses and the Lamb in the midst of the assemblage that no man can number, and where the saved of all ages take up the everlasting refrain.

In the score of the Master composer's symphony appear all the light and shade of human experience in the story of man's escape from sin and its dire consequences, and the dramatic climax of the chorus occurs as the Son of God reaches the apex of human suffering. In the turbulent atmosphere of that frightful moment an electrifying cry is heard, loud and clear: "It is finished!". Methinks, at that moment when tragedy appeared to threaten the very existence of our Lord, the drums of the heavenly orchestra beat out

their rhythm of victory, and the heavenly observers fold their wings in worship.

What does this mean? That the story has become an epic tragedy? That God has failed to execute His exciting masterpiece? Not at all. It was but a pause while the divine Son of God abandoned His glory to step down into death and the hell of utter loneliness.

On the day of Pentecost Peter was quite clear in his comment about the two phases of Christ's accomplishment: he declared both the manward and Godward sides of the death of Christ: ". . . ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it" (Acts 2:23,24). And so he goes on, "His soul was not left in hell, neither did His flesh see corruption" (verse 31). Sin was dealt with in that expiring shout of triumph. Thus Paul could boast, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Galatians 6:14). In a number of places Paul dwells on this aspect of Calvary's sufficiency, that, having been freed from sin we are brought nigh to God, indeed, "God was in Christ, reconciling the world unto Himself" (2 Corinthians 5:19).

It was at this mystifying moment in the experience of Jesus Christ that the Jews raised their chief objection. ". . . Unto the Jews," says Paul, "a stumbling block", or to quote the word in its original form, *skandalon,* they were scandalised, embarrassed, offended. They had expected Messiah to fill the role of a mighty warrior, but here was one who was nothing like the glamorous character their rabbis had led them to expect. In place of a demonstration of power they were confronted with a dying figure on a Roman gibbet, nailed hand and foot, a symbol of weakness and failure, a defeated userper. How could they be expected to acknowledge the omnipotence of God in this broken victim? And now the cry of the victim confirmed their indignation–it was the end, His kingdom was in ruins, His followers scattered.

But like many others the Jews were judging from the wrong side of the cross, and we have to come to Paul to find the answer to their objections. He writes, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Corinthians 1:8). The Jews had witnessed a catastrophe, but Paul knew it was but an intermission; there was a continuation, a glorious sequel as Christ rose from the dead, to show to men that sin is self-destroying but that love is eternal and all-conquering. He had not failed, He had shattered the barriers of hatred and greed by which men had arranged their personal relationships, and the Church is now enjoying release from the powers of darkness: the divine symphony goes on. Here is man's blackest crime turned to his most glorious hope; here is an atrocious tragedy transfigured into the most glorious victory.

So we see that the cry of Jesus does not indicate the end of His mission in the sense that it was concluded: it was complete. In His conquest over sin and death Jesus took the hand of man and placed it in the hand of God. Like the craftsman who examines his finished product and declares, "It is good," so Christ on His cross could defy all enemies, knowing that sin had been punished and finished, and death had been dealt its mortal blow. It is in this great act therefore that Jesus brings His Father within the sphere of human comprehension.

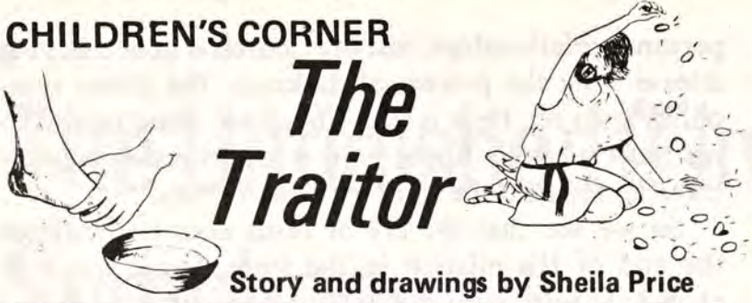
"It is finished" was the completion of the sin-bearing aspect of His soul-saving expedition: it was declared in that magnificent gesture. It was the great exclamation mark at which the music rises from a minor tone of suffering to the major key of achievement.

And so the symphonic poem moves forward into the *scherzo,* the lively passage. Christ is alive! The stone has been rolled from the entrance to the tomb. All the participants of creation join to sound the praise of Him who loved us and endured such contradiction of sinners that we might be freed. He gives us new life; by His saving grace we are born again, made new creatures in Him. And so the musical theme of overcoming is extended without end if our experience through the operation of the Holy Spirit in our lives: ". . .be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Ephesians 5:19) – the Unfinished Symphony goes on as saints of all ages join the rapturous bliss of the vast company of the redeemed, for ". . .the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: They shall obtain joy and gladness, And sorrow and sighing shall flee away" (Isaiah 35:10).

And so the Holy Spirit touches the heart strings of God's children who now sing with heart and voice the exalted praises of the most high God, who, in His Son suffered for His own rebellious creation, and achieved for them the opportunity to reach beyond the universe of stellar choirs to find the realm of full staisfaction in the never-ending and expanding service of the Almighty, there to join voices in the final grand Hallalujah Chorus among the perfect and the pure in an atmosphere of holiness and divine love.

"Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

CHILDREN'S CORNER



The Traitor

Story and drawings by Sheila Price

MANY years ago rich people employed slaves to wash their guest's feet before supper. When Jesus and the disciples gathered for the Passover supper there was no slave in attendance. The disciples kicked off their sandals as they reclined at the table with dusty feet, none of them were prepared to wash someone else's feet.

Jesus got up, filled a bowl with water, and taking a towel from the hook, He stooped down to wash the disciples' feet. He moved the bowl along and took Judas's feet in His hands and gently wiped away the dirt and grime. Judas looked down at his Master and was ashamed. He thought of where his feet had taken him the night before.

He had gone to the High Priest's house.

"I'm a friend of Jesus", he said. "I hear you want Him. Well, you can have Him! He has let me down very badly. I thought He would be King of Israel one day and I have been looking forward to being one of His great generals – but it has not happened. He's yours – for thirty pieces of silver".

When supper was over Judas slipped quietly out of the room and met the policemen who were waiting for him on the corner. "Jesus is going to Gethsemane", Judas whispered. "Follow me".

He led the policemen through the trees and the bushes. "The man that I kiss, that is Jesus", he told them. Judas went up to his Master and, just like a friend, greeted Him with a kiss.

Jesus was led away to the courtroom and Judas followed with the crowd to witness the trial. He saw his Master bound and blindfolded, struck and spat upon and pushed about all over the room while the angry mob mocked Him and swore at Him. The sight nearly drove Judas mad.

Once again he ran to the priests. "You promised me that you would not harm Jesus!" he shouted. "Let Him go – He's my friend".

The priests laughed at Judas. "He's not your friend – He's our prisoner. You sold Him to us".

"But I did not think they would condemn Him", Judas cried. "I thought He would save Himself".

"Throw that man out of here", the priests ordered their officers.

Judas flung the money at the priests. "Take it back!" he cried. "I don't want your horrible money. All I want is that you let my Friend go. He is the only One Who ever cared for me – He even washed my feet. He loved me so much – and I betrayed Him with the traitor's kiss".

Thoughts from the Book of **Exodus**

50. The constantly burning lamp (Exodus 27:20)

by F. Lavender, Pastor of our Croydon Church

THE lampstand, or candlestick, which was made from a single block of gold was very beautiful and the craftsmanship was superb. It was never intended however to be merely ornamental, its purpose was to light up the holy place of the tabernacle and by its light the priests fulfilled their sacred ministry. The priests were told plainly that the light must never be extinguished; even during the night, when its light seemed to be unnecessary, it must burn on. In the days of young Samuel the lamp was allowed to go out, and perhaps this was symbolic of the moral and spiritual drakness of backslidden Israel.

The lampstand depicted the Lord Jesus who is the Light of the world. He was one with the Father before the creation of the world; before sun, moon and stars were formed He was the eternal Light, and it was His creative word which said: "Let there be light". Yet in the mystery of the incarnation the Light of the world entered the bounds of time, revealed the Father to the astonished eyes of men and women, lighting the way to the very presence of the Father. Men hated Him and tried to extinguish the Light, but the Light triumphed, illuminating even the darkness of the tomb.

The Lord Jesus told His disciples: "*Ye* are the Light of the world"; for His light and life dwells in every believer, and the Lord Jesus has revealed Himself to succeeding generations through His Church. Satan has completely inspired men to try to put out the light, and has sometimes seemed very close to fulfilling his purpose, yet always the light has blazed out again with renewed brilliance. You and I are called to shine for Christ in these last days, for, despite the terrible oppression of the powers of darkness, the light will shine on till Jesus comes. Now, thank God, we look for that day when His glory shall flood the earth with light.

Points for Preachers



by J. Alexander Wright

An Outline

THE LORD'S SUPPER

1 Corinthians 5:7-8; 10:16; 11:23-8.

A faithful proclamation. "Ye do proclaim. . ."
A thankful appreciation. "He gave thanks".
A personal appropriation. "This do ye".
A helpful meditation. "In remembrance of Me".
A joyful celebration. "Keep the feast".
A blissful communion. "The cup of blessing".
A beautiful anticipation. "Till He come".

W.A.C. Rowe, *One Lord, One Faith.*

A QUOTATION

SUNDAY

"In the whole of the apostolic epistles there is only one commandment about the way in which Sunday was to be observed, and this is a commandment which I am afraid, that nine Christian people out of ten habitually violate both in its precept and in its spirit. Paul did not tell the Christians to do no common work on the Sunday; the command he gave them was one which most of us have forgotten. "Upon the first day of the week let everyone of you lay by in store, as God hath prospered him" that he may have money to devote to purposes of charity and religion. This is the only precept about Sabbath observance in the New Testament".

Dr. R.W. Dale in *The Ten Commandments.*

"The first charge on all your earnings" is how the N.E.B. renders Proverbs 3:9.

AN ILLUSTRATION

"THE CROSS IT STANDETH FAST!"

Dominating the sky-line of East Berlin is a 100 foot T.V. tower, built five years ago to be a show-piece of the new Communist State. But because of a fluke in the design, whenever the sun shines on the spherical rotating restaurant atop the modernistic structure, a glittering cross appears. East German officials even ordered the exterior to be painted over in a recent attempt to blot out the cross, but all to no avail.

The Cross over East Germany article in *Christianity Today* magazine, October 25th, 1974.

The Swedes have a word for it

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EE5

Scriptures for adults who don't read much

A NEW Scripture Selection, specially designed for adults who do not often read, has just been produced by The British and Foreign Bible Society. It contains the Easter story from Luke, taken from the *Today's English Version.*

The section of the population who cannot, do not or will not read books, is undoubtedly much larger than most people realise. Some literacy experts estimate that in Britain at least a third of the population cannot read the kinds of things needed in day-to-day living. Newspapers may be scanned, but little of their meaning is absorbed while the simplest government forms present major problems.

It's not surprising, therefore, that many people cannot cope with traditional versions of the Scriptures. Modern translations, single Gospels and selections have brought the Scriptures within the reach of more people, but more drastic steps are necessary for a substantial proportion of our population. Posters, films and video tapes, for example, may have to be used and these forms of presentation are being explored.

In the meantime, the BFBS, in close consultation with those involved in adult literacy programmes and Bible Society colleagues in other countries, has produced a new Easter selection which contains several elements designed to make it easier to read. Simple sentences, a limited vocabulary, and keeping one idea to each line help the reader to understand the text. The design is adult, fairly traditional and helps the reader to visualise what is being read.

Called "They Saw It Happen", it's hoped this new selection will help the churches to reach those for whom reading presents a real difficulty. It can, of course, be used by other people as well.

Bible Society Information Service

For further information, contact:
(Miss) Shirley M. Bruton – 01-248-4751 ext. 41.

Pause for Thought



by Trevor Partington, Pastor of Covenant Hall, Stafford

IT TOOK four men to get one paralysed man to Jesus. Probably they couldn't preach, but they were able to hold a rope and feel the burden of their friend as they let him through the roof to the place where Jesus was. We need men and women today who can bear others upon their heart and feel the burden of it. Maybe they cannot preach, but if they can weep or help or pray, then they can bring men to Jesus. Sometimes it takes four people to work in a person's life; two godly parents, a pastor or Sunday school teacher, and a praying friend, and when they work prayerfully together something is done.

The four men didn't hesitate in their action by wondering who would pay for the roof they broke up. There was an urgency about their action and a strong conviction that under the circumstances it was the right thing to do. Sometimes we allow all sorts of things to deter us from bringing our friends to Jesus. Probably those four men would have to stand the cost of that roof themselves. There would be a price to pay. There always is when we bring a person to Christ. It may be the price of prayer, the price of time, the price of concern. Yet what a thrill when we do bring men to Christ. These men raised the roof first; the joy came afterwards.

Their friend had gone in through the roof as a sick man, but he walked out through the door as a whole man – spiritually and physically. Christ had touched him. He was a changed man. The living Christ can do the same for those we bring to Him.

"Sow beside all waters, sow the gospel seed, Here a word in season, there a loving deed; Sinners to the Saviour, be it ours to lead", "He that winneth souls is wise" (Proverbs 11:30).



May Osman's page

Resurrection Day

WHEN it was dark the Son arose bringing light and life into the world. "Christ the Lord is risen today Hallelujah!". My heart thrills to the sound of that great Easter hymn. I love Easter Sunday more than any other day in the year. It speaks to me of the satisfaction of knowing that a job has been well done. Jesus suffering on Calvary was vindicated. There are thirty-eight references to resurrection in the New Testament. Jesus said to Martha, when she came to greet Him after the death of Lazarus, "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live" (John 11:25).

The most startling characteristic of the first Christian preaching is it's emphasis on the resurrection. They were *sure* that Christ had risen and that believers would in due course rise also. Jesus had raised three people from the dead, but they simply came back to the life they had left and in due time they would have to die again. But Jesus came back in newness of life and a life that is everlasting. Peter says that Christ "is the firstfruits of them that slept (1 Corinthians 15:20) Jesus said He would rise on the third day, and He did so, in a glorified body. Flesh and bone were there, but not the blood. His glorified body was able to pass through doors and walls, and with what was he clothed? He didn't have His earthly clothes for the soldiers had parted them amongst themselves and gambled for His robe. This robe spoke of His priesthood because it was woven without seam throughout and was made on the pattern that only priestly garments should be made. His grave clothes were left in the sepulchre for the disciples saw them there empty. When Mary saw Him she thought that He was the gardener. So we must conclude that He was clothed with heavenly garments which were capable of going through solid walls.

Over a period of some weeks Jesus appeared to many of His followers on ten different occasions, and a great change came over them from the dispirited, beaten men, hiding away for fear of the Jews on the evening of the first Good Friday; and they preached the resurrection with assurance. Some were imprisoned and James was executed, and they would not have been willing to suffer like this for a lie. Oh yes, they were completely convinced.

Check for yourself, the disciples could not have removed the body, the Jews could not have removed the body, yet the tomb was empty! Christ *had* risen and is now on the right hand of God ever interceding on our behalf.

Cannon Kennett speaks of Paul as having been converted within five years of the crucifixion and says "Within a few years of the crucifixion of Jesus, the evidence of the resurrection of Jesus was in the mind of at least one man of education absolutely irrefutable".

Jews have a tenacity in clinging to their religious customs, yet the disciples observed The Lord's Day, a weekly memorial of the death and resurrection, instead of the Jewish Sabbath. This was revolutionary. Baptism, was a reminder that believers were buried with Christ and raised with Him (Colossians 2:12) The resurrection gave significance to all that they did.

The current observance of keeping Easter as resurrection day grew out of the early Christian's observance of the Jewish Passover which coincided with the pagan Anglo-Saxon festival of the goddess of Spring, Eostre. By an act of Parliament passed in 1752 Easter day is the first Sunday after the full moon which happens upon, or next after, March 21st. Tables are given in the Book of Common Prayer for determining Easter in any given year. Easter may fall on a day from March 22nd to April 25th. Several attempts have been made (e.g. in 1928) to establish a fixed Easter but so far ecclesiastical influence has told against it.

Why do we give Easter eggs to our children? Eggs are a symbol of life and fertility, and the breaking of the chicken through the shell was taken as symbolical of Christ's resurrection.

Harold Wildish, who had been serving as a missionary in Brazil, told the Missionary Conference at Westminster Hall in 1929 the following story. With some other preachers he had been telling a group of

Continued on page 19

Classified Advertisements

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MISCELLANEOUS

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TRACTS AND LEAFLETS for distribution. Have you seen ours? Send for free samples. Rushworth Literature Enterprise, The Baptist Church, Westbury Avenue, London N22 6SA. C.4067

BIRTHS

LINN. On February 28th, to Malcolm and Jean Linn, members of our Southampton Church, God's gift of a daughter, Catherine Loise, a sister for Ericka.

MAYBIN. On February 26th, to Margaret and Ron Maybin of Croydon, the gift of a daughter, Melissa Jayne.

ENGAGEMENTS

JONES-LEWIS. Rev. and Mrs. Ron Jones have pleasure in announcing the engagement of their eldest daughter Glenys, to Paul, the youngest son of Mr. and Mrs. Stan Lewis, Bristol. God bless you Paul and Glen. C.4104

WRIGHT-LEAN. Rev. and Mrs. J. Alexander Wright are happy to announce the engagement between their daughter Lucille, and Vivian Charles Lean, both members of our Cheltenham Church. C.4112

MARRIAGE

HAYHURST-MUNDELL. On March 8th. At Elim Pentecostal Church, Carlisle. Gary Peter Hayhurst, to Christine Palmer Mundell (formerly of Carlisle), both of our Bradford Church. Officiating ministers: D.J. Green and P. Watson.

WITH CHRIST

BATEY. On March 9th, at the residence of her neice, Mary Elizabeth Batey, faithful member of our Carlisle Church, passed peacefully into the presence of the Lord. "With Christ, which is far better". Officiating minister at funeral P. Watson.

EDGAR. On February 28th, 1975, Mary Simmons Edgar, beloved wife of the late William Edgar, founder member of our Dundee Church. Officiating minister at the funeral: H. Palliser. "Forever with the Lord".

WHITEING. On February 14th, Gladys Lavinia Whiting, one of the first members of our Springbourn Church, also of Brighton and Croydon. A faithful and gracious believer and friend, aged 81 years. Officiating minister at funeral: J. Osman.

ITINERARIES

The President (G. Canty):
March 29, Tamworth; 31 Royal Albert Hall, London; April 1, Rowley Regis; 2, Stirchley; 3, Erdington; 5, Motherwell; 6, Carlisle a.m; Whitehaven p.m; 12 and 13, Ballymena; 14, Greenock; 15, Dundee; 16, Aberdeen; 17, Glasgow; 18, Coatbridge; 20, Kirkintilloch a.m; Paisley p.m; 22, Worcester; 24, Kings Heath; 26-May 1, West Yorkshire.

Miss Anne Stephenson:
March 30, Alloa; April 1, Leeds.

John MacInnes
March 30 to April 1, Cardiff; 5, 6, Tamworth; 12, Glossop; 13, Stockport; 14, Salford; 15, Chorlton; 16, Oldham; 17, Middleton; 19, Wigan; 20, Bolton; 21, Accrington.

J.K. McGillivray
March 29, Islington; 30, East Ham; 31, Royal Albert Hall, London; April 1, Leyton; 2, Canning Town, United Crusaders Rally; 3, Ilford; 5, Bexhill; 6, Hastings; 8, Eastbourne; 9, Rally; 3, Ilford; 5, Bexhill; 6, Hastings; Eastbourne; 9, Newhaven; 10, Crawley; 12, Hove; 13, Preston Park 11; Brighton, Lanes 6.30; 14, Worthing; 15, Bognor; 17-20, Ryde and Portsmouth.

F.B. Phillips, with missionary films
April 27, Barnsley; 28, Sheffield; 29, Wrenthorp; 30, Bradford.

J. Smith
March 28-31, Longton.

London Crusader Choir, with D.B. Gray:
March 31, Royal Albert Hall, London; April 6, High Wycombe; 12, Royal Albert Hall; 20, Ilford.

Peter McCann:
April 1, Crewe; 2, Macclesfield; 3, Silverdale; 4, Hanley; 5, Longton; 6, Stafford; 7, Shrewsbury; 8, Hadley.

WAVELENGTH ELIM ON THE AIR

United Kingdom
Radio Brighton 202M 95.3 VHF "QUEST" with F.A. Hodge Sundays at 11.02.
Radio Leeds – every Sunday at 3.45 p.m. "Cornerstone" arranged by Leeds Evangelistic Council (Chairman – Pastor J.E. Moore). Songs and stories. Bible Brain 1975. Prizes and surprises.
Brazil
Radio Londrina – 18.30-18.55 (Brazil time), each morning
Radio Wenceslau, 30 minutes every Sunday.
Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.
Guyana
Guyana Broadcasting Service every Saturday at 9 a.m.

COMING EVENTS

BALLYMENA. April 12. Elim Pentecostal Church, Castle Street. Opening of new Church by the President (George Canty) at 3.30. Rally at 7. Preachers: George Canty and J.C. Smyth. Singing by Woodvale Quintet.

BIRMINGHAM. April 5. Elim Pentecostal Church, Graham Street, Newhall Hill. Jubilee Evangelistic Conference. 10 and 2. Rally 7. Speakers: J. Cave and D. Holmes. Conveners: R. Lighton, D. Woodfield. Details: Pastor Ken Smith, 35 Marsh Hill, Erdington, Birmingham 23.

BIRMINGHAM, Erdington. April 6. Elim Pentecostal Church, South Road. Evangelistic Sunday at 11 and 6.30. Preachers: D. Holmes and J. Cave. Convener: K. Smith.

BIRMINGHAM, Kingstanding. April 6. Elim Pentecostal Church, Warren Road. Evangelistic Sunday at 11 and 6.30. Preachers: D. Holmes and J. Cave. Convener: R.J. Morrison.

BLACKPOOL, Marton. March 23-April 5. Elim Pentecostal Church, Fredora Avenue, (off Preston New Road, opposite Telefusion House). Visit of twenty-five young people from Youth With A Mission. Including Easter meetings: Good Friday at 7.30. Film 'Two A Penny'. Easter Saturday and Easter Monday at 7.30. A Warm Welcome to Holiday visitors.

DAGENHAM. March 29. Elim Pentecostal Church, Green Lane. Scottish choir presents "Come Together" at 7. Sunday March 30, at 11 and 6.30.

EVESHAM. April 12. Elim Pentecostal Church, Masonic Hall, Swan Lane. Monthly Rally at 7. Visit of B.R.J. Garrard and friends from Worcester. Convenor: J.R. Brown.

MACHYNLLETH, Powys. April 2. St. John Ambulance Hall, Llynlloedd Lane, off Maegwyn Street. Meeting begin in new Elim Pentecostal Church. Wednesday 7.30. Sunday 10.30. "Brethen . . . pray for us".

PONTYPRIDD. April 5-6. Elim Pentecostal Church, Thurston Road. Church Anniversary. Preacher Laurie Lambert. Saturday at 7.30. Sunday at 6.30.

RAYLEIGH. April 5-6. Elim Pentecostal Church, Castle Road. Fortyninth Anniversary meetings. Saturday at 7. Sunday at 11 and 6.30. Preacher: J.C. Kennedy. Singing on both evenings by Westcliff Male Voice Praise.

ROMSEY. April 12. Elim Pentecostal Church, Middlebridge Street. Rally with Operation Mobilisation at 7.30.

WINCHESTER. April 5. The Guildhall at 7. Pentecostal Rally with P.S. Brewster and team of ministers. Singing by Cardiff City Temple Choir and New Creation singers.

Easter Conventions—details on page 5

NORTH BIRMINGHAM ELIM CHURCHES

Warren Road	South Road
Kingstanding	Erdington
(R. J. Morrison)	(Ken Smith)

EVANGELISTIC SUNDAY
April 6th, 11.0 am and 6.30 pm
Speakers: Pastors D. Holmes and J. Cave
D.4062

Book the date—
NATIONWIDE EVANGELISTIC CONFERENCE
at the Elim Pentecostal Church, Swinegate, York. 20th–23rd October 1975
D.4109

David–a man after God's heart

1 Samuel 17:20-37 Acts 13:22

by Lawrence Repath

GOD'S comment on David was "A man after my own heart, which shall fulfil all my will".

David the shepherd was also a poet and musician. We can picture him minding the sheep, watching on a hillside rock, at times reading the Scripture and practising on his harp. David was tested in action against the lion and the bear, serving a tough lonely apprenticeship on the windswept hills. Finally there was the confrontation with the God-defying giant Goliath, reputed killer of some of Israel's finest warriors. We know the outcome of David's faith–the giant was no problem, for David, with God's help, was sure of victory.

The story speaks to us of preparation for Christian service. David was an early riser, and he was obedient to his parents (1 Samuel 17:20). God honours personal discipline and obedience. The lion, bear and giant have spiritual counterparts for us. There are the Devil, the world and the flesh, and we have to progress against them in similar order to that of David.

The Devil. Peter says he "goeth about like a roaring lion seeking whom he can devour" (1 Peter 5:8). He is also clever, "transformed into an angel of light" (2 Corinthians 11:14). The Devil is always opposed to God's work. If he cannot stop us, he will persuade us to work in the wrong way, or in the wrong spirit. Remember he has limited power, and our conflict with him should strengthen us. We should resist the Devil (1 Peter 5:9). Paul exhorts us, "Neither give place to the devil" (Ephesians 4:27). We should not become angry with people who provoke us.

The bear is typical of the world of mankind who are in rebellion against God, through sin. By following its own wisdom, the world has set itself against God. In searching for life it denies that Jesus Christ is the source of all true life and light. As the bear hugs its victims to death, even so the spiritual life is crushed in anyone who lets the world get a grip upon them. There are two dominant characteristics of the worldly spirit. Pride, by which men deny their dependence upon God. Covetousness, which is the desire to possess. This leads to idolatry and the worshipping of the thing that is coveted. We need to overcome this spirit of worldliness which would keep us preoccupied with mundane matters leaving us no time for the worship of the true and living God.

Goliath typifies the flesh. The flesh has its lusts and desires. "The mind of the flesh is death" (Romans 8:6). The flesh denotes the personality of man organised in the wrong direction, even as Goliath was against God's people. As David killed Goliath, Paul exhorts us to die to the flesh (Galations 5:24). Christians have to put off the works of the flesh (Galatians 5:19-21), and abiding in Christ, they should manifest the fruit of the spirit (Galatians 5:22-23).

Thus we go on to victory over the Devil, the world and the flesh. Filled with the Spirit we can, like David be men or women after God's heart.



As a hart longs for flowing streams,
so longs my soul for you, O God.

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D.4108

The Family Altar

Scripture Union Portions — Notes by John Burgan

Monday, 31st March — **Galatians 1:1-10**

"For do I now persuade men or, God" (v.10).

WE cannot be seeking the favour of both God and men. We must determine oursleves to please God, whatever the cost, or else compromise. Paul was too conscious of his commission from God to risk failure by bothering whether he offended men or not, he was an apostle, "not of men, neither by man, but by Jesus Christ". Many Christians today are too "nice" and are afraid to "speak the truth in love". Let us remember that we have a commission of equal responsibility with Paul's. We must stand for the gospel without fear or favour. If God's children will not stand for Him – who will?

Tuesday, 1st April — **Galatians 1:11-24**

"And they glorified God in me" (v.24).

THE basis of Paul's appeal to his converts was not simply his message but his life. If we cannot convert others through what we *are* we had best not try to do so by what we *say*. Paul preached the gospel, and lived it. His words were not simply "obey the gospel" but "copy me" (Philippians 3:17). Actions sometimes speak louder than words. May what we *do* and what we *say*, point men to Christ today.

Wednesday, 2nd April — **Galatians 2:1-10**

"That we should go to the heathen, and they . . ." (v.9).

HE that has called us by His grace has also sent us. There is a "go" in gospel. It does not matter who you are, if you have been saved by the grace of God through His son Jesus Christ, then you have both a duty and a responsiblility to pass this "good news" on to others. "For the grace of God has appeared for the salvation of all men" (Titus 2:11). Let us not deny others the right to hear what God has done for them; let us pray that in hearing, many may believe.

Thursday, 3rd April — **Galatians 2:11-21**

"I am crucified with Christ" (v.20).

WHEN we look at the cross of Calvary we should see two people there. Christ and ourselves. This world will never know the power of God, until we know the power of His death. The indwelling life of the self-denying Christ enables us to live a life of denial that is alien to the world. We should not think of the cross as a burden to bear, but as a death to be died. It has however a glorious outcome, "nevertheless I live, yet not I, but Christ liveth in me". Whose life will you present to the world today. Yours or His?

Friday, 4th April — **Galatians 3:1-14**

"That we might receive the promise of the Spirit through faith" (v.14).

THE word faith occurs eight times in this short passage of Scripture. A promise is for believing and a gift is for receiving. If you are trying instead of trusting today, Satan has bewitched you. There is a cure, and that is a fresh look at Jesus Christ crucified for the forgiveness of sins, and a heavenward look at the exalted Christ who has shed forth the Holy Spirit. Both are received by faith, and are more than sufficient for this days needs.

Saturday, 5th April — **Galatians 3:15-29**

"Though it be but a man's covenant" (v.15).

THE word "covenant" means "testament", or "will". God has made a will. The new covenant came into operation upon the death of His son, and it was sealed by His blood. In this will God has made over to us the riches of His son. This will applies to all the spiritual children of Abraham. This means all who have received Jesus by faith (John 1:12). No one can disannul a man's will. We can be more sure that God's covenant will stand God's will. Our inheritance in heaven is secure in Him.

Sunday, 6th April — **Galatians 4:1-11**

"The heir . . . be Lord of all" (v.10).

WHAT great wealth the believer has in Jesus Christ. As heirs of the kingdom of God, and joint heirs with Christ, eternity alone will suffice to search through all our possessions (Romans 8:17; Ephesians 3:8). Through Jesus Christ, (as the Amplified Version puts it) we become "Lord of all" or "Master of all the estate". Because of our wealth and position in Christ we can "reign in life" (Romans 5:17).

RESURRECTION DAY–*from page 15*

primitive Indians the wonderful story of the coming, the death and the resurrection of the Lord Jesus. Before the company dispersed he heard them discussing the story. Most of them had been greatly moved by the story of the cross and suffering of Jesus and they thought it wonderful that he should so endure to save them from sin and hell. One man said, "Yes, it *is* wonderful, but how can a dead man save us now?". Another, who had followed the preaching to the end said, "But didn't you hear? He rose from the dead. He's alive. He is risen".

God has no favourites, we are all alike in His sight and the mighty of our land have to die just like the poor. I was interested to learn that over the mausoleum that holds the mortal remains of Queen Victoria and her Consort are the words "Here at last I will rest with thee in Christ I shall also rise again".

Hallelujah, we shall rise.

The real thing

by O. G. Miles

THE conversion of my late father is still one of my outstanding memories. Pastor George Jeffreys was holding a revival campaign in a little mission hall in Coulsdon, Surrey in 1913. Every member of the congregation had been earnestly praying for the salvation of my father. Mother had frequently witnessed to him in the home and pointed out the danger of procrastination, until father had rebelled and refused to listen to any further conversation about the mission. In fact, if any mission talk was attempted it ended up in an unpleasant scene. Mother mentioned her problem to the experienced leader of our fellowship, who gave her some wise counsel. "Instead of talking to your husband about Jesus" he said, "talk to Jesus about your husband". From that moment God began to do what we had been unable to do. My father was a ganger on what is now called the Southern railway and had charge of the Merstham tunnel, which is 1 mile 353 yards long, on the London to Brighton line. It was part of his duty to walk through the tunnel morning and evening to check that all was in order.

One evening, when the revival meetings were in progress and the folks were in earnest prayer, father, according to his custom was walking through the tunnel. He was just about in the middle of the tunnel, when according to his own testimony, he heard a voice behind him saying, "Repent, for the kingdom of heaven is at hand". My father was stunned. He turned to see who was speaking, but could see no one. The voice was direct and clear. The message was unmistakable. He knew it was God speaking directly to him. He hurried home, keeping this amazing happening strictly to himself. He then surprised us by quickly changing into his best suit, a thing which he rarely did on a weekday. As he sat down to join us at the tea table, there was a strained atmosphere. No one spoke. I wondered if something had gone wrong at father's work. Then mother broke the silence, saying, "Are you going with us to the meeting tonight, Dad?". I immediately thought, "Oh dear, mother has done it again; there will be another row". But to my utter astonishment, father replied in a most subdued manner, "Yes, I'm coming with you tonight". I couldn't believe my own ears. What a joy it would be to have father sitting with us in church, but I did not forsee the amazing miracle that was to follow.

We were singing the second hymn, "Send the light, the blessed gospel light", when father, like Saul of Tarsus, was smitten to the floor by the power of God. The little meeting was disturbed. Someone was hurrying for a glass of water, I remember being frightened, but George Jeffreys knew exactly what was taking place. With an authoritative voice charge with the power of the Holy Ghost, he commanded, "Leave that man alone, God is dealing with him". We were all reassured and had a profound sense of God's overruling presence and purpose. All fear was removed for God had the matter in hand. After a little while my father got up from the floor; his face radiant with the glory of God. It was obvious that he had been "delivered from the power of darkness and translated into the kingdom of God's dear Son". The great transaction had taken place. Our prayers had been answered. The revival meetings were set ablaze with the fire of God. My father was born again. I shall never forget the dynamic change that came to our home that night; a change that was to abide throughout his earthly pilgrimage. Father had been a keen card player. Several packs of cards always adorned our mantle shelf, but on arriving home that glorious night, father's first act was to throw all the cards on the fire. The preacher had said no word about smoking, but God was working so mightily in my father's life that he proceeded to take all his pipes, the pipe rack and the tobacco and consigned them to the flames. We had a marvellous fire that night! What a wonderful thing it is when God comes in and begins to reign in our life and home. There was yet another thing which father now believed belonged to the old life and had to be dealt with. In the larder was a barrel of home made wine, fairly potent stuff. The one time precious fluid was allowed to run down the drain, after which the barrel was destroyed that it might have no further part in our new home. What a moment that was. Having put away for ever the unholy things of the old life, father took the precious holy Word of God and instituted the family altar in his home, by reading to us from the sacred page. Mother led us in prayer, praise and thanksgiving.

"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).

The Elim Evangel



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April 5th, 1975

The Elim
Evangel

Proclaiming
the Truths of Pentecost

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Editorial

I HAVE been reading a very interesting book on preaching by Dr. D. Martyn Lloyd-Jones, former minister of Westminster Chapel, London from 1938 till his retirement in 1968.

One of the interesting points that he makes is in regard to the decline in preaching and the virtual disappearance of the powerful and persuasive orator. He very shrewdly observes the contrast between the powerful oratory of Winston Churchill and Lloyd George, and the allegedly simple approach of Stanley Baldwin.

We have observed in more recent times how many people in the western world are becoming dependent for the very pattern of their thinking by that which is dictated by the news media. I wonder how many of you have observed something like this: "The Prime Minister said, ' . . . ' in London yesterday", when in fact, what really happened was that a television interviewer put a question to Mr. Wilson, to which he replied, "Yes, but . . .". What in fact was later quoted was really the words of David Frost (or whoever else was conducting the interview). That however would not be newsworthy!.

There is a story of a former Archbishop of Canterbury who was visiting New York. On arrival he was interviewed by a reporter who asked," My Lord, are you going to visit any nightclubs in New York?". To which the Archbishop replied, (unwisely as it turned out): "Are there any nightclubs in New York?". Much to his astonishment and subsequent embarrassment he was to read in the newspaper the next morning. "Archbishop's first question on arrival in New York was, 'Are there any nightclubs in New York?'

Many years before the then Archbishop of Canterbury was asked by the famous actor Thomas Betterton (1635 – 1710) why actors seemed to have no difficulty in making an impression on their audience, while preachers frequently left them cold, Betterton replied: "Actors speak of things imaginary as if they were real, while you preachers too often speak of things real as if they were imaginary".

In this present age it still pleases God to save men by the foolishness of preaching.

Cover picture: Winchester Guildhall, scene of the Charismatic Renewal Rally led by Rev. P. S. Brewster on April 5th.

Thoughts from the Book of ***Exodus***

51. Ministering to the Lord (Exodus 28:1,3)

by F. Lavender,
Pastor of our Croydon Church

AARON and his sons were very privileged people because they were called to fulfil the sacred duties of the priesthood. They representing the people before God, and God before the people. They were not, of course, the only ones called to minister to the Lord, for Bezalel and Choliab and many unnamed men and women served Him in various ways and they were as surely called to minister as were Aaron and his sons. They were only ordinary men and women, yet they were called by the eternal God to labour in His glorious service.

The Lord Jesus Christ came to earth in order to fulfil the most wonderful divine plan by bringing salvation to men and women, and by opening the way back to God. He did not accomplish that mission in splendid isolation however, for He called to Himself many ordinary men and women and chose them to share with Him in the work of bringing others to God. Some of the disciples were given the task of publicly preaching the gospel, healing the sick and calling people to repentance; others ministered to the everyday needs of the apostolic band. What was really important was that the Lord had called them to be His partners in this great mission.

The apostle Paul declared: "We are labourers together with God" (1 Corinthians 3:9). He did not write this to a few special people, but to the ordinary everyday believers at Corinth. The ministry is not confined to pastors and preachers, for *all* Christians are members of the body of Christ (1 Corinthians 12). Each part of the body has its own special and necessary function, and all parts need to work properly for the health of the whole body. In the same way every Christian has a ministry to fulfil for Christ. The Lord Jesus has a definite work for *you* to do for Him; have you asked Him what that work is, and are you doing it?.



NICHOLAS BENGHU IS COMING TO THE ELIM CONFERENCE. OUR BROTHER HAS A FOLLOWING OF 75,000 BLACK PENTECOSTAL BELIEVERS IN SOUTH AFRICA. HE IS AFFECTIONATELY KNOWN AS THE "BILLY GRAHAM OF AFRICA". GOD HAS USED HIM TO LEAD THOUSANDS OF HIS COUNTRYMEN TO JESUS CHRIST AND ALSO TO PLANT THRIVING CHURCHES IN SOUTH AFRICA. THIS WILL SURELY BE A GREAT OPPORTUNITY FOR ALL ELIM PEOPLE TO HEAR THIS MAN OF GOD.

OTHER GUESTS WILL INCLUDE DR. F.P. MOLLER THE PRESIDENT OF THE APOSTOLIC FAITH MISSION OF SOUTH AFRICA WHO WILL BE ACCOMPANIED BY A GROUP OF HIS EXECUTIVE BRETHREN.
IT WILL ALSO BE A PLEASURE TO WELCOME BROTHER MABITSELA FROM THE TRANSVAAL, PASTOR AND MRS. JOHN MACINNES FROM GUYANA, MISS ANNE STEPHENSON AND PASTOR AND MRS. DAVID BUTCHER ALSO FROM TRANSVAAL, PASTOR AND MRS. K. McGILLIVRAY FROM TAIWAN, REPUBLIC OF CHINA, MISS SYLVIA BEARDWELL FROM INDIA, MISS JENNIFER QUIRIE FROM ZAIRE AND PETER AND SANDRA McCANN FROM RHODESIA.
ALSO BEING PRESENTED TO OUR CONFERENCE FOR THE FIRST TIME WILL BE "BIG" JOHN HALL, AMERICA'S FAVOURITE GOSPEL SINGER. HE WILL BE SINGING EACH MORNING AND EACH NIGHT. WITH THE SAME NAME AND YET A TOTALLY DIFFERENT PERSONALITY IS REV. JOHN G. HALL, WHO COMES FROM SPRINGFIELD, MISSOURI, AND IS A RENOWNED PREACHER ON PROPHECY. HE WILL BE BRINGING HIS LARGE CHART AND HIS TALKS ON PROPHECY EACH MORNING WILL BE SOMETHING THAT EVERY ELIM MEMBER WILL WANT TO SEE AND HEAR.

AS A SPECIAL APPEAL WE URGE ALL ELIM MINISTERS, PROBATIONERS, STUDENTS AND ALL LAY-REPRESENTATIVES THROUGHOUT THE WHOLE OF THE BRITISH ISLES TO ATTEND THIS CONFERENCE THIS JUBILEE YEAR AT PONTIN'S HOLIDAY CAMP, MORECAMBE.

Receiving the Baptism in the Holy Spirit

ONE of the highlights of our Elim Conference is to see many of our members, both young and old, receiving the Baptism of the Holy Spirit and speaking in tongues as the initial evidence of the receiving of their baptism.

In the midst of all the activity of Conference week it is wonderful to know that men and women are seeking "the promise of the Father".

The Baptism of the Holy Spirit is the heritage of all believers, and again this year, Pastor and Mrs. A.V. Gorton, who have for many years conducted the waiting meetings, will gladly continue to lead people into receiving this blessing at our 1975 Conference in Morecambe.

To any of our people who have not yet been baptised in the Holy Spirit we say, please come and join us. This could well be the time when God will meet with you.

P.S. BREWSTER

ITINERARIES

The President (G. Canty):
April 5, Motherwell; 6, Carlisle a.m; Whitehaven p.m; 12 and 13, Ballymena; 14, Greenock; 15, Dundee; 16, Aberdeen; 17, Glasgow; 18, Coatbridge; 20, Kirkintilloch a.m; Paisley p.m; 22, Worcester; 24, Kings Heath; 26, Sheffield (Festival 3 and 6.30; 27, Barnsley a.m; Leeds p.m; 28, Halifax; 29, Dewsbury; 30, Sowerby Bridge; May 6, Kingstanding; 8, Cradley Heath.

John MacInnes:
April 5 and 6, Tamworth; 12, Glossop; 13, Stockport; 14, Salford; 15, Chorlton; 16, Oldham; 17, Middleton; 19, Wigan; 20, Bolton; 21, Accrington; 22, Blackburn; 23, Liverpool; 24, Runcorn; 26, St. Helens; 27, Ellesmere Port; 28, Birkenhead; 29, Holyhead; 30, Colwyn Bay.

Peter McCann:
April 5, Longton; 6, Stafford; 7, Shrewsbury; 8, Hadley; 15, Scarborough; 16, Malton; 17, York; 18, Harrogate; 19, Driffield; 20, Hull (Mason Street) a.m; City Temple p.m; 21, Mason Street; 22, Scunthorpe; 23, Grimsby.

J.K. McGillivray:
April 5, Bexhill; 6, Hastings; 8, Eastbourne; 9, Newhaven; 10, Crawley; 12, Hove; 13, Preston Park a.m; Brighton (Lanes)l p.m; 14, Worthing; 15, Bognor; 16, Petersfield; 17-20, Ryde and Portsmouth; 26, Southend-on-Sea; 27, Leigh-on-Sea; 29, Colchester; 30, Braintree.

Mack Mabitsela (Transvaal):
April 8, Graham Street, Birmingham; 9, Stirchley; 10, Erdington; 12, Smethwick; 13, Worcester; 15, West Bromwich; 16, Winson Green.

F.B. Phillips, with missionary films:
April 27, Barnsley; 28, Sheffield; 29, Wrenthorpe; 30, Bradford; May 1, Huddersfield; 2, Otley; 3, Rotherham, 7.15; 4, Rotherham, 10.45 a.m; Sowerby Bridge, 6.30; 5, Halifax.

London Crusader Choir, with D.B. Gray:
April 6, High Wycombe; 12, Royal Albert Hall; 20, Ilford.

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and
BIBLE COLLEGE STUDENTS

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Monday November 24th — Thursday November 27th 1975

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"THINGS MOST SURELY BELIEVED AMONG US"
Some of the great Bible doctrines will be taught and discussed

It is requested by the Executive Councils of both Movements that as many ministers as possible take full advantage of this opportunity of fellowship and spiritual refreshment.

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NOTTINGHAM NG1 5GH

Sing . . .

Songs of Salvation



MANY friends have been greatly blessed by the hymns used at our Conferences and in our Easter Monday meetings in the Royal Albert Hall. Not a few have asked about the hymn sheet and about the music for the hymns. Let me tell you about them.

Our Executive Council appointed a special committee of brethren well versed in the field of hymns and choruses used in our services great and small. After much thought and prayer, a very careful selection was made. The process of sifting through the hymns which could be included in a book of the size required eventually produced a publication containing 127 hymns. Of these 85 (marked R.H. and with numbers given) are in *Redemption Hymnal,* the well-loved hymn book of the British Pentecostal churches, including Elim. The other 42 hymns have been conveniently and attractively collated and published at an extremely reasonable price. Many of the *Redemption Hymnal* hymns are well known, ideal for conventions, evangelistic compaigns and the like.

The words for all 127 hymns can be found in *"Sing",* now available in a bright, modern cover and containing in addition the words of 50 choruses which are in Elim Choruses. It was felt that accompanists could well cope with using only three music books to cover 127 hymns and 50 choruses. Much time and trouble were spent in arriving at the best number of hymns and choruses for the purposes for which the publication was envisaged and practice already confirms that the committee was well guided.

The 42 hymns (marked S.S.) which are not in the other new publication *Songs of Salvation.* When you think that *Sing* is priced at only 10p per copy and *Songs of Salvation* at only 25p, you will surely agree that these are very accessible additions to our means of making music and song show forth the wonders of His name.

Hymns for many differing occasions and with all the important emphases of our faith are readily to hand and *Songs of Salvation* includes some Pentecostal hymns which are little known and one or two new ones, among them, "Pentecostal Fire is falling", "For a Holy Ghost Revival, blessed Lord, we pray", W.G. Hathaway's "Come, Holy Ghost, Thou quickening Flame", "Come, Holy Ghost, our Hearts inspire" and "Lord, send Thy Power in a wonderful Measure".

Other favourite hymns from former days are now to hand, like "Amazing Grace!", "Come every Soul by sin oppressed", "Conquerors and Overcomers now are we", "Jesus paid it all", "In loving Kindness Jesus came", "I stand all amazed at the Love Jesus offers me", "My Faith looks up to Thee", "Ivory Palaces" and "Only a Sinner".

Recently popular hymns are also there, like, "Christ for the World we sing", "Day by Day and with each passing Moment", "Great is Thy Faithfulness", "Hark 'tis the final Trumpet", "Now I belong to Jesus", "We rest on Thee" (to Finlandia), and "Marvellous and Wonderful".

"Once our blessed Christ of beauty", "Wonderful Grace of Jesus", "Take up thy Cross and follow Me", "Thank You, Jesus, for all You've done", "We shall see His lovely Face", and old-time favourites, "Cleansing for Me" and "Tho' your Sins be as scarlet" share places with "This is my Father's World" and "Life is wonderful".

These publications are already being widely used. You will want a supply by you for your convention or campaign. You will feel like having copies in your home. The publications are very convenient for Bible classes, youth departments, sisterhoods.

Write to: Director of Publications, Elim Pentecostal Church Headquarters, P.O. Box 38, Cheltenham, for prices for bulk orders. Individual orders, please to: Elim Church Bookroom, P.O. Box 38, Cheltenham, cash with order. Localised overprinting of *Sing* can be undertaken. Write to the Director of Publications for prices.

T.W. WALKER

Sing, published by Grenehurst Press, price 10p per copy, postage and packing 7p extra.
Songs of Salvation, published by Grenehurst Press, price 25p per copy, postage and packing 15p extra.
These publications will be available on the bookstall at the Conference. Buy there and save the postage.

My apple tree



by O. G. Miles

WHEN I was quite a little lad I made my first railway journey alone. I travelled a distance of some twenty miles to visit my grandmother. She was so pleased with my achievement that she gave me a little apple tree to plant in my garden to mark the occasion. It was only a small tree. I remember that, when I was making my homeward journey, I was able to reach up and put it on the rack in the compartment.

When I arrived home, we had a planting ceremony. Father dug the hole. Carefully placing the tree in the ground, he pressed the soil firmly around it. The next year or two saw the tree taking happily to its new environment and steadily making healthy growth. One year my tree had one apple on it. It was the most wonderful apple I have ever tasted. The tree continued to make excellent progress. Eventually, mother was able to tie a small clothes-line to its branches. One Saturday, I remember pausing on the garden pathway to admire my tree. How big it was. What a lot of wood it had made. I was proud to be the owner of such a fine tree. When I returned from my outing, I could hardly believe my eyes: the tree appeared to be but half its original size. A pile of its wonderful growth was heaped beside it. I felt that someone had completely ruined my tree. I stormed into the house and demanded to know what had happened. Mother said quite casually, "I don't think anything has happened to your tree". Then she added, as though it was an after thought, "Oh, I know, your father's been pruning it". "Pruning it", I replied angrily, "he's killed it". I was so disturbed that I did not want any tea. Years later, my late wife and I came to join the staff of the Leeds Foursquare Gospel Church. We had not been in Leeds very long before I received a letter from my father in London to say that he would like to spend a weekend with us. It was a Saturday morning in October when I stood waiting at the barrier at Leeds station. I was carefully looking over the crowd of people who were alighting from the London train. At last I saw my father carrying two portmanteaus. I was surprised that he had brought so much luggage for a weekend. I did not like to question him about this as I offered to help with the cases. The case that he gave me to carry seemed exceedingly heavy. On arrival home, I plucked up the courage to ask, "Dad, why so much luggage for a weekend?". "Ah well", he replied with a smile, "that one is yours". "Mine?", I said in surprise. I quickly lifted it on to the table and opened it. It was filled with the loveliest apples that you ever wished to see. "Are these off my tree, Dad?", I asked. "Every one of them", he said. Then we remembered that day of long ago, and he said with a smile, "You would never have had all these apples if the tree had not been pruned". We laughed together as I readily acknowledged my father's wisdom and skill, which had brought such a pleasing harvest.

How frequently this has instructed me in my spiritual life. In the painful, wounding experiences that come to us all, how often I have heard the Master Gardener say, "Every branch in Me that beareth fruit, He purgeth it, that it may bring forth more fruit". In the Gospel of John, we read of three stages of fruit bearing: "fruit", "more fruit" and "much fruit". The Lord Jesus said, "Herein is my Father glorified, that ye bear much fruit". It is God's purpose that we should all progress in the Christian life until we are bearing a rich abundance of the fruit of the Spirit. To this end the knife is an absolute necessity. Notice that it is the branch that bears fruit that has to suffer in this way. You may ask, "Why purge the branch that is already bearing fruit?". Jesus Himself answers that question: "That it may bring forth more fruit".

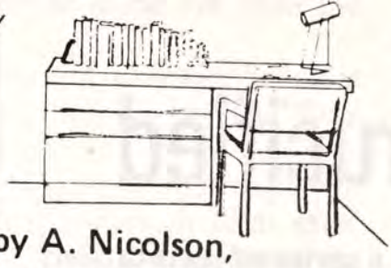
If the knife has to be used in your life, it is the Master Himself who skillfully uses it. I read, "He purgeth it". He doesn't entrust the knife to an angel, or to the preacher. The Lord is never nearer to you than when He is using the knife. It is one of the greatest evidences that He loves us and cares for us. "For whom the Lord loveth He chasteneth".

Scottish District Presbytery Annual Spring Rallies

MOTHERWELL Civic Theatre, Sat. April 5th at 3.30 and 6.30

Preacher: G. Canty, President
Vocalists: Myra Anderson, Soprano; Alistair McAlees, Baritone; and the "Come Together" Chorus D.4118

From a Pastor's Study



The Night of the Ganguran

by A. Nicolson, Pastor of our Southend-on-Sea Church

FIRST let me explain. The Ganguran is the name given to the witch doctor in certain parts of Senegal in West Africa. He is dressed from head to foot in the bark of a certain tree with only a small aperture for the eyes and the nose. At one time he was reckoned to have great power, and when visiting a village it was said that he would fly from one rooftop to another. No one was allowed to look upon him save his chosen followers, and when he would approach a village from the forest where he would stay during the period of initiation rites, his followers would beat the small drums and the Ganguran would give a series of loud cries. On hearing the drums and the cries everyone would run to their huts and remain inside until he had gone.

My fellow missionary was an Australian, and during one of the Ganguran's visits he decided he would take a photograph of the man. There was a serious danger that he would be beaten with the sticks which the Ganguran's followers carried for the purpose. As it happened, Reg got his photograph without incident, but the villagers said that it was impossible to photograph the Ganguran.

There was a large crowd at the village meeting, one evening. Reg, who was the speaker, was showing some coloured slides. Suddenly there appeared on the screen the figure of the Ganguran. For a split second nothing happened, then just as though a conjurer had waved his wand, the place was empty and everyone had vanished.

They had said that the Ganguran could not be photographed, but although they had seen with their own eyes that this was not true, such was their fear of the witch doctor that they dared not look at him, even on a screen. For years they had believed that the Ganguran was a supernatural person, who possessed strange powers. Yet, even now in the face of simple clear evidence that, in at least one area of his supposed power this was not so, the villagers were still afraid. In any case, it is my personal belief that they did not want to believe that the Ganguran was anything less than a person of great power, and one specially chosen by the spirits.

I wonder how many of us are just like that. We do not want proof that the things we hold on to, the pleasures that take precedence over spiritual things are really idols which we worship, or that all the excuses we make are nothing more than refusals to accept the reality that our idols have assumed their power over us because we ourselves have backslidden. Are we really any better than those people?

---

college column

by Alistair Forrest

A NEW wing was opened by Elim President George Canty at Elim Bible College in Capel, Surrey. The new wing includes a 200-seat dining hall and modern kitchens. About 300 people, including students, attended the opening ceremony, when the architect, Mr. John Morton handed the key of the new building to Mr. Canty. Guests then looked over the new wing, with its excellent dining hall, self-serve food bar and up-to-date kitchens.

The short service which followed was convened by the Principal, G. Wesley Gilpin, and Mr. Canty preached. The local vicar read the lesson and the local Baptist minister led the meeting in prayer. The new dining hall was used after the service when the guests and students enjoyed a buffet meal there.

Mr. Gilpin said during the service: "We are grateful that we have been able to complete phase 1. It will improve dining conditions a great deal and free certain areas for use as classrooms and offices and enable us to increase our intake of students and to expand our conference facilities. Special thanks in the matter of advice and guidance – to say nothing of the expertise in design – in connection with the whole project are due to our architects Mr. Morton and his colleague Mr. Eric Underwood. Our own John Smyth, our Administrative Secretary, was always at hand to liaise with the council and to interpret plans and advise on funds and financing".

The Young Man Crucified



Second in a series of meditations by Ian Macpherson

The Cosmical View

"The Lamb slain from the foundation of the world" (Revelation 13:8).

We do not rightly read the cross until we see it in a cosmic and eternal setting. It was no private affair enacted in an obscure corner of the ancient Roman Empire: it spans all space and time. Before it was an act in history, it was a fact in eternity.

God is not the author of evil. This would seem to be a self-evident proposition. Yet in the Bible there are passages which almost appear to assert that He is. Take, for example, the following: "I am the Lord, and there is none else. I form the light, and create darkness; I make peace, and create evil" (Isaiah 45:6, 7); "Shall there be evil in a city, and the Lord hath not done it?" (Amos 3:6); "Out of the mouth of the most High proceedeth not evil?" (Lamentations 3:38). Whatever such sentences imply, they cannot possibly mean that God is the source of moral evil.

How, then, are we to explain the introduction of iniquity into the universe? Christ's own account of it is clear and unequivocal: "An enemy hath done this" (Matthew 13:28). And further down the same chapter our Lord identifies the foe: "The enemy that sowed them (the tares) is the devil" (verse 39).

But if God is not the author of evil, He certainly did will the conditions in which evil became a possibility. In bringing the worlds into being He knew what He was doing. As George Canty contends: "When God made all things, He knew what it would mean. To make trees meant the cross. To make iron meant Judas". Contemplating a glorious sunset, an Elizabethan poet cried: "See, where Christ's blood streams in the firmament".That was, of course, poetic rhapsody, the romantic concept of a sublime imagination. But it was more. It was the utterance of a tremendous truth. The cross of Christ, as it has been put, is a shadow on the cosmos.

Tintoretto, the sixteenth century Venetian artistic genius, is said not to have signed any of his pictures until he painted his celebrated "Crucifixion". Then for the first time he signed his work. And so, as Colin Bell has somewhat daringly declared, God has set His signature to the universe "as an illiterate man signs his name – *with a cross*".

Now, at Calvary Christ, as God, accepted responsibility for the introduction of moral evil into the cosmos. As we have noted, He was not, and could never be, liable directly for that colossal tragedy. Nevertheless in creating the universe and in dowering His creatures with the dangerous gift of freewill, He brought into being the conditions in which evil became possible: "Without Him was not anything made that was made" (John 1:3). So far as we can see – which admittedly is not very far – there was no absolute necessity outside His own holy will why He should have created anything at all. A little Sunday school scholar recently stumped her teacher by asking: "Please miss, why did God make anything at all?" Obviously, He *has* made the worlds and He has made them despite His foreknowledge of the sin and misery which He knew would result from the act of creation. He must, therefore, have foreseen that in the end greater glory to Himself and higher good to His creatures would eventuate from the making of the material order and its inhabitants than from allowing them to remain uncreated. Thus, and thus alone, He became indirectly liable for the entry of moral evil into the universe and at the cross He assumed responsibility for it, handling the terrific issue with masterly strategy, and out of the wreck which sin had wrought brought about not only the redemption of mankind but of the whole universe.

We often think that the supreme crisis in the passion of our Lord took place in Gethsemane, where there was wrung from Him in direct agony the meek cry of final, filial submission, "Not My will, but Thine, be done" (Luke 22:42). Nor could one wish to derogate in the smallest degree from the utterly crucial character of that sublime act of self-surrender. Still, Gethsemane was antedated and anticipated in eternity, when the second person in the Godhead undertook in meek humility to become incarnate

that He might bear and banish moral evil from the cosmos.

The cross was in the heart of God ages before it stood on the hill of Calvary. The lamb was slain "from the foundation of the world".

Perhaps the best of all modern illustrations is the work of a leading London preacher. It reads thus: "I remember one night in the Mediterranean we passed quite close to Stromboli, the famous island volcano which rises sheer out of the sea. It was after dinner and almost dark. Suddenly there was a great burst of flame from the crater at the summit. Huge tongues of flame shot up hundreds of feet into the sky, lighting up the ocean for miles around. Tons of molten rock were thrown into the air. Through our glasses it was possible to distinguish red-hot boulders racing down the mountainside, and gradually a stream of lava forced its way almost to the sea. For many hours – when our vessel had slipped westwards towards the last lingering light of sunset which lay upon the horizon, when the bold outline of Stromboli was lost in the gathering shadows of night – that red-hot stream of lava, like some awful open wound, gashed the darkness. What did it mean? It meant that for a few hours there had been revealed those great fires which had been burning in the mountain's heart since the foundation of the world".

I sometimes think about the cross,
And shut my eyes, and try to see
The cruel nails and crown of thorns,
And Jesus, crucified for me.

But even could I see Him die,
I could but see a little part
Of that great love which, like a fire,
Is *always* burning in His heart.

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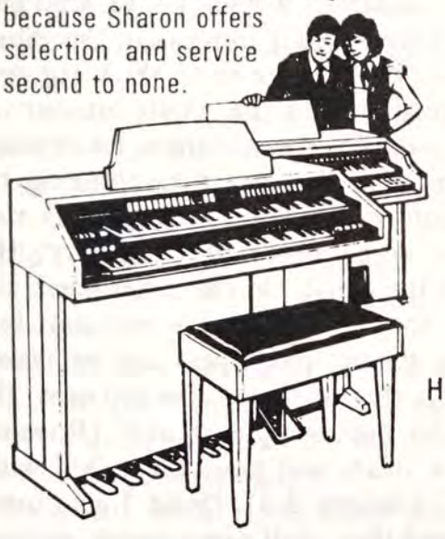
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When the Storm breaks



by Gordon Wright

Psalm sixty-two gives reassurance during any time of trial, but it seems particularly applicable to these days of roaring inflation when so many are worried about the possible outcome.

GOD built fear into the mechanism of the body to alert us to possible danger, but when fear gets out of control devastation of the human spirit is inevitable. The most effective control of fear known to man is faith in God. David sets this out clearly and convincingly in Psalm sixty-two, where he shares with us what was confirmed to him in a time of deep distress.

The words "only", "surely" and "truly" in this psalm are translated from a Hebrew word, which can mean in everyday language "whatever happens".

Whatever happens, we must wait upon God

"Truly my soul waiteth upon God" (v.1). Knowing the turbulence of David's life at this time, we find his example the more impelling. For Him, waiting upon God was an attitude of mind, a quiet resting in God, knowing that He would work out His sovereign will however dangerous and complex the situation became through human intrigue.

The marginal rendering of "wait" is "silent". We must not read into this that we are to be silent as to prayer: God encourages us in His Word to lay our distresses before Him. But we are to be silent as to agitation, complaining at our unhappy circumstances or tragic turn of events, and murmuring against what God allows.

We may be at our wits' end trying to fathom how our present circumstances with all their ache and pain, misunderstanding, frustration, distress and sorrow are working out God's will and our good. The call is for courage, patience, endurance, unwavering faith in the infinite love of God. How can such qualities of character be developed except by waiting with a submissive spirit upon God?

Some things happen to us that cannot be resolved in this life. Mistakes are made that cannot be rectified; wounds are inflicted that cannot be fully healed; devastating decisions are made that cannot be reversed; wrongs are done that cannot be redressed. Always remember that Jesus understands. He still bears the scars of Calvary. Nothing will ever eradicate the memory of the cross from the mind of God, but from that irreversible agony there flows the river of life that is for the healing of all people.

To a lesser degree, if we bear our distresses meekly, God will use them to mould us into a vessel suited to the carrying of compassion and encouragement to those who are trembling on the brink of despair or even doubt because of life's reverses. I think Paul must have meant something like this when he wrote: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (2 Corinthians 12:10). He discovered that when he accepted life's thorns God used them to purify his character so that he became better fitted to serve others.

Whatever happens, we have security in Christ

"He only is my rock and my salvation; he is my defence; I shall not be greatly moved" (v.2). Though we rejoice in the security offered to us through Christ, we must not read into it more than the Bible warrants. Faith does not require us to shirk our responsibilities. We must put on the whole armour of God and take our stand for righteousness; He expects us to control our passions, to correct our thinking, to examine our reactions in the light of our beliefs and to make whatever adjustments are necessary; He expects us to resist the Devil. On the other hand, He does not leave us to the mercy of a relentless foe with overwhelming superiority. There are so many promises that give us this assurance. For instance: "If God be for us, who can be against us?" (Romans 8:31); "For ye are dead, and your life is hid with Christ in God" (Colossians 3:3); "And I give unto them eternal life; and they shall never perish, neither

shall any man pluck them out of my hand" (John 10:28). Where can greater security be found? The mountains are filled with the chariots of the Lord!

We need an expanding vision of God and a corresponding growth in faith to benefit from it. At first, David saw his enemies "as a bowing wall . . . and as a tottering fence" and himself as not being greatly moved (v.2). Later, his faith suddenly expanded, and his spirit became exultant, as he realised that he was in league with Omnipotence: "I shall not be moved", he cried with defiance at the threatening opposition.

"So rest your faith upon this sure foundation,
And lay aside all cause for doubt and fear;
The God who holds this universe together
Will keep His own – and He is always near!".

Whatever happens, Christians will have their share of trials

"They bless with their mouth, but they curse inwardly" (v.4). It is generally believed that this psalm was written at the time of Absalom's rebellion. Though David was chosen of God, evil rose up against him in his own family. Our divine calling does not exempt us from the malicious attacks of the Devil; if anything, it will incite them. The Lord Jesus has warned us that faith in Him may antagonize the unbelieving members of our family (Matthew 10:34-36). It is in the nature of evil to oppose righteousness, and it will take advantage of every situation and relationship to do so. If the Devil has no compunction over masquerading as an angel of light to achieve his purpose, he will have no compunction either over destroying human relationships, however close and precious, to gain his ends. Once we enter the fight on the side of right we must expect opposition from evil. The more vigorous our fighting, the more vigorous will be the opposition. In the nature of the case, there can be no true and lasting harmony between the godly and the ungodly: " . . . what fellowship hath righteousness with unrighteousness?" (2 Corinthians 6:14). For a time we may walk with sheathed swords, but clashes are inevitable if we are faithful.

"In the world ye shall have tribulation:" said Jesus, but He did not stop there: He does not leave us to be crushed by the enemy. He continued: " . . . but be of good cheer; I have overcome the world" (John 16:33). Concealed in this modest statement of victory is the promise that He will make us victorious.

Could we have a firmer basis for an optimistic outlook than this? Our invincible Leader is determined to put a palm branch in the hands of all who take up the cross and follow Him.

Soon our earthly pilgrimage will be forgotten in the blaze of the eternal glory of the Saviour. So do not fret when the hammer falls; our present affliction "worketh for us a far more exceeding and eternal weight of glory" (2 Corinthians 4:17).

"Look on your trials here,
As He beholds them now,
Look on the world as it will seem
When glory crowns your brow".

Whatever happens, we can hope in God

"My soul . . . wait thou only upon God; for my expectation is from Him" (v.5). That conviction was a ray of light piercing the thunder-clouds of David's earthly scene; it lifted his burden and put a lilt into his singing. Faith was triumphant, for it rested in the ability of God to work out His eternal purposes in His servant.

Why should David fear? He had a reservoir of experience of God's power to draw upon. Those victories over the bear, the lion, and the giant did not end in themselves: they built up David's faith in God and gave him hope in his present conflict. God honoured David's faith then: would God forsake David now before his work had been completed? Never! "My expectation is from Him".

However severely tried we are, we must never give way to despair. Despair throws a mist over our experiences, and makes our memory of God's mercies hazy. Let the sun shine into your heart. Allow the Saviour to jog your memory. "When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto Him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven" (Mark 8:19, 20). Was there any diminishing of God's power between these miracles? Does exertion mean a loss of energy to Omnipotence? God is eternally the same. His love for us, His desire to help us, and His ability to do so are the same as they were when we first learned to trust Him.

Every day lived for God increases our assets from which we can draw in the future, for hope comes with experience as skill come with practise. Paul discovered this. He drew encouragement for the future from his past and present experiences of the goodness of God: "Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us" (2 Corinthians 1:10).

On the eve of the crucifixion, Jesus prayed: "I have kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition". When the saints are gathered home at the last trump, Jesus will repeat that prayer to His Father to the thunderous amens of the redeemed.

Whatever happens, we must not lose sight of the contrast between the feebleness of those who oppose

us and the might of God who stands by us.

"Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity" (v.9). David's enemies were powerful, but as he made an assessment of them in the light of eternity he found them to be but a "puff of wind" (N.E.B.). He was not crushed by the high-handedness of wicked men, but was fortified in spirit by the conviction that God was more than sufficient for his pressing needs.

From the depths of his own sorrows David exhorts us to trust in the Lord at all times, to pour out our heart, to empty its grief at the feet of Him who is Compassion (v.8). This was the secret of his endurance in the face of what appeared to be overwhelming odds. Faith claimed the victory. "I shall not be moved", he sang with confidence. His throne was secure.

So in all our troubles – whatever happens – we can turn to this psalm for re-assurance.

"I will look up into the face of Jesus,
For there my heart can rest, my fears are stilled,
And there is joy, and love, and light for darkness,
And perfect peace and every hope fulfilled".

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A New Vessel



Story and drawing by Sheila Price

MR. POTTER was a very busy man. There was always a great demand for his work. One day a customer called at Mr. Potter's shed. "Will you make me a vase, please?".

"Certainly", replied Mr. Potter. He began working right away. He sat down at his wheel and picked up a large lump of clay from the floor. The clay was dirty and shapeless and the customer wondered how Mr. Potter would ever turn it into a beautiful vase.

In his mind Mr. Potter had a picture of the vase he wanted to make, and as the wheel spun round and round his skilful fingers moulded and fashioned the lump of clay until quite soon it was the shape of a vase. Then, just as Mr. Potter was putting the finishing touches to his design, it crumbled on the wheel and crashed to the floor. Mr. Potter was heart-broken. "Oh dear!" the customer cried. "What will you do now, Mr. Potter ?".

"I'll throw the pieces on the rubbish dump", Mr. Potter said, "Where all the old clay ends up". He fetched a brush and began to sweep up all the pieces. Then he stopped sweeping, stooped down and gathered up all the bits. "I won't throw them away", he said. "I'll make it again!" So, once more, Mr. Potter placed the clay upon his wheel and started work.

God is like that. When God made man He made a perfect vessel but sin entered the garden of Eden and the vessel became spoiled. God's design was ruined. The Bible teaches that every one of Adam's race is born with a sinful nature. This shows itself in sinful words and deeds. God is sad as He sees His world being spoiled by selfishness, greed and dishonesty.

We are just like the clay, failing to respond to the divine Potter's design. But God has not forsaken us. Like Mr. Potter, God does not cast us away as failures. He looks at this sinful world and, like Mr. Potter, He says, "I will make it again".

He is ready to mould each one of us again into a vessel of His own choosing and His own design. But we must respond by trusting Him with our life and allowing Him to work through us to accomplish His purpose.

Management Evangelism Seminar

by Colin G. White

A one day management/evangelism seminar for ministers and lay representatives was held in our Rotherham Church. The host and lecturer was the District Superintendent, Pastor Peter Smith, who dealt with such subjects as: management principles, church management and communications. Time was set aside in the afternoon for a debate on the paper on evangelism which had been presented to a gathering of district superintendents in the Autumn by the Secretary-General, P.S. Brewster.

In the morning session we were introduced to management techniques, and we were reminded how necessary these are in industry today. It is no longer good enough to use the rule of thumb method for making decisions. The target has to be fixed and the quickest and most efficient method of achieving it is adopted. Time is money so every effort is made to save it. A parallel could be drawn between the church and industry. Both have a goal. Ours is not to sell a product, but to promote the gospel of Jesus Christ in a needy world. The competition is with the highly efficient sales talk of the apostles of false cults and other, spurious religions. The authority of the Holy Spirit must not be set aside for new techniques, but there is a need for the Church to be organised in fulfilling its divine commission (Mark 16:15).

After a break for lunch, ably prepared by Mrs. Smith and helpers, we returned to a lecture on communications, a very important aspect of good management. How vital this is in church organisation. From the Minister to all departments there must be constant liaison to ensure that all are informed of new policies, etc. The afternoon session finished with what proved to be a lively discussion on some points of Mr. Brewster's paper on evangelism.

The day was very beneficial. Some of the points put forward expressed the ideal and, although not practical in church organisation, they set our minds to review our own position as to where improvement could be made in the running of the Church.

Healings at the Edinburgh Crusade

Report by Alexander Tee

ONCE again the Saviour has proved that His great commission to the Church is valid for today. Nothing delights the heart of God's people more than to learn of souls being saved and bodies being healed.

Edinburgh is not the easiest of places for evangelists, but the force of the foursquare gospel has not diminished. Night after night we have watched men and women not only raise their hands, stand to their feet, and pray the sinner's prayer, but also walk right to the front and through into the counselling rooms to meet the workers. People of all ages have come forward, some teenagers, others old-age pensioners. One lady was over eighty years of age. A retired headmaster came forward after hearing of the second coming of Christ. Two nights later he returned with his wife and she came to give her life to Christ. Later he told me that he came to the church seeking something and he had found it!

Some nights only four or five came forward, on other nights eight or ten, while one night fourteen adults came to be counselled. Only eternity will reveal what work has been done.

Saved and healed

One young mother came during the second week of the crusade. She gave her life to Christ and returned for prayer. In a few moments, she was walking across the front of the church with great joy as she realised that God had touched her. She was beaming when she came back the next night and the next. On the third Sunday morning of the crusade she was there with her son. She was radiant with joy, giving thanks for what He had done. It was a great delight to hear an old man in his seventies stand and thank God on the Sunday morning after he had been counselled for salvation. Another man who could not raise his arm above shoulder level was able to comb his hair quite freely in front of all those who were present. Others have been able to walk freely after prayer. Another lady gave her testimony during the third Sunday evening service telling us how she had been healed. All this brings great joy to the Lord's people and we rejoice when the Saviour's name is exalted. It has been a great delight to meet people who have been healed during the crusade. Some are claiming to be completely healed.

During the two Sundays when we have been back in the church following the meetings in the theatre, it has been a thrill to see the congregation overflowing into the gallery. This has also been the case on the two Saturday nights since we left the Church Hill Theatre.

Musical Ministry

The Crusaders of The City Temple deserve much credit for their singing during the crusade and for their hard work in distributing the advertising. They certainly worked very hard and sang well. Visiting singers also contributed to the crusade. To all who have worked and to all who have prayed, we say a very big thank you in the Lord's name. It is important that we still pray because the follow-up work is vital. The many babes in Christ will need to be nurtured and integrated into the fellowship of the church.

Do healings last?

About three years ago the Lord allowed us to conduct a crusade in a tent in the small town of Kilsyth. This week one of the members of our Edinburgh church gave me the following report:

"ABOUT four and a half years ago my father was involved in a very serious accident while motor racing at a track down in England. After a long spell in hospital, Dad returned home. He was crippled, due to a badly damaged pelvis and right leg. The accident was a blessing in one way, as Dad found faith in Jesus Christ, while in hospital.

"The rest of my family (father, mother and two sisters) were Christians, but I rebelled against the gospel and would lose my temper at their persistent preaching.

"My father had been told by one of the leading doctors in Edinburgh, that he would have to undergo an operation. His pelvis was to be replaced with a plastic one.

"One night my father and little sister went to a meeting in Kilsyth. Dad limped pathetically out of the house, aided by crutches (he also used a wheelchair when the pain was bad).

"They were gone for a few hours, but, on their return, I was called to the front door, whereupon my father started to run up and down the garden. He had been healed by Jesus! I will never forget my feeling of embarrassment and confusion, as I watched. This miracle destroyed all my arguments against Christianity, and, after some weeks of thinking, I went to the Elim Pentecostal Church in Edinburgh and gave my life to Christ".

When we hear of people being healed we are sometimes very dubious, but when a healing of this kind happens to someone who is close to you, it's a very different story.



May Osman's page

Vision and Vocation

A FEW days ago I was loaned a very precious possession by a friend. It is a very old book giving the history of St. Clement's Church, which is quite near to our church in Springbourne. I learned two lessons from reading it, apart from the interesting history of our immediate area.

St. Peters is the Parish church of Bournemouth and was founded in 1845. In the year 1864 Mr. William D. Farr, who was the owner of the greater part of Springbourne, decided to let out his land on building leases and his son began to lay out roads and develop it. About the same time Mr. John Sloman of Wick, who owned the land adjoining on the south side, began to develop his land too.

Here came the opportunity which the Rev. A.M. Bennett, first vicar of St. Peters eagerly grasped. He appears to have had an uncanny conception of the plan on which Bournemouth would develop and where churches would be needed; for on eight sites selected and secured by him there now stand eight churches, one of which is St. Clements. Of course he needed money to proceed with his vision and some of this he raised by public subscription. He took over three cottages in Holdenhurst Road, and it is really amazing to see a photograph of this now busy road all surrounded by fields.

Secondly, Mr. Edmund Christy, who was a rich bachelor, came forward with an offer to build a church, vicarage and schools, and to make the gift complete he endowing the benefice a sum of £283 per annum. The book says he was a man of a very kind and sweet disposition, gentle and charitable, and he had a vocation to devote a large portion of his money to the service of God. He called to his aid Mr. John D. Sedding the architect and so the building began in 1871, with the foundation stone being laid by Rev. A.M. Bennett. What a great day of rejoicing that must have been.

So here we have, over 100 years ago, three men who were dedicated to forwarding the work of God. We have much for which to thank the Christians of previous eras for preserving the faith for us. Our movement wasn't even born then. Rev. Bennett had a vision for not one, but for eight churches when the district was still composed of part of the New Forest right down to the sea; and Mr. Christy was willing and eager to give of his substance to further the work of God. Isn't it wonderful that the description says he had a vocation to give? This is the first time I have come across such a term and I think it is wonderful. Vision and vocational giving are two things necessary in our churches today if we are to survive as a thriving movement.

"The child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision" (1 Samuel 3:1). We are living in days just like that today and we have all got to be Samuels and minister unto the Lord, for "Where there is no vision the people perish"(Proverbs 29:18). Habakkuk tells us that we have to watch and make the vision plain that he may run that readeth it. Paul speaking before King Agrippa was able to say: "I was not disobedient to the heavenly vision". He showed to everyone "That they should repent and turn to God and do acts meet for repentance. For these causes the Jews caught me in the Temple and went about to kill me" (Acts 26:19-21). Paul was willing to lay down his life in order to fulfil the vision God had given him of perishing souls. Would you and I be willing to do likewise? Do we have a vocation for giving of our substance to God?

Give me a vision, Lord, I plead,
Vision of souls and a world in need;
Loved ones and friends, the one next door,
Then let me see there are millions more.

Give me a vision, heartstirring vision,
Open my eyes, Lord, today;
Show me the sighing, doomed and the dying,
Give me a vision I pray.

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BIRTHS

GARRARD. On March 15th to pastor and Mrs. Brian Garrard of Worcester, God's precious gift of a son, Jeremy, a brother for Jonathan.

LILEY. On February 5th to Gordon and Dorothy Liley (Nee Edwards), Light Bearers in Rhodesia, God's gift of twin boys, Alexander John and Edward James.

WITH CHRIST

CRACKLES. On February 25th, Frank Crackles, aged 65 years, beloved and esteemed member of our Barnsley Church, called home to be with the Lord. Officiating minister at funeral: G. Harpin.

JONES. On March 5th, Lily Jones aged 84 years, founder member of our Porth Church, a faithful servant of Christ. Officiating minister at funeral: Raymond Jones.

COMING EVENTS

BALLYMENA. April 12. Elim Pentecostal Church, Castle Street. Opening of new Church by the President (George Canty) at 3.30. Rally at 7. Preachers: George Canty and J.C. Smyth. Singing by Woodvale Quintet.

BRIDGWATER. April 5-6. Elim Pentecostal Church, George Street, Second anniversary of opening of new church. Saturday 3 and 6.30. Sunday 11 and 6.30. Preachers: L. Middleton and J.B.D. Ritchie, Musical groups, refreshments between meetings.

BIRMINGHAM. April 5. Elim Pentecostal Church, Graham Street, Newhall Hill. Jubilee Evangelistic Conference. 10 and 2. Rally 7. Speakers: J. Cave and D. Holmes. Conveners: R. Lighton, D. Woodfield. Details: Pastor Ken Smith, 35 Marsh Hill, Erdington, Birmingham 23.

BIRMINGHAM, Erdington. April 6. Elim Pentecostal Church, South Road. Evangelistic Sunday at 11 and 6.30. Preachers: D. Holmes and J. Cave. Convener: K. Smith.

BIRMINGHAM, Kingstanding. April 6. Elim Pentecostal Church, Warren Road. Evangelistic Sunday at 11 and 6.30. Preachers: D. Holmes and J. Cave. Convener: R.J. Morrison.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue (off Preston New Road, opposite Telefusion House). Sunday 13th April at 6.30. Guest Service with "Verity" gospel folk group. Minister: R. Clarke.

CHRISTCHURCH. April 19. Elim Pentecostal Church, Jumpers Road. Visit of Rev. and Mrs. Woodraw Fletcher, (Seattle, U.S.A.) at 7. Singers: Pastor and Mrs. J. Osman and Pam, and Springbourne Five.

COVENTRY. April 11-13. Elim Pentecostal Church, David Road, off Galson Road. Visit of AIM Youth Team from Canada. Friday and Saturday 7.45. Sunday 11 and 6.30. April 23-27. Convention. Preacher: W.M.E. Plowright. Wednesday and Thursday 7.45. Saturday 7.15. Sunday 11 and 6.30. Convener: Laurie Lambert.

COULSDON. April 26, 27. Elim Pentecostal Church, Chipstead Valley Road. Preacher: T.W. Walker. Convener: D. Hocking. Saturday at 7.30. Sunday at 11 and 6.30.

EVESHAM. April 12. Elim Pentecostal Church, Masonic Hall, Swan Lane. Monthly Rally at 7. Visit of B.R.J. Garrard and friends from Worcester. Convenor: J.R. Brown.

EXETER. April 21-27. Elim Providence Chapel, Northernhay Street, "New life for Old" Crusade and Presbytery evangelistic rallies. Preacher: John Cuthbert. Weeknights (except Friday) 7.30. Saturday 3 and 6. Musical ministry by Wessex choir. Sunday 11 and 6.30.

GLOUCESTER. Wednesday April 23 at 3. Annual Womens Rally. Speaker: Mrs. R.J. Morrison. Music by Gloucester Salvation Army Songsters.

HEREFORD. April 26. TOWN HALL at 7. Visit of Brian Garrard and party from Worcester.

MACHYNLLETH, Powys. St. John Ambulance Hall, Llynlloedd Lane, off Maegwyn Street. Meeting now being held in new Elim Pentecostal Church. Wednesday 7.30. Sunday 10.30. "Brethren . . . pray for us".

MOUNTAIN ASH. April 26-30. Elim Pentecostal Church, Knight Street. Bible Week convention. Saturday 7.30. Sunday 10.30 and 6. Monday to Wednesday at 7.30. Preacher: D. Dean. Musical items.

NEWTOWNARDS. April 5, 6. Elim Pentecostal Church, Court Street. Saturday 3.30 and 6.30. Annual convention. Preachers: William Mullan, Edward J. Hislop and Mr. R.J. Gilmore. Soloist: William Henning. Convener: W.H. Holohan. Refreshments between meetings. Sunday at 7. Preacher: Samuel Wilson B.A.

NOTTINGHAM. April 26, 27. Elim Pentecostal Church, St. Marks Street. Ministers first anniversary. Saturday 7.30. Sunday 10.45 and 6.30. Preacher: John Cave.

OXFORD. April 15. Elim Pentecostal Church, Botley Road. Visit of Woodrow J. Fletcher (U.S.A.) at 7.30.

PONTARDULAIS. April 13. Elim Pentecostal Church, Twyniago Road. Recording of service for Radio Swansea City Hospital service at 5.30.

PONTYPRIDD. April 5-6. Elim Pentecostal Church, Thurston Road. Church Anniversary. Preacher: Laurie Lambert. Saturday at 7.30. Sunday at 6.30.

READING. April 26, 27. Elim Pentecostal Church, Waylen Street. Saturday, Presbytery Youth rally. Sunday Family service. Minister: Ron Williams.

STIRCHLEY, Birmingham. April 26, 27. Elim Pentecostal Church, Hazelwell Street. Rally with P.S. Brewster. Saturday 7.30. Music by Tamworth Elim Choir. Sunday 10.30. Communion. 11.50. Christian Education hour. 6.30. Evangelistic and divine healing service. Details from J.B. Coleman. 021-472-6813.

ROMSEY. April 12. Elim Pentecostal Church, Middlebridge Street. Rally with Operation Mobilisation at 7.30.

STOCKPORT. April 19, 20. Elim Pentecostal Church, Mottram Street. Convention weekend. Saturday 7.30. Sunday 10.30. Preacher: A. Brooks. Soloist: Pat Frost.

SWANSEA. April 12-17. The New City Temple, Dyfatty Street, (250 yards from old Church) April 12. 3 and 6.30. OPENING CEREMONY. Saturday at 3. Taking part: P.S. Brewster, Secretary-General, David A. Hughes, Architect, Donald Anderson M.P. and others. Evening Service 6.30. Evangelistic Crusade. Sunday to Thursday with P.S. Brewster, Jim Dick and team from Cardiff. Sunday 11 and 6.30. Weeknights 7.15.

WAVELENGTH ELIM ON THE AIR

United Kingdom

Radio Brighton 202M 95.3 VHF "QUEST" with F.A. Hodge Sundays at 11.02.

Radio Leeds — every Sunday at 3.45 p.m. "Cornerstone" arranged by Leeds Evangelistic Council (Chairman — Pastor J.E. Moore). Songs and stories. Bible Brain 1975. Prizes and surprises.

Swansea Sound 257M. Down your way from Pontardulais with G.J. Feasey. April 15th at 8.30 p.m.

Channel Isles T.V. Sunday April 6 and Wednesday April 9 Epilogue by P.E. Stormont.

Brazil

Radio Londrina — 18.30-18.55 (Brazil time), each morning Radio Wenceslau, 30 minutes every Sunday.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

Guyana

Guyana Broadcasting Service every Saturday at 9 a.m.

Please pray for us

THE CLACTON-ON-SEA CRUSADE

conducted by

Ron Jones

with LEN MAGEE

at the Elim Pentecostal Church, Hayes Road
commencing Sunday April 13th at 6.30
then nightly 7.30, Sundays 6.30
Pay us a visit if you can D.4111

Youth page

Great Faith



Matthew 8:10

ROMAN centurions were the backbone of their army. In command of 100 soldiers, each centurion was depended upon to rally and encourage his men, while at all times displaying the utmost courage. Rome honoured many such heroes with the Corona Civica, the equivalent of our Victoria Cross, but what a crown was placed upon this man – and by none other than the Christ of God! Jesus marvelled at his faith, which was revealed in his enlightening expression. We long to have and to exercise faith like this, and within the story we can see contributing factors which made it great. His faith was nurtured in good soil.

He had compassion

By Roman teaching and in practice, slaves were treated as animate tools, to be used or dispensed with as the owner pleased. No right or privilege was accorded to them, yet here was a slave "held in honour and highly valued" (Luke 7:2 Ampl.) by his centurion master. "Distressed with intense pains" (Matthew 8:6 Ampl.), he was observed with loving compassion by this Roman. Could anyone love like this and Jesus, compassionate above all, not notice it?

Do we have the same compassion for saint and sinner alike?.

He had condescension

Because of his compassion, the centurion was willing to bend before the lowly Galilean and beg for healing. Though others declared that he was worthy, he denied it and humbled himself for a slave. Dim it may have been, but this was reflection of the One before whom he knelt. From the riches of glory He came to the uttermost of humble poverty that we "through His poverty might be rich", that He might make beggars and sin-slaves sit with princes. Jesus perceived the centurion's humility. We need deep humility in order to be like Jesus, so that faith can flourish in our hearts.

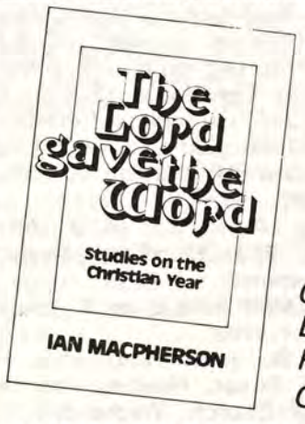
He had consideration

Unlike some modern ideas, which present faith as a reckless leap in the dark, this faith was considered. He perceived the authority vested in the Lord Jesus. This understanding had no doubt come through hearing of Christ and associating Him with the Word of God, Judaistic sympathies bringing the centurion into acquaintance with Holy Writ. He knew what it was to be under authority, to exercise it and to see the results. A footnote in Lord Lytton's *The last Days of Pompeii* records how excavation work on the site of that entombed city uncovered the skeletons of Roman sentries. No order being given to dismiss, they had remained at their posts; authority kept them faithful unto death. Rome, however, had no authority over sickness, sin, the elements, demons or death. This Man, Jesus, had, for He conquered all. Great faith considers Jesus Christ the Omnipotent and reckons on His sending His Word to heal, indeed to meet every need.

His was condemning Faith

Within the ranks of proud and privileged Jewry, no faith like this had been found. It rebuked and condemned the religious devotees of that day.

If only we possessed great faith like this, what a reproof our lives would be to the emptiness around us. May many arise within our ranks whose minds and hearts are filled with a vision of Him, thus to receive His approval for having "great faith"!.



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D.4103

The Family Altar

Scripture Union Portions — **Notes by John Burgan**

Monday, 7th April — **Galatians 4:12-20**

"Where is then the blessedness ye spake of?" (v.15).

THE backslider is always a loser. "It is an evil thing and bitter" to forsake the Lord God (Jeremiah 2:19). Those who backslide turn from "the fountain of living waters" only to find "broken cisterns that hold no water" (Jeremiah 2:13). "Where is the blessedness ye spake of?" Have you lost it? Christ can restore you. Come back to Him today. Don't be cheated of the blessing that is your birthright in Christ. Let God's word speak to you (Hosea 14:1-9).

Tuesday, 8th April — **Galatians 4:21-31**

"But Jerusalem which is above is free" (v.26).

BORN free! What a liberty there is in Christ. The Christian can breathe in the clean air of heaven, no matter how contaminated the world may be. Though surrounded by many troubles upon the earth, the child of God always has free access heavenwards. Although we are freeborn citizens of heaven we must hold fast to our freedom, for the powers of darkness and the vanity of the flesh will try to bring us again into bondage. You are free in Christ, but only in Christ. "Stand fast therefore!" (Galatians 5:1).

Wednesday, 9th April — **Galatians 5:1-12**

"Faith which worketh by love" (v.6).

WE can only have real faith in God as we love Him. Love for God inspires great faith in Him, is the flame that sets faith on fire and makes it a living and dynamic thing. As our devotion to God grows richer, we grow stronger in our faith. Our love and devotion to God grow as we meditate upon His love for us. Fill your mind today with thoughts of Calvary love if you would have your faith to "come alive".

Thursday, 10th April — **Galatians 5:13-26**

"Walk in the Spirit" (v.16).

GROWTH, not effort, is the key to advance in the Christian life. God says "walk", and yet we work. There is nothing more natural and effortless for a healthy person than walking. By contrast the "works of the flesh" imply effort and strife. Walking is a peaceful pastime; it refreshes the body and soothes the soul. Emerson said: "Power is always peace, its the machinery that makes the noise". Some of us have got too much machinery, too much carnal effort, and not enough divine power in our lives. The Church is not a rest house, nor a work house, but rather it should be a greenhouse. Look to Christ to manifest His power in your life as you walk with Him in obedient faith today.

Friday, 11th April — **Galatians 6:1-10**

"Bear ye one another's burdens" (v.2).

CHRIST expects us to share our burdens. Love is practical, and where it is not practical it ceases to be love. There are two things which prevent us fulfilling this command – selfishness and self-sufficiency. Selfishness manifests itself when we do not care about the other people's problems. Self-sufficiency is when we are too proud to share our problems with other Christians. Both must go (Philippians 2:4; James 5:1-6).

Saturday, 12th April — **Galatians 6:11-18**

"I bear in my body the marks of the Lord Jesus" (v.17).

THE marks of the Lord Jesus, not the marks of wicked men. Paul saw the hand of God in his afflictions. It was not men who had afflicted him but the gracious hand of Christ who had allowed him to suffer with Him. God chastens those whom He loves (Hebrews 12:6). God disciplines us in order to break our pride and selfwill, only then can His power be released in our lives; then we have power to live and power to love (1 Peter 5:6).

Sunday, 13th April — **Philemon 1-14**

"Not of necessity but willingly" (v.14).

GOD desires that we give to Him out of a full and grateful heart. "God loveth a cheerful giver" (2 Corinthians 9:7). The word translated "cheerful" actually means "hilarious". Indeed a pound given in this manner is worth much more than many pounds given grudgingly. The self giving of Jesus should be the pattern of our giving (2 Corinthians 8:9).

Book the date—

NATIONWIDE EVANGELISTIC CONFERENCE

at the Elim Pentecostal Church, Swinegate, York. 20th–23rd October 1975

D.4109

Another Slant

by Ken Smith, Pastor of our Erdington Church

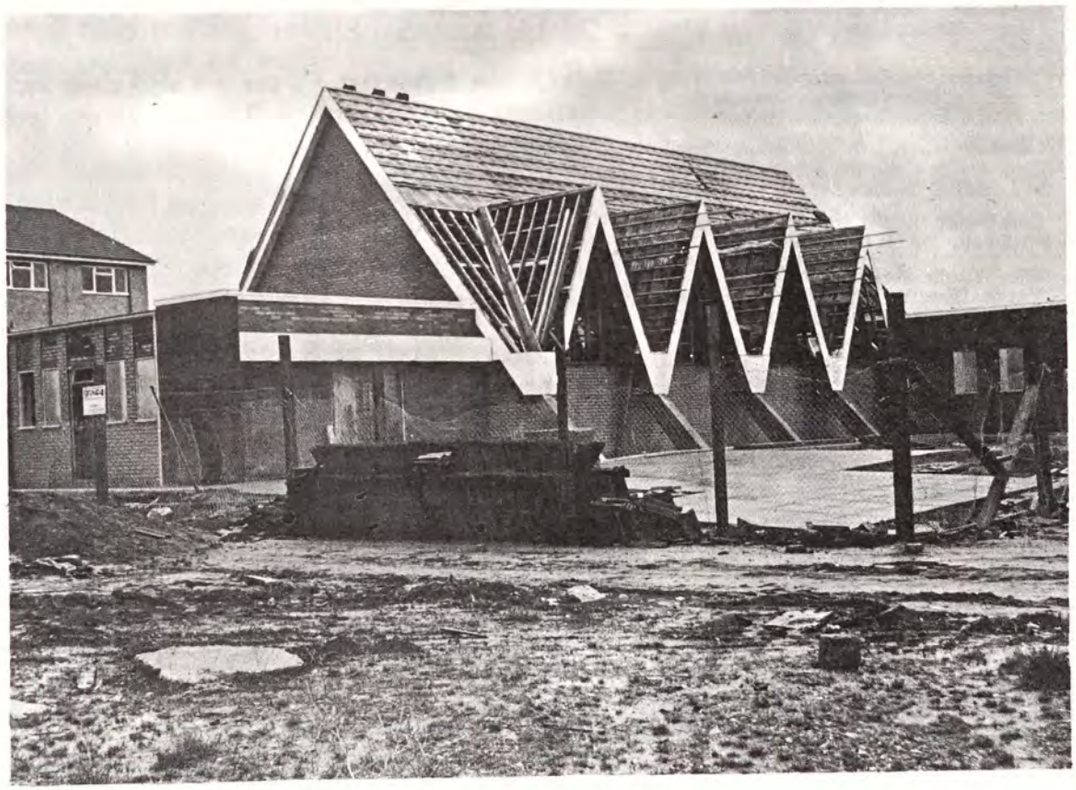


"ARE YOU a Christian?" I asked the young man who had come to our church to value the property for insurance purposes. He replied that most of our ministers asked him if he went to church, or belonged to some church, no doubt with the aim of getting round to salvation. I went straight to the point! He said that he was a Methodist, but not a Christian, which seemed odd to me, and he quickly added "not a committed Christian". I only know one sort of Christian, and he's committed! I had the joy of speaking to him about the Lord, and he promised to read the tract *Seven reasons why you need Christ* which I gave to him. In his travels round our assemblies I trust that he comes to the place where he is "committed" to Christ.

Jesus Christ said that the children of this world are wiser than the children of light; and in this matter of insurance, this is true, I suppose. I well remember a dear brother in Wales, pastoring an assembly, and having his tailoring business. He testified in the afternoon meeting at my church that he "had the fire"—spiritual fire of course, and he truly was on fire for the Lord, but little did he realise that as he was speaking his whole stock of material and premises were on fire, when a paraffin stove had tipped over. He was not insured, and of course lost goods worth some thousands of pounds. I believe that we must trust the Lord, but he has given us commonsense, and I feel that here is a case where we must use our judgment. What if the Lord does come, as some have argued? He would commend our wise stewardship, rather than our lack of faith, in my judgment. I was very surprised to find how much our property was underinsured, and it is wisdom to be properly covered, spiritually as well! It is a field where so many Christians are to be found, and what an opportunity there is to testify, the door is wide open to speak of assurance for eternity. They meet people in the joy of birth, and the sorrow of bereavement and tragedy, when there is need of a word from the Lord.

Here is an incident to gladden your heart, and increase your faith. I have a connection with the Birmingham City Mission, and have a great admiration for the way they seek to serve the Lord. I met their leader the other night driving up to the mission in a brand new car, and knowing the car that he had, and its condition, thought "My word, he's doing well these days", but how the Lord rebuked me by what he told me. This brother had really flogged the other car, not recklessly, but on account of the mileage he covers in serving the Lord, and he knew that sooner or later he would need to replace it, and there was no money of course, being a faith mission, so he prayed. A Christian business man phoned him last weekend, and told him that he had two cars, having just bought a new Renault 1600, and on the basis of 'if you have two coats' the Lord spoke to him, and he asked how the mission was fixed for transport, so Edwin Orton explained. He arrived at the mission, not with the older car, but with the brand new Renault, and handed over the keys, with the query which bus he should take home! Of course the glad brother took him home. I would have done so after such a gift. I confess that hearing the story I was as glad as if it had happened to me, for I know the work that this dear brother does for the Lord. God only meets the need when there is one—not when you have a good bank balance. The manna came daily, for their need. Knowing some of the answers to prayer in this work, I felt that it was the same quality of faith that Muller had, though of course not to the same degree. I guess that faith grows by use, and it was grand to rejoice with this brother that the need had been met, not forgetting the unselfishness of the brother who had given the gift. Do you ever daydream? I remember hearing of one of our ministers, who had been presented with a new car by someone in the church, and I was at Burton at the time, and one morning outside the house was a brand new Ford. Could it be? Was it possible? My imagination ran riot, and the car was there at lunch time, then tea time, and still there when I returned from the meeting at night, and just before retiring I peeped out of the window. It had gone! That wasn't faith, it was fancy. I never indulged again; I had learned my lesson. If the economic predictions for the future are true then both pastors and people are going to have to look increasingly to the Lord in future days. Thank God the Psalmist could say that he had not seen the righteous forsaken, nor his seed begging bread. Nor have we—even though we may have come precious near, at times, in earlier years. Have you ever thought, as I was commenting to one of my deacons last night, how Christians seem to live better on less income than the world? If we honour the Lord with our substance, then the rest seems to go that much further. I have found it so, have you?

The Elim Evangel



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April 12th, 1975

The Elim
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Proclaiming
the Truths of Pentecost

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Editorial

Cover Picture: Salford's new church

THE front cover of last weeks EVANGEL contained a picture of Winchester Guildhall and this week we have a view of the new Elim Pentecostal Church in Salford, which is due to open later in the year.

The picture of Winchester Guildhall takes my mind back some twenty years, when another minister and I tried unsuccessfully to hire a hall in that city for a series of meetings. I remember someone telling us, "You won't do anything there, even Stephen Jeffreys could not move Winchester!". Now I don't know if he ever tried, but thinking again of that city reminded m of the fact that there are still a large number of towns and cities in these islan that have not been touched by the gospel message. We can indeed thank God that fresh doors are opening for us at the present time, one might almost say that in parts of our country we have almost a missionary type of situation on our hands. We have been really thrilled at the response that there has been to the pentecostal message in some places.

On the other hand we read at the same time of the awful growth of intere in the occult and the terrible dangers attendant upon those who dabble in this forbidden (at least as far as Scripture is concerned) area.

The New Testament at first sight seems to indicate two almost contradictory signs concerning the days before the return of Christ. On the one hand there would appear to be clear indications of a widespread activity in the preaching of the gospel which is to be proclaimed to the ends of the earth. Such proclamation is to precede the return of Christ (Daniel 12:4; Matthew 24:14; James 5:7-8).

On the other hand there are also clear indications that "the love of many will wax cold" (Matthew 24:12). "In the latter times some shall depart from the faith" (1.Timothy 4:1).

To some people these may be frightening times; to others they are challenging Who is sufficient for "such a time as this?" May the Lord help us to be sufficient for the hour.

Record crowds at Royal Albert Hall meetings for Jubilee year. Report in subsequent issues.

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FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH — *1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.*

ELIM NEWS

BROADSTAIRS **Pastor: B. Grist**

ON Monday February 3rd, our ladies' meeting held their second anniversary, when some seventy ladies gathered in the church and it was a thrill to see the church so full. Ten churches were represented and Mrs. A. Beales ably convened the meeting, assisted by Mrs. J. Coleman. Our speaker was Mrs. Butcher from Rochester, and the soloist, Mrs. S.C. Squire. Mrs. Butcher's message on "Three Books", The Bible, The Revelation and the Lamb's Book of Life, gave us much food for thought. After the benediction by our own minister, a delightful tea was waiting for us in the minor hall. Should the Lord tarry, we look forward to even a better day on our third anniversary.

E. MAKIN (Miss)

CANNING TOWN **Pastor: J. W. Barr**

WHAT a wonderful welcome service we had at Canning Town for our new Pastor. It was indeed a great day in the history of our Church. The meeting was convened by Pastor J.F. Hardman, our District Superintendent, with musical items and reading of the Word by brothers from neighbouring Elim churches. Pastor F.H. Coleman preached on Psalm 126 on spreading the gospel.

It was a great thrill to see our church filled to capacity, and God's presence was felt in a real way throughout the meeting. After the brethren laid hands on Pastor Barr, he remarked that he had not felt like this since the day he got married! We realise that the congregation consisted of believers from many denominations and we earnestly pray the Lord will bless our Pastor, his family and his ministry, that we may again see our church packed to capacity with its own congregation.

(Mrs.) DOREEN SULLIVAN

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

OUR annual fellowship meeting was attended by 200 people. A splendid meal was served and this was followed by the election of the diaconate. A prepared, typed brochure containing reports and financial statements of every department of the church was presented to each family in membership with us. As each department contributed an item for our enjoyment, there was much cause for laughter. There was also some sobering moments as reference was made to our brother Clifford Podger, so recently called to his well-deserved reward at the age of 60. Mr. Podger was a former Elim pastor. Since coming to Chelmsford some 19 years ago he had served most of that time as a deacon. We who knew him so well acknowledge his godly life and example and his absence has created a great sense of loss.

Our elder, Mr. W. Tween, was presented with a leather writing-case as a token of affection and gratitude for his 26 years of faithful service as church secretary, an office which he has now relinquished.

The following Sunday services were attended by almost as many folk as the fellowship meeting. It is almost impossible to evaluate the benefit and joy of Christian fellowship.

LILIAN E. CROFT

CHRISTCHURCH **Pastor: A.V. Gorton**

DECEMBER was a busy yet an exciting month for our assembly, and will be in our minds for some time. At the beginning of the month we were hosts for the quarterly Presbytery meeting for the first time for about eight years. The preacher at the evening rally was Pastor E.R. Gaudion from Weymouth and he was supported by musical items from the Springbourne Five, who included for the first time since his accident, David Watkins. The church was packed for this rally. On the Sunday we had our first dedication service since Pastor Gorton took over the church, and he dedicated Nadine Abigail Millington. The following Sunday was yet another first, when three young people were baptised, one of whom was a Sunday school pupil and the other two were young men who have been saved in the church under the ministry of our Pastor.

M.H. GALTON



Pastor and Mrs. Gorton with Nadine Abigail Millington.

LEEDS **Pastors: J.E. Moore and J. Kay**

A SPECIAL Sunday marked the thirty-third anniversary and sixty-fifth birthday of Pastor John Edward Moore. John Lancaster was our special preacher on that wonderful day of inspired ministry and fellowship. Richard Lighton, representing the family, opened the evening meeting in prayer. Tributes were brought by John Lancaster from the Elim Executive Council. Robert Kaye, pastor of the Assemblies of God, Bromley, Kent, also paid tribute, drawing on personal recollections of "a man of God, a faithful shepherd and a dear friend". Extracts from various letters brought tributes from former associates H. Palliser, H. Dawson, Tony and Ann Hill, the Morrells of New Zealand, and a tape recording from Brian Farrell, an ex-Crusader serving God as a Lifeliner in South Africa, congratulated Mr. Moore on reaching the grand old age of 65. Messages in song were rendered by Mrs. Judith Cadamy and Mr. L. Gittings.

Our guest preached with compelling power, and two people surrendered to the claims of Jesus Christ. Love gifts to Mr. and Mrs. Moore marked the deep love of the congregation for a gentle, faithful pastor.

In his words of appreciation, Mr. Moore paid tribute to the help and encouragement that he had received, when, as a very young man, Pastor O.G. Miles had invited him to share the ministry, and had guided, instructed and established him into the work of the ministry. Recalling his long spells of sickness, when it seemed as if his service was coming to an end, Mr. Moore gave thanks to God, and paid glowing tribute to the love and care of his wife. "I am *so* glad she married me", he said.

We at Bridge Street are so glad that Mr. Moore is not retiring, and we wish him God's blessing as he continues the work that God has called him to do.

NUNEATON **Pastor: D.E. Dean**

IN October of last year we said farewell to Pastor and Mrs. D.W. Cartwright and their son Christopher. Their ministry with us has been a great blessing and we were encouraged to see the work of the Lord grow and souls won for the kingdom. A presentation was made as a token of our love to them and our prayers follow them in their new work.

The induction of our new pastor soon followed Pastor W.J. Patterson ministered and gave us food for thought. Mr. D. Rock, our secretary, welcomed Pastor and Mrs. Stacey, Esther and Richard to their new spiritual home. The Lord's presence was so real that at the close of the service no one wanted to go home, so the meeting continued with prayers and testimonies as the Lord led. God is continuing to bless us more abundantly, and we are looking forward in expectation of even greater things.

M.S. PATTERSON (Mrs.)



Pastor and Mrs. Stacey with Esther and Richard.

ROWLEY REGIS **Pastor: D.C. Stacey**

PASTOR David E. Dean has ministered at our Nuneaton church for some eleven years. He has served his church and the community with devotion and with blessing, despite his experience of nursing his sick wife for some ten years before her death some months ago. His colleagues in our Elim ministry have prayed much for him and greatly admire his loving care of his dear one now with the Lord.

A recent Thursday evening saw the writer and our Secretary-General, P.S. Brewster, at our Nuneaton church to share in the induction service of our brother Dean as President of the council of the local free churches. It was warming to hear tributes to him from ministers and elders in other fellowships. In this our Diamond Jubilee year it was fitting that Pastor Dean should be elevated to this annual office

and we were privileged to be present to witness his induction.

Mr. Brewster gave a forthright address which covered our fundamental beliefs in a way that did not fail to challenge the congregation of some 120. At the close, a goodly number of hands were raised in token of a desire on the part of many for a touch of God and a closer walk with Him.

We pray that Pastor David Dean will be much used of God in his year in office.

T.W. WALKER

YEOVIL **Pastor: E.J. Thomas**

TO hear the gospel sung and preached by the Light-bearers gospel group from Holland, over 400 people crammed into the church. The main church was packed. They sat in the bandstand, the upstairs minor hall was full, and the entrance was packed right back to the main doors. Every chair was used and some finished up standing and sitting on the floor.

The service commenced at 7.30 and did not end until after 10.15 p.m., but we praise God because through the singing and testimonies many hands were raised for salvation that night and some, we heard later, received the baptism in the Holy Spirit. This night will live long in the memories of those who were there as the group sang song after song of the love of Jesus and of His willingness to die upon the cross for the sins of the world.

The group were with us from the Wednesday until the Sunday and each night hands were raised and tears were shed for salvation. On the Sunday evening the congregation was 300 plus.

On the Wednesday and Friday mornings the group took the gospel into two comprehensive schools in the area. This was a big breakthrough. They sang and testified at the morning assembly at each school. The religious instruction master at one school (a curate at one of the Church of England churches in the town) was so impressed to see the gospel proclaimed in this way that he attended one of the evening meetings. A number of young people from both schools came to the meetings. Some accepted Jesus as Saviour. The head master of a local school attended the evening service with his family.

We earnestly pray that God will richly bless these young people who are out to win souls for His kingdom.

B.S. KIBBY

In Prison

ROMANIAN Christian Vasile Rascol was put on trial in Bucharest on July 23rd last year charged with the "crime" of passing a Bible to someone else. The "trial" only lasted for twenty minutes and no one spoke in his defence.

At a subsequent appeal where he was allowed two lawyers, one a Christian and the other an unbeliever, they proved that the new press laws could not be interpreted in a way to make Vasile guilty. They made out such a strong case that the prosecuting lawyer closed his books and refused to speak another word. The Security Police however commanded the Judge to reject the appeal and he was sentenced to two years imprisonment. The latest news is that he is still in prison in Bucharest, where it is said that he has been subjected to brainwashing. Cut off from all outside contact the authorities have tried to persuade him that he was framed by fellow believers including Joseph Ton, Romanian Baptist leader who was arrested on October 4th.



Vasile and Pusa Rascol.

New Editor

The Pentecostal Assemblies of Canada have appointed Miss Joy E. Hansell as Editor of *The Pentecostal Testimony,* their official monthly magazine. Miss Hansell, who is a graduate of the university of Manitoba, has been Associate Editor of *Thrust,* the quarterly magazine of the Evangelical Fellowship of Canada, for the past three years. She took up her duties in January and will be responsible for full production in March.

Her predecessor, Roy E. Upton, has accepted the pastorate of Kitchener Gospel Tabernacle, Kitchener, Ontario.

Interpreting Second Advent Truth



Schools of Interpretation

by J. Alexander Wright

IN Holy Scripture many prophecies are clearly set forth and therefore easy to understand. Many of these have been fulfilled, and the rest will be in God's good time. Some, not so clear, await fulfilment before we can understand their meaning. These last-mentioned are so intrigueing and exciting that some feel they must express themselves about them. When this is done, it should ever be as a personal opinion, given in modesty and with charity and due deference to others who may have a different viewpoint. Dogmatism here is unbecoming. It is a sign of spiritual maturity here, as elsewhere, to be able to say, "I don't know".

There are what are called schools of thought in connection with prophetic interpretation, of which many believers (and preachers!) are ignorant, which add to people's preplexity. Some, because of our upbringing, or church associations, have accepted, or imbibed, unconsciously , maybe, one or other of these. It follows that we tend to find confirmation for our beliefs in certain Bible texts or passages as we read them. Few people change their views on Advent Truth because it is a very difficult thing to be truly objective in one's study of the subject.

It is an undoubted weakness that some Advent interpretations lack the basis of undisputed statement, and depend on inferences. Cases are built on very slender foundations, and hypotheses abound. Deductions are made from certain passages of Scripture which, on closer examination, yield no such results. The argument from-silence, always precarious, is also used. All will agree, that in the matter of evidence, a clear statement has far more weight than an inference, however strong that may be. Clear Bible statements leave nothing to the vagaries or fancies of human interpretation. In the matter of Second Advent teaching it is not an over-simplification for us to ask, at every step, "Did our Lord, or His apostles, teach this?". Put down every facet and phase that is taught about His Coming and subsequent happenings, and then ask this question. No detail regarding His Return can be vital, if they did not say so.

Unless we can find basic agreement here, we will stubbornly cling to our viewpoint, whether it is right or wrong. The most common-known schools are

Futurism

By Futurism is meant the system of interpretation which, after the messages of Christ to the seven churches of Asia (Revelation 2 to 3), projects the fulfilment of the remainder of the Book of The Revelation (from 4:1) to a point of time beyond the Resurrection and Rapture of the Church. The Resurrection and the Rapture take place between chapters 3 and 4 though they are not mentioned. After chapter 3 the Church has gone.

Historicism

Sometimes called Protestant Historicism, which sees in the book of Revelation as a gradual unfolding of history down the centuries from Christ's first Coming until His second. It traces the rise of false religion, Roman Catholicism and Mohammedanism (the Pope and the False Prophet) the Reformation, and the ultimate triumph of Christ and His Church.

Praeterism

Praeterism sees much of the fulfilment of the book of Revelation nearer to the author's day. The persecuting Pagan Empire of Rome was The Beast.

Dispensational truth

Pentecostal Movements in the main follow the Futurist system although they have many members who dissent from it. Those who hold to it emphasise that certain truths concerning God's dealings with men were peculiar to a particular age or era of human history. They distinguish these periods. Dispensasional truth, they claim, is the key that unlocks the Bible story. St. Augustine is quoted: "Distinguish the ages and the Scriptures will harmonise". At this point they really part company with the other schools. Most of us would agree when, in general terms, we speak of the Age of Innocence, ending

Continued on page 7



Visit Norway This Year

by H.W. Greenway

Hans Svartdahl, Conference Chairman, Missionary Secretary of the Norwegian Pentecostal Movement.

IN the brochure which is now available from Elim Church Headquarters particulars are given of the work in Scandinavia and of the preparations for the 1975 European Pentecostal Conference. Ragnvald Froyshov who has been appointed Host to the Conference gives a warm invitation and points out that "This is your change to see Norway and at the same time worship with fellow Christians from all over Europe". Hans Svartdahl, Missionary Secretary of the Norwegian Pentecostal churches, is acting as chairman to the Conference.

The Pentecostal Movement in Norway dates back to the work of Pastor T.B. Barratt who was baptised in the Holy Spirit while visiting Los Angeles in 1906. Under the leadership of this pioneer and Lewi Pethrus, and other leaders in recent years, the Pentecostal work in Scandinavia has flourished until there are now 180,000 members belonging to Pentecostal churches, 2,000 ministers and evangelists, and 1,500 missionaries serving the Lord on mission fields abroad.

It is expected that the fellowship will bring stronger ties between members from all over Europe. Prayer meetings, Bible studies, special topics for discussion and evangelism, with the predominating theme of "Jesus Christ Today", will bring a challenge to the great audiences. Songs and music by a number of groups will also be featured.

The Conference centre is beautifully situated on a hill overlooking Lake Mjosa in an area about twelve acres owned by the Pentecostal churches of Norway. Between 80 to 90 young people study here at the Pentecostal High school during the winter months, in a modern circular building constructed to serve modern principles of teaching. It was my privilege to address these students and enjoy the hospitality of their principal during my visit to the Committee early in 1974. All the meetings will be held in this area, where you will also find the administration offices. Accommodation and food will be available, but most hotels and cafeterias are in the vicinity outside the area.

It is pointed out on the registration form that the last day for registration is 1st May, 1975. These forms can be obtained from Elim Pentecostal Church Headquarters, (P.E.K.) P.O. Box 38, Cheltenham, or from the ministers of Elim churches. For young people there are camping grounds where several thousand can be accommodated in the Hamar district. Ten guides have been appointed to give assistance to visitors.

We recommend early bookings, and if we receive sufficient notifications, it will be possible to arrange reduced travel rates. Kindly let us know whether you are going to the Conference.

* Dates: July 7th to 14th

Continued from page 6

with the Fall: the Age of Conscience, ending with the Law, the Age of the Law, extending to the first coming of Christ, and the Age of Grace, the present era. But some Dispensationalists see many more. One well-known teacher lists ten such ages. We doubt if Augustine meant so many, when he uttered his dictum.

The Great Tribulation

In the above scheme comes The Great Tribulation which has all the characteristics of a distinct age in human history, to follow this one. These divisions of time in some cases require a selective rapture, and a special resurrection known as 'The out-resurrection'. A difference is made between the Body and the Bride and the Church and the Kingdom, with two gospels (at least), the Gospel of the Grace of God, and the Kingdom. A distinction is also drawn between grace and righteousness as principles governing God's administration during that time, which calls for a two-staged Advent, which is really a third Coming of the Lord.

We are trying to write fairly and dispassionately, and trust we shall be read in the same spirit.

to be Continued

We must expand



by W. Ron Jones,
Executive Council member
and Pastor of our Bristol Church

WE have been hearing these words in the business world for quite a number of years. We have been reminded that failure to expand will lead to redundancies and possible bankruptcies. WE MUST EXPAND. To follow through a policy of expansion, various firms have offered all kinds of inducements. They have employed different advertising tricks, and they have made many attractive offers. In spite of all these efforts, at this very moment we, as a nation, are face to face with the very redundancies and bankruptcies that we feared.

For as long as I can remember, one of our Elim watch-words has been, "We must expand". We have spent many hours discussing methods and planning programmes, yet it would be a very biased man among us who would declare that we have expanded either as we had hoped, or as we should. I thank God for the expansion we have seen in the realm of our College development and in the opening of new churches, but this expansion has not been enough.

With all this in mind let us take a closer look at Bible principles for expansion.

God's Expansion Programme begins with Men

While we are busy looking for methods and money, God is busy looking for men. Observe the challenge of the words of the Lord in Ezekiel 22:30: "And I sought for a man among them, that should make up the hedge, and stand in the gap before Me for the land, that I should not destroy it, but I found none". Spiritual advancement. cannot be computerised; it is manual. Throughout history God has made this clear by calling men, like Moses, David and Saul of Tarsus. When I am prepared to give time to listen to Him, I can still hear Him say even to me, "Son of man, I have made thee a watchman . . . give them warning from Me". Today, God calls us. Today, God claims us. We must do more than maintain good organisations and project church-wide plans. We must be willing to give ourselves.

Proclaim the Vastness of the Divine Message

The message is big enough to deal with man in his entirety, vast enough to meet the world in its dire need, powerful enough to deliver men from every shackle that Satan seeks to put about them. In this age, when the old system of life is being shaken to its foundations, when the economic structure is crashing, when political life and integrity are dubious, when social standards of right and righteousness are being challenged, thank God we have the vastness of God's message, a message of grace, love, pardon, mercy and power. It is the Jesus message, one which we must never compromise. Those early Christians preached and practised that same message without apology, without fear, without ceasing. No wonder they saw tremendous expansion.

Utter Dependence on the Power of His Spirit

Our expansion must have the divine confirmation, and it can only have this as we move in the power of the Spirit. We would do well to note again the sequence in Acts 1:8: "Ye shall receive power after that the Holy Ghost has come upon you, and ye shall be witnesses unto Me". As far as Jesus was concerned, the programme of expansion was to be carried out by His witnesses, but those witnesses had first of all to receive the mighty power of the Holy Spirit. Jesus told them plainly, "Divine work demands divine power". This goes for us, too! The answer to the frightening problems of this generation with all its complexities is still the full gospel message proclaimed under the unction of God's Holy Spirit. We must constantly be filled and keep filled with the Holy Spirit, otherwise, when tomorrow's history is written, it will be said of us, "They failed to expand as they should, because they failed to be filled as they ought to have been".

The all-important issue

There can be many reasons for wanting to expand a church, but most of them could be selfish. Jesus came into the world to save sinners, but, knowing

that the task would be gigantic and that His earthly ministry would be short, He called men to assist Him in this work of winning souls. The burden of those first Christians was for the unconverted, and it was a consuming burden. It brought them to their knees in prayer and drove them on in ceaseless activity. Their desire for expansion was motivated by a longing to see men and women won for Christ. The expansion we need is the same as that for which the apostle prayed when he said, "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Romans 9:1-3). The kind of expansion we need is that for which John Knox prayed when he cried to God, "Give me Scotland or I die".

This kind of expansion cannot be left to the pastor and the deacons, or even to the Executive Council and the Evangelistic Committee. We must all be involved. Real expansion is soul winning. None of us can be excused, regardless of what excuses we may try to give. Some will win many to Him, others only a few, but all of us must be fishers of men.

This spiritual expansion is not only our desperate need, it is also our glorious opportunity and privilege. "They went everywhere preaching the gospel". **So must we!**

Tea Total

JOHN Wesley, unlike Whitefield, had no wealthy patrons or patronesses, nor did he move among those people who could contribute substantial sums to his society. The Methodists were all poor. The London society subscribed fourteen pence per member every quarter, and this amounted, as their number was under two thousand, to about £114 yearly. John, always resourceful, decided to raise money by a very ingenious scheme. He believed that tea-drinking was highly injurious, and that the habit was responsible for some trembling of his hands he had noticed when he was at Oxford. He therefore suggested that the preachers and the congregations should go without tea, become 'tea-total' and give him the money that they had spent on this luxury. It then cost some thirty shillings a pound, and Wesley raised immediately fifty pounds, which was increased to two hundred and fifty pounds before the year was out, but himself he abstained from tea for the next twelve years. He had always been interested in the effect of diet on the body, and he and Charles had long been vegetarians, though sometimes a violent flux, as he termed it, would force John to return to animal food.

Wrestling Jacob, by Marjorie Bowen, p 274

Thoughts from the Book of **Exodus**

52. Upon his heart (Exodus 28:29)

by F. Lavender,
Pastor of our Croydon Church

DETAILED instructions were given by the Lord for the preparing of the High Priest's robes, so they had to be carefully made. One important item of Aaron's garments was the beautiful breastplate, woven of gold, blue, purple, scarlet and fine twined linen. Four rows of precious stones were inserted into the breastplate, three stones in each row, and upon each stone was inscribed the name of one of the tribes of Israel. The breastplate covered Aaron's heart, the seat of his affections, and was thus symbolic of his bearing Israel on his heart as he ministered before the Lord.

Aaron was, of course, a picture of the Lord Jesus, and his robes were typical of His ministry. Yet there is a very great difference between the Lord Jesus Christ and Aaron, for the Lord Jesus did not merely bear His people symbolically upon His heart in the holy place of an earthly tabernacle, He bore them truly in His heart into the very presence of the Father. Nor is His intercession made acceptable by the blood of others, for His own precious blood is the basis of His heavenly ministry.

The Father's desire is that we who are Christians should live triumphantly, victorious over Satan, self and sin. Yet most of us are aware that there are times of failure, and on some occasions we are also conscious of the malevolent oppression of Satan. At such times we should remember that our great High Priest is in heaven, He knows and understands our weakness and need. In failure, distress and trial we can come boldly to the mercy seat, for the One standing before the Father has us upon His heart, and the Father Himself loves us because we love His dear Son. His Son's intercession, therefore, brings to us mercy, grace and courage in time of need. This is no mere theory, nice if only it could be true; it is, rather, the constant experience of the believer, and we ourselves can testify of its blessed reality.

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The Prophetical View

"The prophets testified beforehand the sufferings of Christ" (1 Peter 1:10,11).

To be sure, they did! That is the second angle from which we may survey the wondrous cross.

It is a curious fact that the most intimately poignant picture we get in the Bible of the sufferings of Christ is to be got, not as one might expect, in the gospels or in the epistles, but in the twenty-second Psalm. The Evangelists portray the death of the Redeemer from the objective standpoint, they report it from without, but the writer of this Psalm portrays it from the subjective standpoint: he reports it from the inside. He had "inside information", entering in the Spirit proleptically into the sufferings of the Saviour.

In this he is typical of the Old Testament prophets as a whole. With what a wealth of foresight and feeling they describe in advance the death of the Son of God! In this regard the Old and New Testaments stand related to one another like voice and echo. The former predicts and the latter records the fulfilment. Examine some of these corroborative correspondences. Take first the forecast in each case and then note how it came literally to pass.

1 "They weighed for my price thirty pieces of silver" (Zechariah 11:12). "Then one of the twelve, called Judas Iscariot, went unto the chief priests, And said unto them, 'What will ye give me, and I will deliver Him unto you?' And they covenanted with him for thirty pieces of silver" (Matthew 26:14, 15).

2 "It was not an enemy that reproached Me; then I could have borne it: neither was it he that hated Me that did magnify himself against Me; then I would have hid Myself from him. But it was thou, Mine . . . acquiantance" (Psalm 55:12, 13). "Yea, Mine own familiar friend, in whom I trusted, which did eat of My bread, hath lifted up his heel against Me" (Psalm 41:9).
"Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Then came they, and laid hands on Jesus, and took Him" (Matthew 26:47, 50).

3 "Cast it unto the potter" (Zechariah 11:13).
"They took counsel, and bought with them the potter's field, to bury strangers in" (Matthew 27:7).

4 "Smite the shepherd, and the sheep shall be scattered" (Zechariah 13:7). "All the disciples forsook Him, and fled" (Matthew 26:56).

5 "False witnesses did rise up; they laid to My charge things I knew not" (Psalm 35:11). "Now the chief priests and elders sought false witness against Jesus, to put Him to death" (Matthew 26:59).

6 "They shall smite the Judge of Israel with a rod upon the cheek" (Micah 5:1). "They smote Him with the rods (palms) of their hands" (Matthew 26:67).

7 "I hid not My face from spitting" (Isaiah 50:6). "They did spit in His face" (Matthew 26:67).

8 "I gave My back to the smiters". "Then Pilate took Jesus and scourged Him" (John 19:1).

9 "Many were astonished at Thee: His visage was so marred more than any man" (Isaiah 52:14).
"Then they buffeted Him" (Matthew 26:67).
"They struck Him on the face" (Luke 22:64).

10 "As a sheep before her shearers is dumb, so He openeth not His mouth" (Isaiah 53:7). "He answered nothing. He answered him to never a word; insomuch that the governor marvelled greatly" (Matthew 27:12, 14).

11 "He was wounded for our transgressions, He was bruised for our iniquities" (Isaiah 53:5). "One of the soldiers with a spear pierced His side" (John 19:34).

12 "They pierced My hands and My feet" (Psalm 22:16).

13 "What are those wounds in Thine hands?" (Zechariah 13:6). "They crucified Him" (Luke 23:33).

14 "He was numbered with the transgressors" (Isaiah 53:12). "With Him they crucify two thieves" (Mark 15:27).

15 "He made intercession for the transgressors" (Isaiah 53:12). "Father, forgive them" (Luke 23:34).

16 "When they looked upon Me they shaked their heads" (Psalm 109:25). "They that passed by reviled Him, wagging their heads" (Matthew 27:39).

17 "All they that see me laugh Me to scorn" (Psalm 22:7). "The chief priests mocked Him, with the scribes and elders" (Matthew 27:41).

18 "They look and stare upon Me" (Psalm 22:17). "Many were astonied at Thee" (Isaiah 52:14). "Sitting down, they watched Him there" (Matthew 27:36).

The Young Ma

Third in a series of meditations

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The Prophetical View and The Historical View

19 "They parted My garments among them, and cast lots upon My vesture" (Psalm 22:18). "Then the soldiers took His garments and made four parts, to every soldier a part; and also His coat. They said, Let us cast lots for it" (John 19:23, 24).

20 "My God, My God, why hast Thou forsaken Me?" (Psalm 22:1). "Jesus cried with a loud voice, 'My God, My God, why hast Thou forsaken Me?'" (Matthew 27:46).

21 "I am weary of My crying. My throat is dried" (Psalm 69:3). "In My thirst they gave Me vinegar" (Psalm 69:21). "Jesus saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it to His mouth" (John 19:28, 29).

22 "They gave Me also gall" (Psalm 69:21). "They gave Him to drink gall" (Matthew 27:34).

23 "Into Thy hand I commit My Spirit" (Psalm 31:5). "Jesus cried with a loud voice, Father, into Thy hands I commend My Spirit" (Luke 23:46).

24 "He was cut off out of the land of the living" (Isaiah 53:8). "After three score and two weeks shall Messiah be cut off" (Daniel 9:26). "He bowed His head, and gave up the ghost" (John 19:30).

25 "My lovers and friends stand aloof; and my kinsmen stand afar off" (Psalm 38:11). "All His acquaintance stood afar off, beholding these things" (Luke 23:49).

26 "He keepeth all His bones: not one of them is broken" (Psalm 34:20). "They brake not His legs" (John 19:33).

27 "My heart is like wax; it is melted" (Psalm 22:14). "One of the soldiers with a spear pierced His side, and forthwith came there out blood and water" (John 19:34).

28 "It shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day" (Amos 8:9). "Now from the sixth hour there was darkness over all the land unto the ninth hour" (Matthew 27:45).

29 "This was His doing" (Psalm 22:31 NEB). "He has performed it" (NASB). "Jesus said, It is finished" (John 19:30).

Such is the prophetic preview of the cross. Surely an immensely impressive forecast of events then in the far future! Were the New Testament to be irrecoverably lost, it would almost be possible to reconstruct the closing scenes in the life of Christ from the prophetic passages in the Old Testament. Indeed, Blaise Pascal, the Einstein of his day, declared that he would be content to rest the whole case for the deity of Christ on the fact that so many details of His arrest, trial and crucifixion were predicted with such precision in the Old Testament hundreds of years before they happened. Many of the searchlights of Biblical prophecy converge on the cross, they come to brilliant focus on the Crucified. And, as Herman Newmark cogently contends: "According to the law of compound probabilities, the chance that they all occurred by accident is one in 537,000,000".

The Historical View

"There they crucified Him" (Luke 23:33).

Thus in a miserly minimum of language the New Testament records the mightiest event of all time. Think what a modern imaginative writer would have made of it! Yet the verbal economy of Scripture is more telling than any such attempt at literary sensationalism. The Biblical account of the crucifixion is as stark as the cross itself.

The most awful word ever uttered by human lips was spoken by Pontius Pilate. It was – *Staurotheto* – "Let Him be crucified". The stem of the term is *stauros,* Greek for "cross", and to be so condemned was the worst fate that could befall a man in those days.

Accustomed as we are to conceive of the cross in the shape assigned to it by Christian tradition, it comes to us as something of a shock to learn that originally *stauros* did not mean that at all: it simply meant a wooden post pointed like a pencil at one end.

A stake of that kind has often been used as a mode of public execution. Sometimes it was set up in a market-place, the hapless victim being roped to it, faggots piled around him and lit from a flaming torch, and as the mob looked on in wonderment, heavenwards sped "the pale martyr in his shirt of

fire". On other occasions it was erected on the seashore in the path of the glowing tide, the victim tied to it, as the waters gradually crept up to his lips and drowned him. At yet other times the man under sentence of death was laid, spread-eagled on his back upon the soft soil, the sharp-pointed post being driven through some part of his body where no vital organ was located, and he was thus pinned down in excruciating agony until life was extinct.

Bit by bit, however, in ancient Roman usage the cross began to assume the form of the two bars with which we are so familiar – the upright post and the horizontal beam. There were in fact three types of cross. One was shaped like a capital T, another like a capital X and the third in the traditional pattern. On which of these was it that Jesus was impaled? The sacred narrative makes it clear. "Pilate wrote a title, and put it on the cross" (John 19:19). That could not have been done unless the gibbet had been designed in the traditional manner.

Crucifixion was a diabolical method of administering the death-penalty, invented, it seems by some twisted brain in ancient Persia, and imported from thence first by the Carthaginians and then by the Romans. So brutal and humiliating was it that it was reserved for the worst class of criminals. Of it Cicero said: "It is the most shameful and cruel of all punishment. Let it never come near the body of a Roman citizen, nay, not even near his thoughts, eyes or ears". Here is how Joy Davidman graphically depicts it:

A crucified slave beside the Roman road
Screamed until his voice died,
And then hung – a filthy, festering clot of flies –
Sometimes for days,
A living man whose hands and feet were swollen
masses of gangrenous meat.

It was not the practice of the Romans to remove the corpse from the cross. Usually, it was left there, as farmers hang shot marauding birds to posts as a deterrent to further mischief, left there until it rotted away and fell to pieces or until the bones were picked bare by the beaks of vultures.

This was the sort of death assigned to the Son of God. His blessed hands and feet were "nailed to the cedar". Suspended between earth and heaven, He hung, naked, limp and bleeding, exposed to the gaze of the vulgar multitude, on a bald knoll outside the city wall. The story of His sufferings and death is no sentimental tale spun on the loom of the pious fancy: it is hard reality. As Dr. A. Leonard Small comments, it has about it "the solid feel of history". It provided the scenario for the colossal, cosmic drama: "There they crucified Him".

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The Mist in the Meadows



by O.G. Miles

I AM writing this article on a dismal, foggy day. Visibility is dreadfully poor. Materials are compelled to use their head-lamps. Altogether is it unpleasantly damp and depressing and the weather forecast offers no immediate prospect of improvement.

Yet, surprisingly, this horrible foggy day reminded me of a lovely incident which took place several years ago on such a day as this. It lifted me right out of the doldrums and turned my murmurings into a paean of praise and thankfulness to God. It is easy to praise the Lord when you are in the sunshine or dwelling on the mountain-top, but the gladness of heart, which is powerful enough to break right through all the depressing barriers and keep one cheerful in dreary circumstances, is worth infinitely more. Someone once said, "It is what we are in the dark times of life, that is what we really are". Through the example of a dear man of God, I remember finding the way to be happy in the Lord even when the way is dark and everything seems to be against one. Paul and Silas could praise the Lord even in a prison at midnight.

Two of us had promised to meet our good friend W.F.P. Burton at the railway station and to take him for a country outing in our car before taking him home to lunch. When the day arrived, to our dismay, it turned out to be a wretched, foggy day. On the way to the station we gave full vent to our feelings. Why did it have to be a day like this when we had so carefully planned a treat for our friend, which we knew he would enjoy? We were quite disappointed and felt that the fog had spoiled everything. Little did I know what a great lesson God was going to teach me that very day. The poet says, "God can turn what seems to harm us into everlasting joy". It is good to know that God has rich treasures in the darkness, and with His help we can triumph gloriously amid the most adverse conditions. The true Pentecostal experience thrives healthily even in the most trying surroundings. I once saw a snowdrop blooming courageously as it grew in a crack in the middle of a concrete path. Who would expect to find a snowdrop there?

We explained to Mr. Burton that we felt that the weather was not suitable for a car run. We suggested visiting a cafe in a nearby park for coffee, after which we hoped that the fog would have lifted sufficiently for us to make our trip. We spent an enjoyable hour in the cafe. The coffee was delicious. The fellowship was precious. I think we all forgot the gloomy weather until one of us looked out of the window and said, "Oh look the sun is breaking through!" In view of this, we made our way to the car and set out on our belated tour. A real battle was going on between the sun and the fog, but the sun was slowly winning the day. Patches of fog still lingered here and there and somewhat beclouded the magnificent views which we knew were on either side of us. I was just about to apologise to Brother Burton because we could not show him the beauty beyond the fog, but he got in first and completely shattered me by saying, "Brethren, how beautiful the mist is rising in the meadows". For a moment I was speechless. I certainly hadn't been thinking of the fog in those terms, but our beloved brother was seeing a magnificent loveliness in the very thing that had brought only gloom to me. His unexpected remark was a gentle but very real rebuke to me. I learned a lesson that day which I have never forgotten.

So much depends on how we look at things. It is so easy to spend our time looking for gloom. It is much more profitable to "set our affections on things above".

I remember learning a verse when I was at school. Its challenging message often comes back to me:

A man may look at glass and on it may rest his eye,
Or if it please him through it pass and view the sky.

I wonder what we see as we look on the difficult road that we have to take in life? Is it just a tiresome, heavy burden, or is it a challenge to a great achievement? When we think of that awkward person with whom we have to live or work, are we allowing the

problem to crush our spiritual lives or is it driving us nearer to God that we may become more deeply rooted in Him?

The difficulties and trials of life are intended to be stepping-stones into a fuller, greater life in Jesus. Stepping-stones are good if we get on top of them, but if we permit the stepping-stones to get on top of us, the result is disastrous.

Are you spending your life looking at the depressing, dreary fog or are you learning, by God 's grace, to look for the lovely, sun-tinted mist rising in the meadows?

Book Reviews

The Book of the Revelation, *by G. R. Beasley-Murray, published by Marshall, Morgan and Scott, price £4.75, postage and packing 40p extra.*

HERE is another volume in the New Century Bible series of very helpful commentaries. The cover discloses that Dr. Beasley-Murray has made a special study of the Apocalypse, and here he submits to the reading public the results of his research. This is his second work on the Revelation, having previously contributed a work to The New Bible Commentary.

No student of this final book of the Bible will ever fully agree with another's interpretation of it, and I am certain that not every reader will accept all that is set forth in this volume. It is, however, a well-prepared book, and must prove useful to any student of the Apocalypse. I find myself at variance on such subjects as the Tribulation and the Millennium, but there is much in the book to provoke thought. For instance, in his Introduction the writer says: "The Revelation is the last book of the canon. If it is the crown of biblical eschatology, it requires to be read in conjunction with the works which precede it; and they are incomplete without it". That is good thinking. His closing sentences are equally good. "In the revelation of God in Christ grace has the last word, as it has the first. As in revelation, so in history, grace shall have the last word". This book should have a wide circulation.

W. J. MAYBIN, D.Th.

The Ethics of Smuggling, *by Brother Andrew, published by Coverdale House Publishers Limited, price 40p, postage and packing 7p extra.*

THIS ninety-five page paperback presents to the reader what Brother Andrew believes to be sound scriptural justification for the work of smuggling Bibles into Communist countries. Brother Andrew, like Corrie ten Boom, who writes the foreword, does not like the term smuggler, but he is stuck with it.

Some readers may not agree with his thoughts on the use of half-truths or his chapter on "Inspired Interpretation", but taking the book as a whole, the reader will be left with the impression that here is a man who believes in what he is doing and backs it up with scriptural parallels, giving evidence of God's protecting care to his own, and no doubt to many others' satisfaction. To quote his own words, "For those people who still insist that such a way is not good, I just say, 'Well, then, it means that the Lord is not calling you to do this'. I think that should settle it".

A. NICOLSON

What's got into me? *by Pat Wraight, published by Victory Press, price 40p postage and packing 10p extra.*

HOW refreshing it is to find a book which deals with the very basic problems of Christian living. Pat Wraight has compiled two months of daily readings which really help new converts realise the reality of Christian living and remove the rose tinted glasses for good.

For too long young Christians have been left to almost evolve into Christian maturity without guidance, but with such daily readings as "I'm alive to God", "The certainty of Salvation", "How to build your life on firm foundations" and "Living a victorious daily life" they can see through the Word of God that even tho' the Christian experience is not a bed of roses the fact that "Lo, I am with you always" can be a reality. At 40p, not only should this book be found in every follow-up pack, but it should be found on the bedside table of every Christian.

D. E. CARR

One woman's Liberation, *by Shirley Boone, published by Victory Press, price 70p, postage and packing 7p extra.*

IN THE preface of the book, Shirley Boone points out that her purpose in writing is to prove that she has an identity other than that of "Red Foley's daughter", "Pat Boone's wife" and "The Boone Girls mother", that she *is* Shirley Boone, a liberated child of God.

The rest of the book is her life story, but unfortunately if you have read Pat Boone's life story, then you won't need to read this one! Personally, I feel that if you are the wife of a famous star, then that's the way it's going to stay – despite the fact that Shirley has written a book – she will *still* be known as Pat Boone's wife. And why not?

SUE RITTER

All books reviewed or advertised in ELIM EVANGEL are available from Elim Church Bookroom, P.O. Box 38, Cheltenham, Glos.



May Osman's page

If My People

IT was 7.15 on a cold Monday night in February when we walked to the Winter Gardens after parking our car. A huge crowd of about 2000 was queueing four abreast right down to Bournemouth Square. They had three quarters of an hour to wait before the performance began and sections of the crowd were happily singing Christian choruses to pass the time. This seemed to be a great testimony to something! At least everyone could tell this was a Christian crowd, well ordered, no rioting and all eagerly anticipating something. What? They were queuing to get into a performance of the Jimmy Owen's musical *If My People.* It was great to see the Winter Gardens crammed to capacity, with overflow audience sitting on the stage around the choir, and about sixty of those present were young people.

I found myself very much moved by this act of worship and intercession. God has promised: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from Heaven, and will forgive their sin, and will heal their Land" (2 Chronicles 7:14). Often in the days of the Old Testament prophets the people were called together to humble themselves and to fast and pray, then God forgave them their iniquities and healed their land.

Today our land needs to be healed. We are seeing the truth as revealed in Scripture, that in the last days men will wax worse and worse. We might well ask is the Church of Jesus going to set idly by, with folded hands, saying "What's to be, will be"? Never! When the Lord comes we must be found to be busy about our Father's business – we are the Church militant here on earth. I quote from the score of *If My People:*

"We identify with this people O Lord. You have placed us amongst them. It is partly because of our failures that our nation and society are as we see them now. Had our salt not lost its savour, corruption would have been restrained. Had we all continued to beget life in the Spirit, we would not be the minority we are in our society.

"Because our light shone but dimly, darkness has encroached upon our nation. Because of our silence, the clamour of iniquity has grown loud in our land. Because of our weakness, violence has increased in our streets. Because of our division, the united forces of the enemy have met little resistence and have taken men captive at their will.

"Pardon O Lord, and heal our divisions. Few of us have sought first the Kingdom. Where we have confined religion to a few hours a week instead of making it the motivating force of our lives, where we have become idolaters by putting other things before You, forgive us.

"We have been silent in the face of encroaching corruption. We have tolerated evil. We have been afraid of offending the world rather than keeping the world from offending our little ones. As a result, there is pornography on our streets and heresy in our schoolrooms. It is time for judgment to begin at the House of God; but we must judge ourselves, so that we shall not be judged.

"Wake believers to a new ministry of prayer and fasting for our nation, with authority and confidence and power. Create in us a hunger for Your word. We cry for righteousness to reign, for holiness to preserve our nation. Save and guide the leaders of our government. Where corruption exists, bring it to light and purge it out. Pull down the ungodly and raise up leaders who will be led by the Spirit of God. Grant unto your children boldness to proclaim Your life-giving Word. We lift up the name of Jesus! May it move in power throughout the land.

"He is seated far above all government, authority, might and dominion in heaven and in earth, and We are in Him. The government is upon His shoulders and We are His body. We are His kings and priests, His rulers. When His kingdom comes in visible power and glory, we shall reign with Him. Even now we

Continued on page 18

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MARRIAGE

PACKER-HOBBS. On March 15th. At Elim Pentecostal Church, Hove, Rev. Frederick Charles Packer, to Doris Mabel Hobbs. Officiating minister: Rev. Douglas B. Gray.

BALLYMENA

JUBILEE CRUSADE conducted by A. Wilson commences Sunday April 13th in the new Elim Church Castle Street. Sunday at 6.30 p.m. Weeknights (except Friday) at 8.0 p.m. We value your Prayers.

D.4107

Elim Pentecostal Church
Clapham Crescent, Clapham Park Road,
London (nearest Underground: Clapham Common)

ANNUAL ORDINATION SERVICE

Saturday, Oct. 25th, at 7 p.m.

Service of song by Elim Bible College choir at 6.30.

Chairman: The President

Preacher: A. Wilson (Irish Supt.)

Geoff Cooper at the Hammond organ.

Book the date. **Plan to come.** D.4119

ITINERARIES

The President (G. Canty):
April 12 and 13, Ballymena; 14, Greenock; 15, Dundee; 16, Aberdeen; 17, Glasgow; 18, Coatbridge; 20, Kirkintilloch a.m; Paisley p.m; 22, Worcester; 24, Kings Heath; 26-May 1, West Yorkshire.

John MacInnes:
April 12, Glossop; 13, Stockport; 14, Salford; 15, Chorlton; 16, Oldham; 17, Middleton; 19, Wigan; 20, Bolton; 21, Accrington.

J.K. McGillivray:
April 12, Hove; 13, Preston Park 11; Brighton, Lanes 6.30; 14, Worthing; 15, Bognor; 17-20, Ryde and Portsmouth.

F.B. Phillips, with missionary films:
April 27, Barnsley; 28, Sheffield; 29, Wrenthorpe; 30, Bradford.

London Crusader Choir, with D.B. Gray:
April 12, Royal Albert Hall; 20, Ilford.

COMING EVENTS

BALLYMENA. April 12. Elim Pentecostal Church, Castle Street. Opening of new Church by the President (George Canty) at 3.30. Rally at 7. Preachers: George Canty and J.C. Smyth. Singing by Woodvale Quintet.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue (off Preston New Road, opposite Telefusion House). Sunday 13th April at 6.30. Guest Service with "Verity" gospel folk group. Minister: R. Clarke.

CHRISTCHURCH. April 19. Elim Pentecostal Church, Jumpers Road. Visit of Rev. and Mrs. Woodraw Fletcher, (Seattle, U.S.A.) at 7. Singers: Pastor and Mrs. J. Osman and Pam, and Springbourne Five.

COULSDON. April 26, 27. Elim Pentecostal Church, Chipstead Valley Road. Preacher: T.W. Walker. Convener: D. Hocking. Saturday at 7.30. Sunday at 11 and 6.30.

EVESHAM. April 12. Elim Pentecostal Church, Masonic Hall, Swan Lane. Monthly Rally at 7. Visit of B.R.J. Garrard and friends from Worcester. Convenor: J.R. Brown.

EXETER. April 21-27. Elim Providence Chapel, Northernhay Street, "New life for Old" Crusade and Presbytery evangelistic rallies. Preacher: John Cuthbert. Weeknights (except Friday) 7.30. Saturday 3 and 6. Musical ministry by Wessex choir. Sunday 11 and 6.30.

GLOUCESTER. Wednesday April 23 at 3. Annual Womens Rally. Speaker: Mrs. R.J. Morrison. Music by Gloucester Salvation Army Songsters.

HEREFORD. April 26. TOWN HALL at 7. Visit of Brian Garrard and party from Worcester.

MACHYNLLETH, Powys. St. John Ambulance Hall, Llynlloedd Lane, off Maegwyn Street. Meeting now being held in new Elim Pentecostal Church. Wednesday 7.30. Sunday 10.30. "Brethren . . . pray for us".

MOUNTAIN ASH. April 26-30. Elim Pentecostal Church, Knight Street. Bible Week convention. Saturday 7.30. Sunday 10.30 and 6. Monday to Wednesday at 7.30. Preacher: D. Dean. Musical items.

NOTTINGHAM. April 26, 27. Elim Pentecostal Church, St. Marks Street. Ministers first anniversary. Saturday 7.30. Sunday 10.45 and 6.30. Preacher: John Cave.

OXFORD. April 15. Elim Pentecostal Church, Botley Road. Visit of Woodrow J. Fletcher (U.S.A.) at 7.30.

PONTARDULAIS. April 13. Elim Pentecostal Church, Twyniago Road. Recording of service for Radio Swansea City Hospital service at 5.30.

READING. April 26, 27. Elim Pentecostal Church, Waylen Street. Saturday, Presbytery Youth rally. Sunday Family service. Minister: Ron Williams.

STIRCHLEY, Birmingham. April 26, 27. Elim Pentecostal Church, Hazelwell Street. Rally with P.S. Brewster. Saturday 7.30. Music by Tamworth Elim Choir. Sunday 10.30. Communion. 11.50. Christian Education hour. 6.30. Evangelistic and divine healing service. Details from J.B. Coleman. 021-472-6813.

ROMSEY. April 12. Elim Pentecostal Church, Middlebridge Street. Rally with Operation Mobilisation at 7.30.

STOCKPORT. April 19, 20. Elim Pentecostal Church, Mottram Street. Convention weekend. Saturday 7.30. Sunday 10.30. Preacher: A. Brooks. Soloist: Pat Frost.

SWANSEA. April 12-17. The New City Temple, Dyfatty Street, (250 yards from old Church) April 12. 3 and 6.30. OPENING CEREMONY. Saturday at 3. Taking part: P.S. Brewster, Secretary-General, David A. Hughes, Architect, Donald Anderson M.P. and others. Evening Service 6.30. Evangelistic Crusade. Sunday to Thursday with P.S. Brewster, Jim Dick and team from Cardiff. Sunday 11 and 6.30. Weeknights 7.15.

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Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.
Guyana
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A priceless Inheritance

by Tom W. Walker (Field Superintendent)

THE Sunday morning services in our Elim Pentecostal Churches are, in my view, a priceless inheritance. If the price of freedom is eternal vigilance, then it can be no bad thing to examine what we have and to evaluate it.

Elim has always been at great pains to stress that the table of the Lord is an open one, that the qualification for partaking of the bread and wine is the new birth. No denominational boundaries are put around the emblems. You must have heard your pastor stress, "This is the Lord's table, not a movement's". Coupled with this has been our emphasis on what has come to be called open worship. Virtually all and any present are invited to express aloud their thanskgiving and adoration, though with the wise injunction to appreciate that those taking part are leading the gathering in praise. It is "we" and "ours", rather than "I" and "mine".

Due place is given to hymns, choruses of worship and to the reading of the Word of God. The proper, in my view, the essential regard is paid to the ministry from the Scriptures. To set worship over against preaching as if the latter was not part of the former is, to say the least, unbalanced. The practical point is that, if there was no preaching on Sunday mornings, some Christians would never hear any as these are the only occasions when they attend.

Liberty without licence, freedom without selfishness, order without regimentation are our aims and desires. All these presuppose a living, co-operating fellowship, especially when the welcome gifts of the Spirit are in operation.

Now that's how I see the present situation. Some of our young people have grown up with it. Others are coming into it newly. Whatever your age and stage of development, I would ask you to give careful thought and prayer to the matter.

There is nothing more glorious than to be in the house of God when the anointing of the Spirit is resting on a fellowship of Christians who are magnifying the Lord. The effect upon our deepening love of and for Jesus and upon our personal commitment and discipleship is incalculable.

Feeling as I do, you would expect me to be pointed, so I must ask you whether you have really entered into the whole atmosphere and blessing of Sunday morning worship. Do you join the one or two who sit staring about, even when the elements are being passed round? Remember that many diseases are infectious or contagious, but goodness is a personal matter. You can't "catch" it; it is a result of discipline and devotion as to its development in our personalities.

Have you worshipped publicly yet? Remember that you are not preaching. You are not even addressing your fellow-worshippers. You are seeking to magnify God with them and, in a measure, for them. Primarily, you are talking to God, trying to tell Him that you care, that you love Him for what He is even more than for what He does. The amazing thing is that, as you tell the Lord how much you love Him, your love deepens, increases.

We need your attendance on Sunday mornings. We very much need your participation. You would expect to be reverent. You would do no other than address God in proper terms. Otherwise, let your language be natural, your expression your own.

If you are only just starting on this wonderful partnership in praise and thanksgiving, I almost envy you.

What a glorious vista of blessing opens before you. God bless you in your worship and please keep in mind that your fresh, new, unsophisticated thanksgiving will help, even stimulate older Christians.

Continued from page 15

take our place and rule with Him through prayer".

Jimmy Owen pointed out that we can alter the course of history by our earnest prayers, and that our fasting must be meaningful. The object of this *If My People* act of worship is to create in Christians the desire to become real intercessors for Britain. Our country is certainly going through a bad patch morally, economically and spiritually. We need to obey God's injunction given in 2 Chronicles 7:14 and we can leave it to God to do His part.

I felt that on the whole there was too much narration in this musical and it did not have the same impact as *Come together,* but it is well worth your while to attend one of these gatherings and to take as many nominal Christians as you can. I pray God's blessing upon this musical wherever it is performed and trust that many intercessors for Britain will be raised up.

The Family Altar

Scripture Union Portions — Notes by John Burgan

Monday, 14th April — **Philemon 15-25**

"Having confidence in thy obedience" (v.21).

OBEDIENCE to Christ is not optional, it is essential to discipline. If we are not walking in obedience, then we are standing in a state of rebellion. "Rebellion is as the sin of witchcraft, and stubborness is as iniquity and idolatry" (1 Samuel 15:23). Disobedience can have serious consequences (Jeremiah 38:20).

Tuesday, 15th April — **Genesis 37:1-11**

"Now Israel loved Joseph more than all his children" (v.3).

MANY a child has been bruised in their soul because of their parents who have showed favour to another brother or sister rather than to them. Jacob's action caused thoughts of jealousy and even murder to arise in the hearts of Joseph's brothers. Let us love all our children without partiality. This not only applies to our brothers and sisters in Christ, but also to those who at present are outside of Christ.

Wednesday, 16th April — **Genesis 37:12-36**

"The Midianites sold him in to Egypt" (v.36).

ANYONE who was not familiar with this part of Scripture might think that this would be the last that we would hear of Joseph. The jealousy of his brothers would seem to have triumphed. Yet wickedness will never have the last word while God is sovereign. God uses even the evil of men for his own purpose. "The wrath of men shall praise Thee" (Psalm 76:10). Years later the hand of God is seen in it all and Joseph could say, "It was not you who sent me hither, but God". The same hand that guided and guarded Joseph's destiny still guides ours (Acts 7:9, Romans 8:28).

Thursday, 17th April — **Genesis 38:1-30**

"By the hand of man whose these are" (v.25).

WE may be sure that our sin will find us out. Judah thought that his sin was hidden. He had committed it away from home where he was not known, and who could see it? The God who sees our sin will surely one day reveal it if we try to hide it (Luke 12:2-3): But thanks be to God there is a place of repentance and forgiveness. The blood of Jesus is powerful to cleanse every sin. Let us not hesitate one moment before we put away our sins which can only separate us from a Holy God (Isaiah 59:1, 2; 1 John: 1.9).

Friday, 18th April — **Genesis 39:1-23**

"How then can I do this great wickedness . . ." (v.9).

JOSEPH'S resistance against sin contrasts sharply with Judah's submission to its power. Both incidents were hidden to all but those who were involved, yet both are revealed; one to a man's everlasting shame, the other to a man's lasting credit, which also gives glory to God. Though our sins have been forgiven, we are still defeated at times when we yield to temptation. How much more glorious it is however when the battle is fought and the victory is won. Judah had an eye for sin, but Joseph had his eyes upon the Lord. Those who look to God and seek to honour and glorify His Name will have a natural hatred for sin and will seek to avoid it wherever possible. Let us look to the Lord today with an open face (Hebrews 12:2-4; 2 Corinthians 3:18).

Saturday, 19th April — **Genesis 40:1-23**

"Do not interpretations belong to God?" (v.8).

THOSE who are baptized in the Holy Spirit have received a supernatural endowment from God. If this has been your experience then ask yourself when was the last time that you allowed the Lord to speak to you in a supernatural way? The exhortation of Scripture is, "Be zealous for spiritual gifts", but even the greatest of gifts are not meant just for our own edification but for the building up of the whole of the body of Christ. Let us pray today that the Lord will move us so that we in turn may move others for Him.

Sunday, 20th April — **Genesis 41:1-36**

"It is not in me." (v.16).

THE more humble we are before God the greater is the degree that God can use us. Joseph was used to speak before Pharaoh because God could trust him not to take the glory to himself. As he was faithful in a little he was given greater responsibilities. Because he was prepared to honour God the Lord was prepared to honour him in return. "For them that honour Me I will honour, and they that despise Me shall be lightly esteemed" (1.Samuel 2:30). We must learn to walk in the valley of humility before God before we aspire to the mountains of privilege in His service.

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The Elim Evangel



Vol. LVI No. 16 8p

April 19th, 1975

The Elim Evangel

Proclaiming the Truths of Pentecost

Official Organ of the Elim Foursquare Gospel Alliance

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Editorial

THE meetings in the Royal Albert Hall on Easter Monday were the best attended for many years.

I arrived outside the Hall at 10 a.m. and coming around the corner I was confronted by a large contingent of Orientals; for a moment I thought Yonggi Cho had brought his own congregation with him – his church is even larger than the Royal Albert Hall – it turned out that they were a party of Japanese tourists, though I ought to have guessed with all the cameras that they had with them. This was the first time that I had heard Yonggi Cho, and in spite of there being a barrier of language (you had to listen carefully), his message came across very powerfully. There we were celebrating a Jubilee Year and it needed a visitor from South Korea to stir us up; this was especially so when he spoke to us about the need of our own nation.

This set me thinking very seriously about the impact of the Pentecostal Movement in this country.

We were delighted to know so many people came to our meetings this year, but in Seoul, South Korea they get as many people in one church, and that more than once on a Sunday. I began to think about the smallness of our own impact on the major cities within Great Britain and it seemed so ineffective by comparison.

The message on the appropriation of God's promises by the exercise of faith had a very proper place here. Have we got so used to saying things are difficult that we now believe that they are impossible? Of course there are problems; they exist in Korea, Chile and Brazil. In each of these countries however, the total impact of the Pentecostal Church is out of all proportion to the size of the population. In some of these countries at least it is quite obvious that the extent of the impact of the Church in that area depends on the degree of the involvement of the whole congregation, at least recent studies in Chile and Brazil have shown this to be the case.

When John Wesley died in 1791 the total membership of the Methodist societies numbered 72,476 in a population of around 14 million, though they possessed fewer ministers than we have. By 1814 they had increased their membership to the staggering total of 203,273.

It was very significant that one of the remarks that Yonggi Cho made was that in Korea the conversion rate is four times the rate of the population growth. If this trend continues, by the year 1980 50% of that the population of South Korea will be Christians.

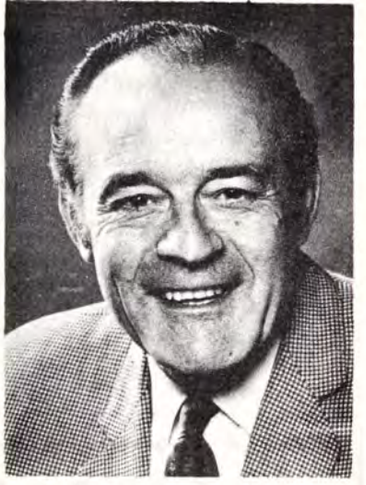
LATE NEWS:

The pentecostal rally held in the Guildhall, Winchester, on Saturday, April 5th, resulted in an attendance of over 800 people. The building was packed to capacity with standing room only, with a television relay service in an adjoining room.

Many people found Christ, and names were given to us of those showing an interest in forming a new Elim church in Winchester.

Cover picture:
A.A. Biddle leads open air meeting in Hyde Park on Easter Monday.

Diamond Jubilee of the Elim Pentecostal Churches



by George Canty, Elim's President

Script of a broadcast on BBC Radio 4 "Sunday" programme on Easter morning

FORTY-EIGHT years ago tomorrow I made my first trip to London and sat in the Royal Albert Hall. Next to me a great organ diapason rumbled. Train sickness had given me a bad headache and I felt like crawling into that organ pipe and dying. I was small enough.

Below, newspaper reporters were recording that 10,000 people were hypnotised. I saw the jubilant crowd respond to the magic of a Welsh preacher, George Jeffreys, a prophet-like thunderer converted in the Welsh Revival, and I forgot my headache.

That year, 1927, Elim was twelve years old, from its inception in Northern Ireland on a capital of three ten-shilling notes. Its chief personnel included organiser Ernest J. Phillips, hymn-writer Ernest C.W. Boulton, George Kingston (a businessman), William Henderson (who gave his small fortune to the work), and W.G. Hathaway supervising. They were all before me that day.

Absent were Samuel Chadwick, Dr. G. Campbell Morgan, Dr. F.B. Meyer and Dr. Dinsdale T. Young, for such evangelicals were more than suspicious, and missed the significance of the Pentecostal movement. This seems to me to have been a major tragedy for the progress of the gospel in Britain.

Elim has been in the Royal Albert Hall every Easter for fifty years. Tomorrow it is my turn to preach there, together with the leader of the Oriental Pentecostals, Yonggi Cho of South Korea. At sixty, Elim is young as denominations go.

In 1927 we had been pressured to attend the Royal Albert Hall, especially by Douglas B. Gray, conductor still of the choir. There were far fewer churches from which to draw support then. This year, however, many areas will have their own rallies and the Royal Albert Hall will still be full.

In 1927 there were no Elim folk in Birmingham, for instance. Now according to the local Council of Churches, as many Pentecostals are in church there as in either of the two largest denominations.

For the first ten years, progress was moderate. After 1924, fantastic success went on for ten years, and Elim was established in the major cities. They called us "George Jeffreys' followers". My credentials were not good enough for a London Free Church Council as recently as 1963. Since the New Pentecostals have appeared in the major churches, Elim is honoured, as the first body to bring the full gospel message to the public.

Progress was halted by the war, but began again with evangelists like Percy Brewster and John Woodhead. Perhaps it was too rapid, for special problems arose—leadership, organisation, lack of ministers and accommodation for new congregations and finance. Elim marked time. Some, quite unperceiving, thought that we had shot our bolt. Dr. Bryan R. Wilson said that we were "static or declining", a judgment often repeated as by David Sheppard in his recent book *God in the City*, on quite mistaken assumptions. It could be excused. Even many Elim people could not grasp what was happening. There was talk about Pentecost being too exotic for the cool British, or too supernatural. Later developments showed that we were right all the time. The New Pentecostals are quite uninhibited, and the British are warming up. The suggestion has been withdrawn that our national emblem should be the cucumber.

A new, exciting phase has begun, coinciding with the Diamond Jubilee. Finances are stable, despite the economy, congregations are well housed, membership is rising, ministers are youthful, experience has accumulated. Long term plans are paying off. Nearly £1,000,000 in new building work was processed last year. Last week I opened an extension to the Elim Bible College, the first phase of a scheme to train more men for the increasing ministerial needs of the churches.

The newspapers once looked to Elim only to provide sensational copy. Now the media have discovered

that Elim has a unique contribution to make to Christian communication. We do not experience the decline common to churches today. Elim enjoys increase. For the entire span of Elim's existence the British have displayed an irrational indifference to the Christian faith which will be a scandalous folly to historians. In that unpropitious climate, Elim's birth and growth are as astonishing as Virginia Creeper around the North Pole. We have proved that the Church can grow. Let others take heart!

The founding fathers have given place to new leaders and they face a new problem – population movement. Hundreds of members move to areas where there is no Elim church and they join other denominations. This leakage is serious. New churches must be created. Being blessed with evangelists, no doubt it will be done.

Elim no longer swims against the evangelical current, for that current now moves in our direction. Now, better provided, the message tested in the fires even more effectively Christ can be proclaimed as Saviour, Healer, Baptiser and Coming King.

ELIM NEWS

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

A LAD who sings out the Gospel Message is Drew McHolm, 20-year-old assistant chief stocktaker and scrap examiner at Lanarkshire works.

He is with the Elim Pentecostal Church, Motherwell, and this Easter Monday, with members of other churches in the Motherwell area, he took part in Elim's annual day-long meeting in London's Royal Albert Hall.

Recently Drew, with his friends Jim Davidson and Jessie McNeill, helped entertain former Lanarkshire works employees at a dinner and concert.

Drew is dedicated to spreading the gospel and does so with the help of his guitar.

Just over a year ago one of the church deacons went to Edinburgh's Usher Hall to see the Gospel musical *Come Together*, which was narrated by Pat Boone.

He brought back a tape recording and it was decided to do the musical with a cast of sixty Christian singers and musicians from Motherwell and surrounding area.

Since then the musical, of gospel songs and narrations from the Bible, has been heard by thousands of people in churches and halls throughout Britain, and was also presented as part of last year's Edinburgh Festival.

They travelled south again this Easter to perform the musical in Dagenham and then on to the Royal Albert Hall. Drew is the lead guitarist, Jim plays bass guitar, and Jessie is one of the lead singers.

Now they are rehearsing a follow up musical by the same composer, American Jimmy Owens. It is called *If My People,* the theme and purpose of which is to call Christians throughout Britain to pray for their nation. They hope to be ready to present the musical in the Elim Church, Motherwell, in the early summer of this year.

Steel News

WIMBORNE **Pastor: A.J. Riley**

FIFTY years ago the Elim Pentecostal revival campaigns saw the foundation of the Elim movement with churches in Bournemouth, Wimbourne and the surrounding areas.

In those early days the appeal to all age groups resulted in many being converted and the foundation of the work throughout the district.

At Wimborne,, at the Elim Church in Leigh Road a half a century after showed that the theme of the message preached in the early days was having the same pull today.

Under the energetic leadership of the young and recently appointed pastor, Adrian Riley, the church has launched another campaign which began on Tuesday last week and closed on Sunday.

Although Mr. Riley and his church members were appealing to all age groups, the special invitation was to young people and to meet and greet them was Europe's top Gospel Group from Holland, John Gosselaar (guitar) and his wife Marieke (vocal and tamborine), and Arjar Knevel (percussion and guitar) and his wife Efie (twelve-string guitar) and Henrie Wor Kale (bass guitar).

The campaign organizer is John Gosselaar. There to meet them and introduce them was the pastor and Peter Cole,, minister of the Parkstone Elim Church.

Visits were made to various schools where music and song was provided.

On Sunday the final rally brought such crowds that it was standing room only and still people were trying to get into the church an hour after the campaign service began.

Mr. Riley and his members are happy with the results for up to seventy people, many of them young folk, made their decision in response to an appeal made by the group leader calling on the gathering to seek salvation.

Although the accent was on youth, the pattern of worship and appeal followed the lines of fifty years ago. The gospel does not change, said the minister.

The Western Gazette

Interpreting Second Advent Truth



Date-fixing and Figures of Speech

by J. Alexander Wright

DATE-FIXING and speculation as to the time of the Advent have led to many excesses and much distress to believers through the centuries. Fresh in the memories of older folk was the consternation caused by Mr. A. Ware and his associates when he proclaimed in large advertisements in the great London dailies that June 15th, 1933 was to be the day of the Church's Rapture. An elaborate chart and books of figures and explanations were issued. All was meticulously based on the supposed 'Measured Times of the Gentiles'. What prophetic schemes have been built upon this phrase in our A.V. Bible (Luke 21:24)! Alas, for his folly in not listening to the counsel of wiser friends. Based on the unproven Year-day theory and calculated from the 'seven times' punishment of Nebuchadnezzar (Daniel 4:16), which they assume was seven years, each of these (lunar) years stands for 360 years, and the whole for 2520 years, the length of the period of Gentile domination in the world, which, of course, commenced with that monarch. The implications of this theory, as propounded by the prophetic schools, are very grave. By it, God's Day of Grace to the nations of the world is measured to a predetermined length. Find the exact starting date (there's the rub!) and you know when the end is! The Historicist used this measurement both in Daniel and in The Revelation. The Futurist uses it in only one place in Daniel (Chapter 9) but not in the highly symbolic Revelation, where he insists on the literality of the days.

How could Daniel know what was unknown to the Son of God (Mark 13:32)? The phrase as used by our Lord, in Luke 21:24, was not given to indicate chronological measurement, a distinct period of time marked out, but rather that the day of opportunity for the nations will one day end: (not *chronos* = time-measurement, but *kairos* = opportune time) "Until their day has run its course"(NEB),"Until their day is over" (20th. Century) is the way a couple of modern translations try to convey this. Who can tell when God's Day of Grace will end? With nearly 2000 years of Church history behind us, and the way strewn with miscalculated prophecies, modesty should restrain, but some never learn. In view of Christ's own words in Acts 1:7, all such calculations are clear and final.

As to the order of events when Jesus comes, it is patent to the writer that the materials do not exist in the Bible to enable us to form a related or complete sequence, not even from the Book of the Revelation. The destruction of 'the man of sin', the resurrection, the rapture, the restoration of Israel, the end of human sorrow and suffering, the presentation of the Church to the Father, the judgment of believer and unbeliever, the marriage supper of the Lamb, and the inaugeration of the golden age: all these take place *AT* the coming of the Lord, but *HOW* and *WHEN* who knows? Yet the chart-makers are not deterred; to them these questions present little difficulty whatever.

Figures of speech

Metaphors are not meant to be types or analogies. Like parables, they are not to be pressed out of the larger context.

The Thief (Matthew 24:43). The most natural understanding of this figure, in keeping with the context and the rest of New Testament teaching concerning the Advent, is of its unexpectedness, v.44. Helped by the misuse of the phase, "in the twinkling of an eye" (1 Corinthians 15:52) the figure of the thief has been used to support the teaching of an invisible Coming and a secret rapture, doctrines which are not taught elsewhere in Holy Scripture. It is not the translation of the saints that is in view here, as being instantaneous, but their transformation.

The Lightning (Matthew 24:27). Swift, and wholly unannounced indeed, like the thief, but a universal sight, filling the sky with blinding light, so that even with closed eyelids we can see and feel its presence, the epiphany glory of His Advent. These two features of the Coming are taught everywhere in the New Testament. None knows the hour of His appearing, and "every eye shall see Him".

Continued on page 7

The Young Man Crucified

Fourth in a series of meditations by Ian Macpherson

The Theological View

Years ago, when young, I used at times to feel quite confident when proposing to preach on the cross.I had studied in some depth the classic theological theories – Augustine's Commercial Contract Theory; Anselm's Satisfaction Theory; Hastings Rashdall's Vicarious Obedience Theory; McLeod Campbell's Victarious Penitence Theory; Horace Bushell's Moral Sympathy Theory; Gustav Aulen's Cosmic Victory Theory; R.J. Campbell's Moral Influence Theory, and so on – and I thought I knew a thing or two about the subject and was competent to address a congregation on it. As I got older, however, and it gradually dawned on me that the crowned Lord of thirty trillion galaxies and constellations had come down to earth to stretch His tired limbs on the timber and to bleed and die for my salvation, I was so overcome by emotion that I completely forgot about my theology.

Nevertheless, theology matters and matters profoundly. It is true that we are saved by the fact of the cross and not by any theory about it. It is also true, as Sabatier has somewhere reminded us, that no historic creed compels those subscribing to it to accept any particular theological position in relation to it. Nevertheless, the Bible itself spurs us to reverent speculation about the meaning of the cross, picturing it in varied lights and presenting it in different perspectives; and perhaps in the final analysis it is best for every Christian, with the New Testament open in his hand, to hammer out his own doctrine of the Atonement.

After long brooding on the lofty theme, it seems to me that the ultimate truth about the cross, as it impinges upon Christian experience, can be summarised in three terse sentences: (1) It is the price of loving; (2) It is the prize of living; (3) It is the principle of learning.

Just a brief word about each of these.

(1) **It is the price of loving.**

True love always has to pay a price. A love that costs nothing is worth nothing. In this the love of God was no exception. God could have signalled His affection for us from the skies, after the manner of the astronaut who addresses mankind from outer space, but, if He had, we could not have given credence to the communication. "If some bright angel had come down from heaven with the message that God is love", wrote Bishop Charles Gore, "we could not have believed it. We should have said: 'These are fine words, but we know the facts, and the facts of experience contradict this fine message'. Only a Man of sorrows could have made us believe that it is true".

Why did Christ die? To that pointed inquiry the New Testament provides three clear-cut replies. It says: "He died for our sins" (1 Corinthians 15:3); It says: He died "that He might be Lord" (Romans 14:9); it says: "Christ died for us" (Romans 5:8). The death of Jesus was not from natural causes; it was not a tragic accident; it was not merely a cruel crime; it was not just a miscarriage of justice; it was not simply a heroic martyrdom: it was a deliberate act of self-sacrifice motivated by pure affection for a fallen and apostate race. Such was the high cost of loving. "He loved me, and gave Himself for me" (Galatians 2:20). "No man taketh it (My life) from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again" (John 10:18). And the witness of the Word is that He did lay it down for sheer love of us. "Christ died for us", cried H.G. Wells, "do we care?" "Christ died for me", exclaimed Charles Haddon Spurgeon", that is the root of every satisfaction I have". The price of loving. That is the first facet of the cross's meaning.

(2) **The prize of living.** "God forbid", wrote Paul, "that I should glory, save in the cross of our Lord Jesus Christ" (Galatians 6:14). A famous French writer has said: "When Christ came into the world, He only asked for one thing, and that was a cross on which to die". All else He borrowed. You may remember the lines:

They borrowed a bed
To lay His head
When Christ the Lord came down;
They borrowed an ass
In the mountain-pass
For Him to ride to town:
But the crown that He wore
And the Cross that He bore
Were His own.

He borrowed a ship
In which to sit
To teach the multitude;
He borrowed a nest
In which to rest,
He had never a home so rude:
But the crown that He wore
And the cross that He bore
Were His own.

They borrowed a room
On the way to the tomb,
The Passover lamb to eat;
They borrowed a cave,
For Him a grave,
They borrowed a winding-sheet:
But the crown that He wore
And the cross that He bore
Were His own.

That was Christ's evaluation of the cross. The cross was the only thing in the world He thought worth having, and when He came to die it was quite literally all He did have. And it was all He wanted.

A man is a Christian in proportion as he shares that estimate of the cross. What is the cross? Ask a carpenter. "It is only two lengths of timber", he will tell you, "a couple of 'two-by-fours'". What is the cross? Ask a botanist. "It is wood", he will answer, "from the trunk of an oak, cedar, sycamore, or such like". What is the cross? Ask a jurist. "It is an instrument of capital punishment", he will reply, "now happily discarded by our modern more civilised and humanitarian society". What is the cross? Ask the Christian. "It is the most wonderful thing in the world", he will declare, "for there will come a day when everything else one possesses will have to be left behind and the cross will then be the sole bridge from time to eternity, from earth to heaven. It is life's supreme prize".

Paul had that outlook upon the cross. "God forbid", he cried, "That I should glory, save in the cross of our Lord Jesus Christ" (Galatians 6:14) – sentiments which Sir John Bowring has put into imperishable verse:

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.

When we acquire that attitude to the cross and that appraisal of it we have penetrated deeply into its mystic meaning.

(3) **The principle of learning.** "When Jesus had called the people unto Him with the disciples also, He said unto them, 'Whosoever will come after Me, let Him deny himself, and take up his cross, and follow Me" (Mark 8:34). Notice the phrase: "When He had called the people unto Him".

This was no estoeric secret to be divulged clandestinely to a small group of initiatives. It was a condition of discipleship which Christ made no effort to conceal. Summoning the crowds, He told them bluntly that, if they decided to be followers of His, they were, as we say, "in for it". Sternly, inexorably, He confronted them with a cross. About this we shall have more to say presently. For the moment, therefore, we may leave it there.

SECOND ADVENT TRUTH–*from page 5*

The Eagles and the Carcase (Matthew 24:28). "vultures" (NEB) The vultures are birds of prey, and the carcase illustrates what is dead. There comes a time when an individual, or a society, or a nation which has long rejected God's overtures 'dies' and is ripe for judgment. This passage carries the solemn warning about the other aspect of Christ's Advent, His coming to judge the ungodly.

The parables of Christ

Typifying the parables of our Lord leads to unwarrantable interpretation of Advent truth, and to much that is pure fancy, having no basis in Scripture. How many meanings have been derived from the parable of the Ten Virgins by this method: the lamps, the oil, the garments, the virgins, the sleep, the number and proportion, the time, the bride! All schools, according to their presuppositions, may find the meanings they look for. The only certain interpretation of the parable is in our Lord's injunction to "Watch, therefore". Pertinent to our theme is the oft-repeated statement (without Biblical foundation) arising from the parable of the Leaven, that "Leaven is always a type of sin" (Schofield). The implications of this statement, as relating to the kingdom of God, are appalling, and seem to be a contradiction of our Lord's words and meaning. Likewise is the commonly-held view that the fig tree is a type of the Jewish nation, an innocent enough suggestion, but with implications that go far beyond Scripture illustration. The idea is read into the Bible. It is not there, ncr do Jewish scholars support it. "Not a shred of evidence for it. Sheer imagination", writes a leading one. The Olive and the Vine, yes; the Fig tree, no!

No parable is significant in every detail. Most parables have but one emphasis. To dissect them, piece by piece, making every word and part meaningful, often results in no more than an exhibition of the expounder's cleverness.

The Cost of Living



by H. W. Greenway

"Present your bodies a living sacrifice" (Romans 12:10)

INFLATION !
Deflation !
Wages chasing prices !
Prices chasing wages !
Unions demand higher wages !
Government calls for wage restraint !
Politicians demand higher pensions for old people !

We are hearing a great deal about the cost of living from our domestic establishments, our economists, and from our politicians. There is even a "Cost of Living Index", which is about as uncertain as the weather which enshrouds our Island home, except perhaps in one respect: it is unvarying in bringing depression after depression. Indeed, as one wisecrack has it, the man who saves money nowadays isn't a miser, he's a wizard !

Thanks to the pressure exerted on individual homes by the constantly changing economic and political scenes, every housewife is compelled to take an interest in political matters she would have scorned a few years ago, much to her confusion and embarrassment. In fact the cost of living has become a weekly nightmare, bringing as it does a constant fear of insecurity and a threat of adversity. The Welfare State seems to have gone sour on a bewildered society.

Yes, interested in the cost of living we must be for the sake of survival if nothing else, yet so many are totally indifferent to the cost of real living. With many people we could honestly ask, "Are we really living?". Millions of people carry on their lives, which should more accurately be described as existence, in a state of semi-somnolence. They have little to live for apart from a few brief sensations. It was a Chinese communist youth who flung back a challenge to his judges when condemned to death: "I have something to die for: have you anything to live for?". Many young people, disillusioned and bored by the emptiness of life without God, have abdicated at the point of a hypodermic needle, or nave taken the exit to a suicide's hell by swifter methods.

We so often miss the true value of our God-given life because we are not willing to accept the high cost of living indicated in the Word of God. Are we willing to pay the price to get the best? Are we willing to surrender in order to survive? Life, in the terms of our modern generation, seems to consist in a whirling emotionalism provided by bawling pop groups and an agitated rhythm; in bawdy jokes of television and radio jesters who seem to be devoid of all reticence; in the libertinism of over-sexed and under-sensitive press and advertising agencies; in the excitement of gambling (thanks to a government suffering from double vision whereby it observes morals and demoralising methods at one and the same time); or the stimulation of dope and alcohol, and the morbid thrills of crime. All of which have left man in the quagmire of misery and dissatisfaction. A life full of meaning becomes the unattainable goal.

Jesus said, when referring to Himself as the Shepherd of the sheep, that He was also the door of the sheep, adding, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). This statement follows a reference to all who had preceded Him, in which He said they had been thieves and robbers, that they had come to steal, to kill, and to destroy. The Devil has made it his business to deceive man into believing that the material things of life will fill the void within his being. Jesus came to give "abundant life", that is, life above the accepted norm. It is life in a wider dimension, a spiritual realm of full satisfaction.

The apostle Paul intimates the value and cost of this life by use of a further analogy, which we have used in our text. We learn that the cost of true living is very high: nothing short of total surrender of the whole being to the service of the Lord. Devotion to Him is sacrificial. This is the price Christianity de-

mands, and this must have been the paradox to the Hebrews. Their religious culture, with its elaborate ceremonial, left a dead animal within the sanctified sanctuary, slain by the priest without the consent of the victim. Paul called upon the Roman believers to present their whole personalities as voluntary sacrifices, to live as dead to the world, but alive to God. In this experience the old life is crucified. "I am crucified with Christ:" reiterates the apostle, "nevertheless I live; yet not I, but Christ liveth in me" (Galatians 2:20). Later in the same letter he adds: "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" (6:14). This event of death to the old life is a recurring theme in the theology of Paul. Without it we cannot enjoy the fulness of the abundant life offered by Jesus Christ. In paying the high price demanded in the Scriptures we are able to "prove what is that good, and acceptable, and perfect, will of God" (Romans 12:2).

This is the realm of spiritual fulness and thus of adventurous living. Just as the sacrifice of the ceremonial law was accepted by God to satisfy the devotion of the worshipper, so the offering of the believer's life results in a resurrection of that believer into a widening field of service. Out of the death of the old man rises a new and living creation, which is satisfying and glorious, and is discovered to be the true pattern of the Christian experience.

In this great mystery of redemption Jesus Christ becomes the way, the truth, and the life. On the way to life He leads us to the cross; there we die with Him, but go on with Him to rise in fulness of life. The world that offers to its followers life, ends in eternal death. The divine paradox is complete: the world offers us life, and ends in death; the Saviour offers us death, and brings us to life.

It is abundant by its very divine nature, and abundant because it is everlasting. We shall share His glory in days yet to come, having escaped the corruption that is in the world, and enjoying the great and precious promises revealed in the Scriptures (2 Peter 1:4). Indeed, He will be glorified Himself in His saints: "When He shall come to be glorified in His saints, and to be admired in all them that believe" (2 Thessalonians 1:10). We shall bear the owner's stamp. There can be no greater sense of bliss. And even down here upon earth we must share the life we have received in order to lift our fellowmen to higher heights of happiness in Christ.

Take my life, and let it be
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise.

F.R. Havergal.

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EE3

Another in our series by Assemblies of God writers

Born at the beginning of the century, Tom Woods was converted in 1925 in Methodism. He was baptised in the Spirit in 1927 pioneering and pastoring Elland Assembly of God for eight years. Since then he has pastored in Wales and Folkestone and subsequently at Hampden Chapel, London, for nearly eighteen years. After retiring in 1966 he has travelled many thousands of miles visiting the assemblies conducting crusades. He has served on the Board of Governors of Kenley Bible College, and been a member of the Credentials Council also a past Chairman of Yorkshire District Council and is now pastor of the assembly at Ripon.

BEHOLD THE MAN . . .

by T. Woods

THE chapter of ignominy opens to us here. The Lord of glory is the despised One. The King of kings is bathed in deep humiliation. It is now a baptism of blood. Wonderful and accessible, He had healed a myriad woes, countered the malicious policies of Satan and demons, rebuked hypocrisy, and lifted the broken-hearted into the everlasting consolations of heaven. His loving call had caused men to sell out and follow Him. His mighty voice had penetrated the abode of death and delivered the lawful captives. Leprosy halted before His triumphant tread, and aching limbs were made supple and leapt for joy. The King had come and His royal tread was a trail of miracle power. The King had come and laws of nature were halted in their course. The storms obeyed His voice. We adore Him who became man for us to save us from an eternal night of gloom and despair.

"Behold the Man". Pilate said it, Pilate the great representative of imperial Rome. Pilate had taken Him and scourged Him. The terrible weals of that agonising ordeal were now on His blessed back. He took our awful transgressions, and our unexplainable sins. He became sin for us, who knew no sin. Behold the Man in solitary splendour. His wounds are not merely remedial, they are redemptive. He was wounded for our transgression, He was bruised for our iniquities. John Baptist had said, "Behold the Lamb of God which taketh away the sin of the world". The soldiers plaited a crown of thorns and put it on His head, and they put on Him a purple robe, and said "Hail, King of the Jews", and they smote Him with their hands. They made Him the Monarch of contempt. They lifted Him up to the throne of sneers and rebuffs. "O behold the Man of Sorrows. O behold Him in plain view". Before the chapter finishes (if it ever finishes, for who can plumb the eternal depths of His redeeming work and who can measure the infinite love which led Him to the cross? He was nailed to the cross, and, amid the awful splendours of a shameful death, He uttered His mighty word, "IT IS FINISHED". **Behold the redeeming Man redeeming men**. Behold the mystery of godliness at the apex of redeeming love and everlasting compassion. His mighty conquest is framed in blood. His eternal redemption is sealed amid awful woes and ignomnies. No trumpets sounding on Golgotha's dreadful summit, but a myriad voices have swelled to the mighty music of that wondrous cross on which the Prince of glory died. As I write, "My soul shouts glory to the Son of God for the work free grace has done". Join me as you read.

"Behold the Man". His visage was so marred more than any man. Terrible and awesome, the Saviour hung. That word "marred" means "unrecognisable". He did not look like a man, His visage was so marred. Could He, whose eternal image shone with such lustre and majestic splendour, before whom high orders of angels bend their holy heads in reverence, become so humiliated, spoiled and buffetted? It is mystery indeed to our finite minds, but its radiations of liberty have set myriads free, who shall yet sing in high places of Him who has redeemed them to God by His blood. **"Behold the Man, glorious in eclipse".**

Calvary was an accomplishment, but it was not the end. It is recorded that He descended first into the lower parts of the earth. We say it and believe it: He descended into hell. He had power to lay down His life, and He had power to take it up. Satan's stronghold must suffer attack and be confiscated. Satan used man to infiltrate the world and flood it with iniquity, sorrow, death and ruin. Christ is God's Man, the Head of a new race, the Author and Finisher of our faith. Another Adam to the fight must come and prevail. He descended into hell and the mustered might of Satanic empire fell before His victorious tread. On earth He, by the anointing, had trod through the oppression of Satan and delivered those

whom He contacted. He healed all who were oppressed of the devil. Now He faced the great enemy, and we shout our paens of praises around Him, who destroyed him who had the power of death and delivered us who were bound and fettered by the fear of death. Handwritings documented and sealed and written against us, were cancelled and taken out of the way. Alienations were destroyed. All condemnation was erased. He, God's Man, spoiled principalities and powers in their dark array, and left them all, Satan included, beaten and baffled for ever. **Glorious Man, conquering Saviour, "Behold the Man".**

Heaven's doors were closed when sin invaded the intended sanctuary of earth. Man was created to worship, to adore and obey his Maker, to arise in humility, and instruct angels. Satan by subtlety snatched the mantle from him, and left him a helpless prey. Man is inglorious, in ruins. But this Man, after He had offered one sacrifice for sin forever, sat down on the right hand of the Majesty in the heavens. He carried human nature, glorified, into the centrality of God's supremacies. He is there for us. **"Behold the Man" in unexplainable splendour.** He has put a new stream of life into a new race of men, and He heads the conquering band of the Second Adam as their living Head. Mantled in His own omnipotence, bearing around Him our nature, He links the fallen sons of Adam to Himself, their living Head.

He unlocks the gate of heaven, and He leaves it open for the eternal lineage which He died to redeem. Time rolls onward to the eternal goal. Along the pathway of history this Man, this God-Man, has filled the trail of the believers with song, carol, chorus and anthem. The voices of millions tune their hearts to sing His praise. The carolry of heaven is hushed while the voices of the redeemed ring out the rhythms of redemption.

Men lie around us in despair. The irrepairable loss of the fall has scarred and marred the human race. Society now begins to crumble before the rude incursions of revolt and permissiveness. The Church is here, clothed with Christ's redemptive might. The baptism in the Holy Ghost exalts the Christ and produces men, men of like stature as the God-Man. When the Lord Jesus took upon Him our nature, He related man redeemed to all the potentialities of His divine nature. Forasmuch as the children are partakers of flesh and blood, He likewise Himself took part of the same, that through death He might destroy him who had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage. Now the shackles are off. Now the dissipations of the devil are overthrown. Now the eternal wreath of empire is on the mighty Saviour. **"Behold the Man" enthroned in heavenly splendour.** Behold the Church in living contact with her living Head.

Let the breath of the Spirit sweep into our assemblies, and let the glories of Christ's triumph flood into our sanctuaries. Let the sons of God arise to their God-given privileges, and let the domain of Satan receive shattering blows, as men, women, boys and girls are wrested from his foul, evil grasp. Those potentials which the Lord exhibited when He was here in the flesh, He has handed to the Church which is His body, and the mighty exhibitions of His triumph can be made known and manifest amid the companies of the saints, until we arrive at the measure of the stature of the fulness of Christ, until His presence is so manifest and so mighty that men will say that God is among us of a truth. **"Behold the Man", establishing His Church,** armouring His elect, empowering His remnant in the earth.

Fast speeds the day when He shall appear. That Man of Calvary will be unveiled as the only Potentate, King of kings and Lord of lords. Smiting death and the grave, He shall loose His own. Mortality will be swallowed up of life. Corruption will put on incorruption. Satanic intrigue vested in evil men and beings, finding its awful perfection in the man of sin, will be openly dismissed as galaxies and earth speed away before the august presence of the mighty Lord, who long ago clothed Himself with the likeness of sinful flesh, and, passing through all the ordeals of life, sufferings and death, planted the eternal seals of triumph all over the new heaven and the new earth for the new race which He, in the omnipotence of love, redeemed to God by His blood.

"Behold the Man", and believe and worship!

The Social Gospel

THE multiplication of laws and the deterioration of character to a large extent keep pace with each other, and I believe it is one of the lessons the Church needs to learn that it can help society best by minding its own business and letting the Legislature mind its. There is a whole crowd of ministers going in for social reform, mainly because they have no gospel, and because, like a certain class of politicians, they think this is the way to secure a following. How to say this without throwing cold water on Christian zeal for improving the conditions in which people live, or without seeming to be heartless or indifferent to the wrongs of the poor, may be difficult, but it is just as needful to say "Put not your trust in Parliament", as, "Put not your trust in princes".

Letters of James Denney to W. Robertson Nicoll, p.139.

Mzee Bull, Tanzania

Demons fear His Name



"WE were trying to find Maria", said Joseph. The night was dark and the cattle tracks difficult to follow. We stopped at another Bumba (Masai village), the women, the only occupants, fled at the sight of us and there was no one to answer our enquiries. Crossing another dry river the Landrover lights showed yet another Bumba glowing with cattle eyes. With cries of alarm the warriors revealed themselves as shadowy figures catching up their spears and stabbing knives to attack us. Then the ringing voice of Maria was beside us and confronting the men. When they heard we were the Wakristo of Msolwa they let us pass in peace. Soon we were safe within the Bumba asleep on skin beds.

In the morning many of the Masai came to see the brethren of Maria, to salute us and see what we would do. While we were singing hymns a woman manifested demon possession. I asked, "Whose wife is she?" Her husband came forward and permitted us to cut off the many charms (symbols of demon protection or dedication) from her body. At first the demons refused to come out. I then commanded them to give me their names and four of them did so. We then prayed together and ordered them out in the name of Jesus. Another called Mwarabu defied us for a long time. It said, "If I go out I will take this woman's life with me". We persisted in using the name of the Lord Jesus. Finally Mwarabu said, "I leave this woman, goodbye". But the woman cried out terribly, making the men run up to us, they feared she would die. We thought that was the last of her tormentors. In the evening meeting she was in great distress with a demon that could not manifest itself in daylight. It refused to come out, saying, "I am a male, those you cast out this morning were my wives, where are they? If you want to fight I am ready". Finally, it went out in Jesus' name and she was fully delivered. Her badly distorted face had changed with each departing demon. Before Jesus came into her life you could not imagine her laughing, conversing properly, or having any pleasure at all. Now, her face was changed completely and shone with joy. Our great God, glory to His name, had mercy on her, delivering her from seven demons. They too went out in Jesus' name. We dealt with two more, one of whom was very difficult. I could not establish contact with the demons, but they were tormenting the woman continually. We fought until we were weary, then the Holy Spirit told me to take my helpers aside for prayer. After some time I got up from my knees and returned to the woman. As I drew near I heard the demons talking among themselves. "These are very bad people", they said. "Who are bad people?" I asked. "Those people who tried to chase us out of our house". I then asked, "Is Jesus bad?" "NO! No!" they exclaimed, "Jesus is not bad, Jesus is not bad, not a little". "Who are you?" I demanded. All six of them gave me their names. "Now", I commanded, "That Jesus, whom you know, rebukes you. Come out of your house, the body of this woman". "We are going out, we are going out, we are out", they answered. The woman was at peace at once, being filled with great joy and joined in the singing, clapping her hands.

It was a day of special deliverance. The watching elders and warriors were remarking on the wonder of demons coming out without sorcery and enchantments. "Truly," they said, "This Jesus delivers completely". I challenged them, "What of you? Do you not want to believe in this Jesus?" They answered, "Of a truth we want to think over the challenge of these astonishing things we have seen, they are beyond our understanding".

Yes, that is what God did last year (July 74) at Mvumi where Maria is now living.

Masai women



Pause for Thought



by Trevor Partington,
Covenant Hall, Stafford

MY holidays last year were in weekly slots. In some ways I was rather pleased because I have a big garden, and being faced with this at the end of a fortnight is not too pleasant, particularly if it's been raining most of the time—and the summer this year was like that. You come home and discover that the grass needs more than a shave, and the weeds have had a bonanza! A fortnight later the garden looks reasonably straight again, but then you are so exhausted that all the holiday benefit seems to have gone. A garden must be weeded, watered, and constantly looked after. If the weeds take over it remains a garden, but it doesn't bear the right kind of fruit.

The salvation we have in Christ is like that. It is a gift, but we are responsible for the importance we give to it, and, to a measure, the fruit that comes from it. The Holy Spirit produces the fruit, but we must co-operate with Him in His great work of progressive sanctification in our lives. We cannot neglect our salvation, and at the same time experience victory in our daily lives. If every day does not include the living Christ, then we are inviting despair and defeat to take over, for daily victory is found only in Christ.

"How shall WE escape if WE neglect so great salvation?" (Hebrews 2:3) Christians will face judgment, not a judgment on their sins, for in Christ we are justified, but we will be judged on how we have lived the Christian life. We neglect our salvation when we neglect our communion with God, our prayer life and daily Bible reading. We can also neglect our fellowship with other Christians.

I give time and careful attention to my garden. I must do the same with my Christian life. This must come before all things. In the words of the apostle Paul, I must not "frustrate the grace of God" (Galatians 2:21).

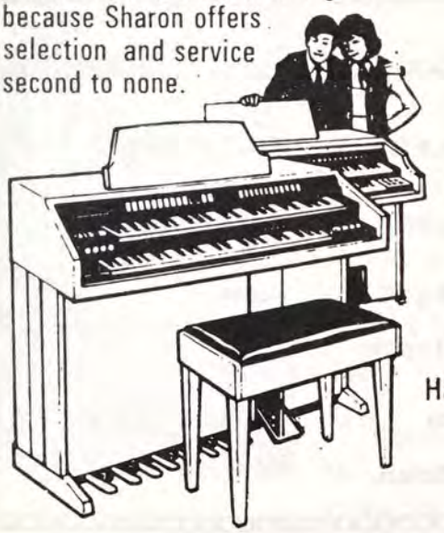
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UNWANTED

PENTECOSTAL EVANGEL

INSPIRATION is mysterious and can be very capricious. It strikes at unexpected moments and usually eludes the one who seeks it.

Artists learn to snatch it when it comes, as illustrated by a story in *Vital Christianity* told by Elizabeth Phillips.

As the story goes, a young American artist lay on a cot in the corner of his cluttered studio. It was midnight, but he was not asleep. The artist was a genius, yet he was dejected and lonely. His life was miserable.

Turning toward the wall he let his thoughts wander back to boyhood days. This brought a mental picture of one who loved him greatly.

The young artist jumped to his feet and approached a canvas. Almost frantically he began sketching.



The sun rose and went down. He worked on. Days passed as he painted behind locked doors. Something inside told him this was to be his best painting ever!

There was no model. Just a face indelibly printed in his memory.

When it was finished, he called it simply, "Arrangement in Gray and Black."

The painting was submitted to the Royal Academy of Art, but no one seemed interested. The critics passed by the picture without comment. The public ignored it.

And so, in time, the painting was returned to the disappointed artist who put it aside to gather dust for 10 years.

Then, as hope began to grow once more, he sent the painting to the Pennsylvania Academy of Fine Arts. It was hung in a rather dark corner and carried the modest price tag of $350.

Again it was ignored, and the artist returned it to his studio where it sat for 3 more years.

In desperation the artist sent his painting to the Paris Salon, and here for the first time it was noticed. George Clemenceau bought it for $600 in the name of the French government.

At last the painting nobody wanted was beginning to come into its own. In time it came to be one of the best-known paintings in the world.

Today it is a priceless art treasure which tens of thousands of people have paid to see. Countries have reproduced it on their postage stamps.

The painting nobody wanted has since been renamed in honor of the one who inspired it. The artist's name was James Abbott McNeill Whistler, and we know the painting as "Whistler's Mother."

After all those years, what was it that finally made it famous? The answer is simple. It came in contact with the right person.

Had it not been for George Clemenceau, who first purchased it, the painting might be still standing in the cluttered corner of some obscure studio.

And had it not been for the Lord Jesus Christ, our lives might be on the rubbish heap today. But Christ saw something worthwhile in us. He purchased us with His blood because we were precious in His eyes.

God sees the value in you. Other people may seem to ignore you. You may think you are unwanted. Perhaps you have decided your life is not worth living—but that's a lie. Your life can be productive and satisfying if placed in the hands of the Lord.

The Bible says, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10). We are not saved by our love for God, for human love can be a fickle thing; but we are saved by His love for us. His love is strong and constant.

You are precious to Him. If you will give your life to Him, He can make it a thing of beauty and a joy forever.

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DEDICATION

DAGNALL. On March 16th, Jonathan Mark, son of Dennis and Pat Dagnall of our St. Helens Church was dedicated to the Lord. Officiating minister: David B. Tinnion. C.4134

PEASE. On February 2nd at Elim Pentecostal Church, Hadleigh. Rachael Sarah, daughter of John and Pauline. Officiating minister: R. Stripp. C.4122

TIPPER. On March 23rd at Elim Pentecostal Church, Hadleigh. Rachael Natasha, daughter of Gilbert and Terese. Officiating minister: R. Stripp. C.4123

BIRTH

GODFREY. On March 27th to Sue and Colin Godfrey of the Elim Pentecostal Church, Croydon, and the London Crusader Choir, the gift of a son, Matthew.

MARRIAGE

McGILLIVRAY — RAMSAY. On March 22nd at the Elim Pentecostal Church, Stanley Road, Croydon, Paul Alexander McGillivray to Janet Pamela Ramsay. Officiating Minister: F. Lavender.

WITH CHRIST

ASTON. Frederick Aston, aged 85. Of our Winson Green Church, and formerly for many years of our Graham Street Church. Officiating minister at the funeral: S.J. Brown.

PEARCE. On March 20th, Violet Mildred Pearce, aged 52 years, passed away. Officiating minister at the funeral: F. Lavender.

SIMS. On March 27th, Bert Sims, aged 77 years, for many years a deacon and head usher at our Langley Church. Officiating minister at the funeral: J. Nicholson.

TYRE. On March 29th, Charles Tyre, aged 74 years, beloved husband of Mrs. Tyre, and faithful member of our Southampton Church. "At Home". Officiating minister at funeral: W.J. Maybin, D.Th.

COMING EVENTS

BIRMINGHAM, Yardley. April 27. Elim Pentecostal Church, Broadstone Road at 6.30. Baptismal service. Preacher: M. Reynolds. Musical items by "Olivet". After service 'rally' at 8.15. May 3rd at 7. Presbytery Evangelistic Rally. Preacher: L.E. Lambert. Musical items by Birmingham Bible Institute Choir, Olivet, Jim, Angela and Ted. Testimonies. Doors open 6.30. Choruses from 6.45. Ring 021-440-2787 for seat reservations.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue (off Preston Old Road, opposite Telefusion House). 19-21 April. Sisterhood Weekend. Saturday at 7. Service of Song. Sunday at 10.45 and 6.30. Speaker: Miss Webster. Monday at 7. Salvation Army. Sunday April 27 at 6.30. "Any Questions". Mr. N. Baron, B.A., Senior Lecturer in Divinity, Alsager College of Education, will answer questions concerning the Christian faith. A warm welcome to holiday visitors.

CHRISTCHURCH. April 19. Elim Pentecostal Church, Jumpers Road. Visit of Rev. and Mrs. Woodraw Fletcher, (Seattle, U.S.A.) at 7. Singers: Pastor and Mrs. J. Osman and Pam, and Springbourne Five.

COULSDON. April 26, 27. Elim Pentecostal Church, Chipstead Valley Road. Preacher: T.W. Walker. Convener: D. Hocking. Saturday at 7.30. Sunday at 11 and 6.30.

EXETER. April 21-27. Elim Providence Chapel, Northernhay Street, "New life for Old" Crusade and Presbytery evangelistic rallies. Preacher: John Cuthbert. Weeknights (except Friday) 7.30. Saturday 3 and 6. Musical ministry by Wessex choir. Sunday 11 and 6.30.

GLOUCESTER. Wednesday April 23 at 3. Annual Women's Rally. Speaker: Mrs. R.J. Morrison. Music by Gloucester Salvation Army Songsters.

HEREFORD. April 26. TOWN HALL at 7. Visit of Brian Garrard and party from Worcester.

ILFORD. May 3. Elim Pentecostal Church. Speaker: Mack Mabitsela (Transvaal) Convener: J.F. Hardman.

KIDDERMINSTER. May 5. Elim Pentecostal Church, Prospect Hill. Sisterhood at 6.30. Sisters present "A place called Calvary". Special Speaker: Mrs. R. Smith of Worcester.

LONDON, Kensington. April 27. Elim Pentecostal Church, Kensington Temple, Kensington Park Road, Notting Hill Gate. Guest Service. Preacher: Maurice Boyle.

MACHYNLLETH, Powys. St. John Ambulance Hall, Llynlloedd Lane, off Maegwyn Street. Meeting now being held in new Elim Pentecostal Church. Wednesday 7.30. Sunday 10.30. "Brethren . . . pray for us".

MOUNTAIN ASH. April 26-30. Elim Pentecostal Church, Knight Street. Bible Week convention. Saturday 7.30. Sunday 10.30 and 6. Monday to Wednesday at 7.30. Preacher: D. Dean. Musical items.

NEWTONARDS. April 27 – May 4. Elim Pentecostal Church, Court Street. Gospel Crusade led by Rev. Samuel Workman. Sundays 7. Weeknights (except Saturday) 8.

NOTTINGHAM. April 26, 27. Elim Pentecostal Church, St. Marks Street. Minister's first anniversary. Saturday 7.30. Sunday 10.45 and 6.30. Preacher: John Cave.

READING. April 26, 27. Elim Pentecostal Church, Waylen Street. Saturday, Presbytery Youth rally. Sunday Family service. Minister: Ron Williams.

SHEFFIELD. April 26. Carver Street Methodist Church. Diamond Jubilee Spring Festival of the West Yorkshire District Presbytery at 3 and 6.30. Combined Presbytery Choir. Guest singers: Harthill Pentecostal Youth Choir (Scotland). Preacher: G. Canty. Convener: P. Smith.

STIRCHLEY, Birmingham. April 26, 27. Elim Pentecostal Church, Hazelwell Street. Rally with P.S. Brewster. Saturday 7.30. Music by Tamworth Elim Choir. Sunday 10.30. Communion. 11.50. Christian Education hour. 6.30. Evangelistic and divine healing service. Details from J.B. Coleman. 021-472-6813.

STOCKPORT. April 19, 20. Elim Pentecostal Church, Mottram Street. Convention weekend. Saturday 7.30. Sunday 10.30. Preacher: A. Brooks. Soloist: Pat Frost.

STOKE-on-TRENT, Longton. April 26-28. Elim Pentecostal Church, Carlisle Street, Dresden. Sisterhood Weekend. Saturday at 7.30. Sunday 11 and 6.30. United Rally Monday 7.30. Music and Ministry by Selwyn and Shirley Cox.

SWANSEA. April 19-20. The New City Temple, Dyfatty Street. (250 yards from old Church). Saturday at 7. Visit of John Cooper and Caerphilly Choir. Sunday 11 and 6.30. Guest Speaker: Leslie W. Green. Convener: Edward J. Jarvis. April 26-27. Saturday 7. Visit of John C. Smyth. Soloist: Mrs. J.C. Smyth. Sunday 11 and 6.30. Speaker: Edward F. Cole (Birmingham). Convener: Edward J. Jarvis.

ITINERARIES

The President (G. Canty):
April 20, Kirkintilloch a.m; Paisley p.m; 22, Worcester; 24, Kings Heath; 26, Sheffield Festival 3 and 6.30; 27, Barnsley a.m; Leeds p.m; 28, Halifax; 29, Dewsbury; 30, Sowerby Bridge; May 6, Kingstanding; 8, Cradley Heath.

John MacInnes:
April 20, Bolton; 21, Accrington; 22, Blackburn; 23, Liverpool; 24, Runcorn; 26, St. Helens; 27, Ellesmere Port; 28, Birkenhead; 29, Holyhead; 30, Colwyn Bay.

J.K. McGillivray:
April 17–20, Ryde and Portsmouth; 26, Southend-on-Sea; 27, Leigh-on-Sea; 29, Colchester; 30, Braintree; May 1, Clacton-on-Sea; 3, Brentwood.

Peter McCann:
April 20, Hull (Mason Street) a.m; City Temple p.m; 21, Mason Street; 22, Scunthorpe; 23, Grimsby.

Mack Mabitsela (Transvaal):
April 29, Reading; 30, Letchworth; May 1, Luton; 2, Watford; 3, East Ham; 4, Finchley; 5, High Wycombe; 6, Hayes; 7, Kensington Temple; 8, Ealing.

F.B. Phillips, with missionary films:
April 27, Barnsley; 28, Sheffield; 29, Wrenthorpe; 30, Bradford; May 1, Huddersfield; 2, Otley; 3, Rotherham 7.15; 4, Rotherham, 10.45 a.m; Sowerby Bridge, 6.30; 5, Halifax.

London Crusader Choir:
April 20, Ilford.

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Guyana
Guyana Broadcasting Service every Saturday at 9 a.m.

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God IS calling



by P. S. Brewster, Secretary-General

WHAT is this experience which is so strong and personal that ministers and evangelists of all generations testify to it and vividly recall and remember it to their dying day?

With some it is a voice, with others it is a strong impression thrown on to the screen of their mind, to others it is an inner feeling and to others it is a burning within that never subsides.

It is described in various ways in the Old Testament and in the New Testament. The prophet Jeremiah called it "a burden from the Lord". The same prophet, who was sometimes called the "weeping prophet", described it as a burning fire that compelled him to speak the words of the Lord.

In the New Testament, the Apostle Paul described it as an overwhelming fear and a constant knowledge of the consequences of not obeying the divine call. "Woe is unto me if I preach not the gospel", he exclaimed.

He continued to analyse his experience and said, "Necessity is laid upon me". When he said, "I could wish myself accursed, for my brethren's sake", that is very deep, solemn language indeed. In one sweeping statement he said, "I am a debtor to all men".

Because of this deep, strong feeling of being a debtor, he said, "I am ready to preach the gospel anywhere, even in Rome" and "I am not ashamed of the gospel of Christ for it is the power of God unto salvation".

This call from God is not to be treated lightly or flippantly, but with solemn concern, understanding and swift obedience.

With the call will come the equipment and the enabling. A Swedish preacher unburdened his heart in a large Pentecostal Conference and said, "God has not failed in giving the call to evangelists and pastors, but those who have been called are hiding and refusing the call". Probably some of the men were in the churches, taking local responsibilities instead of heeding the call of God. Some succumbed to a life of ease and money in the provisions of the world and still others have pressure from their wives and families and are wooed away from answering the call.

If this is true, it is very sad. If it is only partly true, it is still sad. The failure of any movement to produce evangelists and strong spiritual leadership is not God's fault; the blame must lie with human responsibility. It could well be human and personal, or it could be pressure, prejudice, even undue jealousy that has kept potential leadership down.

To all young ministers, students, church officers or church workers and in fact youth everywhere, I say, if you feel the call of God to either part-time ministry or to full-time ministry or to some special task, **do not hesitate to make yourself available to God**. You will never really find full contentment until you are living, walking and basking in the full sunshine of the Lord's presence and will.

There are two ways of entering the Elim Pentecostal Church ministry. One is to apply to Elim Bible College to become a student for two years' Bible study. The other is to retain your present employment and profession and apply to Elim Pentecostal Church Headquarters to become an honorary pastor. This could mean your moving to a needy town, getting a new job and taking full charge of a church as an honorary pastor. Then, as your ministry is proved and the church grows, it could lead to full-time ministry.

To return to the call of the ministry, the language of Scripture is revealing: "God made me a minister", "God put me into the ministry", "A good minister of Jesus Christ". The climax of the apostle's words surely would be, "But when it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me, but I went into Arabia and returned again unto Damascus" (Galatians 1:15-17).

The apostle battled out the whole question of his salvation and his call to the ministry with God alone. Eventually, anyone who is called of God will have to sort out all issues with God in prayer, alone.

The Family Altar

Scripture Union Portions

Notes by John Burgan

Monday, 21st April **Genesis 41:37-57**

"Can we find such a one . . . in whom the Spirit of God is?" (v.38).

THERE is no need that cannot be met by a man filled with the Holy Spirit. When a man has the great "Enabler" within him he can do all things. And what is more, others will know it too. The evidence of God's blessing was seen in Joseph's life, others saw this and sought his help and guidance, entrusting many things to him. When we are filled with God's Spirit we shall not simply go to those in need, but rather they shall come to us for help – and they will receive it! Be filled with God's Spirit today (Ephesians 5:18).

Tuesday, 22nd April **Genesis 42:1-25**

"And took from them Simeon . . ." (v.24).

JOSEPH did this to his brothers in order to chasten them to repentence. So God does with us. He chastens us so that we may have repentent hearts, and thus partake of His holiness. But we do not want any of this. Like Jacob's sons we would far rather just get our provisions. If we would go on with Jesus we must expect not only bread of sustenance, but also affliction for holiness. Joseph's actions eventually brought them into a land of provision and plenty. So it is with us. God's testings will bring us into a place of larger blessing (John 15:2).

Wednesday, 23rd April **Genesis 42:26-38**

"Me you have bereaved of my children" (v.36).

WE must have no idols in our hearts. Jacob had so idolised Joseph that the Lord took him away. Jacob however was slow to learn and replaced him by Simeon, and now he would idolise Benjamin. Anything and everything that stands between us and God must go, until we can say from our heart of hearts, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee" (Psalm 73:25). When the Lord had broken Jacob, He both brought him into a better land, and gave him the desires of his heart (Psalm 37:4).

Thursday, 24th April **Genesis 43:1-15**

"Ye shall not see my face, except your brother be with you" (v.3).

NOT only is Christ our Lord and Saviour, but also our glorious elder brother (Hebrews 2:11). He is the royal way into God's presence; He alone can give us an audience with the King. As Joseph delighted to see Benjamin, so God delights in us when we come to Him through His Son Jesus Christ. Jacob sent a gift but it was Benjamin who secured a hearing. No gift, however valuable, will take us into God's presence, but there is abundant entrance through Christ (Hebrews 10:19-22).

Friday, 25th April **Genesis 43:16-34**

"His bowels did yearn upon his brother" (v.30).

LOVE is the greatest thing (1 Corinthians 13). Joseph greatly loved his brother. What of our love for one another? Our brotherhood in Christ is closer than that of flesh and blood. Does your heart yearn for your brother or sister in Christ? What of those who suffer in distant lands? Paul yearned for his brethren with the compassion of Christ (Philippians 1:8). We are commanded to have "fervent charity" among ourselves. The word fervent means glowing, hot, ardent, intense. The world is still waiting to see this sort of love (John 13:34, 35).

Saturday, 26th April **Genesis 44:1-17**

"The man in whose hand the cup is found" (v.17).

THE story of Benjamin reminds us of our Lord. Benjamin was to suffer for his brothers. He had done no wrong, yet the cup was found in his hand. Our Lord was without sin. He was both holy and blameless, yet it pleased the Lord that our cup of suffering should be found in His holy hands (Matthew 26:39-42). Benjamin alone satisfied Joseph's demand, so our Lord alone could stand surety for us. As tomorrow draws near when we celebrate our Lord's death, let us remember the price He paid that we might "go up in peace" to our Father.

Sunday, 27th April **Genesis 44:18-34**
Genesis 45:1-3

"They were troubled at His presence" (v.3).

WHEN Joseph was revealed, his brothers were troubled. How shall we react at the "Revelation of Jesus Christ" (1 Peter 1:14)? What sort of lives will you and I present to Him? Joseph's brothers suddenly realised that the one they had despitefully used was the Lord of the whole land. One day we shall be brought face to face with the glory and greatness of our Saviour. Let us enthrone Him now as Lord, for such He is; we shall not then be ashamed when He is revealed (1 John 2:28).

Reminiscences

On Ilkley Moors

by O. G. Miles

IT was a glorious summer day in June. Someone said, "It's a shame to be indoors". A few telephone calls were made. Willing hands hurriedly packed good things into one or two baskets. Cars were brought out of garages and a party of us set off to have a picnic on the delightful Ilkley Moors.

On our arrival, we spent some time looking for the ideal spot. Eventually we found a flat piece of rock which would serve splendidly for a table. It was situated in an area which gave us a marvellous, panoramic view and nearby was a convenient car park. The ladies were thrilled. They spread a cloth on our rock table and immediately busied themselves preparing the repast. While the ladies were thus occupied, the men decided to enjoy themselves with a ball.

It was a glorious day. The fresh air was invigorating. The cloudless blue sky was a picture. The birds were singing their sweetest songs and we were finding our game most enthralling. Just then, I noticed a young lad, all alone, about eleven years of age, sauntering along in our direction. He looked as if he hadn't a care in the world. His hair was dishevelled, his face was anything but clean, there was a bad tear in his trousers, and his socks were well down over his shoes. But what did it matter? The sun was shining. The boy was whistling a jolly tune; he was as happy as anyone could wish to be. When he got near to us, he obviously fancied a game of ball himself and so, quite uninvited, he joined himself to the party. We were pleased to welcome him and gladly shared our game with the visitor.

As our game proceeded, we were suddenly interrupted by a loud call from the ladies to announce that the picnic was ready. By this time our little friend considered himself to be so much a member of the party that he took it for granted that he was included in the invitation. When we responded, he responded. When we sat down, so did he. When we said grace, he joined in. What an appetite that boy had! It was a good job that the ladies had brought a large supply. The members of the party watched amazed and exchanged knowing looks, but the boy did not mind at all. I think that he thought that we had picked the picnic especially for him. We did not learn much about him. He was too busy doing justice to the wonderful provision before him. When he had eaten his fill, he stood up, hands in pockets, gave us all a broad smile of thanks and satisfaction and continued on his way without a care in the world. After, I often wondered if he had done this kind of thing before. He certainly wasn't the least bit embarrassed.

When the burdens and anxieties that sometimes come to us in life have been heavy on my shoulders, I have thought of the unfettered, carefree life of that child and the wonderful way in which providence provided for him. The Word of God says, "Cast thy burden upon the Lord, and He shall sustain thee" (Psalm 55:22). In His Sermon on the Mount, the Lord sought to bring all His disciples into a place of implicit, childlike trust in Him. "Take no thought for your life", says Jesus, "what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on". We haven't to worry about these things to the point of distress. The Master continues, "Your heavenly Father knoweth ye have need of all these things".

Jeremiah speaks of some folk who were dwelling without a care because they were dwelling in a wealthy nation. Isn't that exactly our position when we dwell in God? Think of God's unsearchable riches, His unfailing grace and His omnipotent power. The silver and the gold are His and the cattle on a thousand hills, and we are dwelling in Him. Some folk try to live the Christian life as though everything depended on themselves. No wonder they worry and get in a tangle. When we dwell deeply in God and trust Him for all that we need, we can dwell without a care. If a poor man who has a job to exist, goes to dwell with a wealthy family, he doesn't have to worry about his poverty any more. All his needs are swallowed up in the riches of his friend. God Almighty says to every one of His trusting children, "My grace is sufficient for thee for My strength is made perfect in weakness". "I will never leave thee". If we really believe this, we can cast our burden upon the Lord.

Think of the little child in your home and how deeply he dwells in your love. Does he ever worry how you are going to pay the rates? Does he give a thought about where the money is coming from for his next pair of shoes? Of course not: his perfect trust in your love frees him from every anxiety. He somehow knows that every need will be met.

If you are finding the way difficult, remember, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Corinthians 9:8).

The Elim Evangel



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April 26th, 1975

The Elim
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Proclaiming
the Truths of Pentecost

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Editorial

WE HAVE had cause to remark more than once in our Editorials of the tremendous changes that are taking place in our modern society. These changes must find some echo in the Church. Not that we should slavishly follow every modern trend just because it is modern. Sometimes, by trying to be "with it" some men have ended up by being "without it"! On the other hand, a thing is not necessarily better because it is either old or widely accepted. We need to be geared to the times but anchored to Christ.

Some of the changes that are taking place around us leave us somewhat astonished to say the least. We are sometimes asked about our own attitude towards those who label themselves "Charismatics". To be honest, this is a much abused term, and we would wish that it could now be abandoned. We do not like the way in which "names" and "labels" are used today. In some cases we can rejoice that Christ is being exalted, but in other instances we can only reserve our judgment. The wise words of Scripture that tell us to "Lay hands suddenly on no man", also tell us to "Believe not every spirit". Scepticism can be soul-destroying; on the other hand we must remember that; "The simple believe everything, but the prudent looks where he is going" (Proverbs 14:15).

So now we know the date of the referendum on the Common Market. It would appear that the political parties are strongly divided on the issue. Christians also would appear to be somewhat confused about the matter.

Someone asked me recently what my own position was, and I must admit I found it a little difficult to give a direct answer. Perhaps my difficulty is shared by a number of others. I suppose there are some Christians who think it wrong to express any political opinions because they think that this is "worldly", though they usually have fairly strong views in certain matters themselves, and a few of them are not slow to tell you so! Then again, some of us might find it a little difficult to see how such a scheme fits into any view of prophecy.

On the one hand British Christians ought surely to welcome the closer ties that such a bond will bring with their brethren and sisters on the Continent It will certainly open up for us a great field for evangelism. On the other hand, however, the sheer size has something rather frightening about it.

Front cover picture: James McBurney, outside the new Dagenham church.
Photograph by: Hornchurch and Upminster Echo

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FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – *1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.*

Elim Bible College

How it began



by
Herbert Court

I SHALL never forget that November day in 1925. There were four of us sitting in the living accommodation at the rear of London's first Elim church. They were Principal George Jeffreys, Ernie Darragh, E.J. Phillips and myself. And how excited we were. News had come through that we had acquired a convent with immediate possession. Soon six more were sharing our excitement. For the past few months five young people (including George Thomas and his wife) had used the minor hall of the Clapham Church as a Bible school under the tutorship of Robert Mercer. Then came serious talk. A great deal of work would have to be done on the delapidated building, and valuable equipment would be lying around. A caretaker would be needed. I volunteered. But Mr. Jeffreys would only agree to this provided I had a companion. I found one – an out-of-work painter. Some weeks before he had been a drunken sot, but had been wonderfully converted, and now I would have the privilege of helping him in the faith. I saw the nuns move out and we moved in.



Flashback – 50 years ago

We took a bed in – the only piece of furniture for a few weeks. Two men in a sixty-room building, but we had company. Often we woke to hear rats scrating under the bed. And they visited us in the kitchen too as we sat on upturned boxes for our meals.

Charlie was great as a painter. We paid him (he was our only paid worker) to work from 8 to 5 each day, but most nights he worked till midnight – for the Lord. Then I would instruct him in the ways of the Lord. At first he could say only the Lord's Prayer, but gradually spontaneous prayer came. One night I had a shock. He prayed "Lord, let me win the pools". Naturally I asked "Why?" To which he replied, "So that I can buy the furniture for the college" I pointed out that God is bigger than the pools. He accepted this gentle reproof.

The students and their tutor were roped in, and with other volunteers we set out on the work of transformation. Mr. Mercer personally took on the job of replacing dry rot with new timber, while the rest of us worked room by room – a colossal task.

What a Christmas day I had! Lack of plumbing meant daily washing down in a small hand basin. That morning after our "tub" we had a boiled egg for breakfast. We had no decorations or presents. I gave Charlie the day off, but he promised to return at five so that I could visit my fiancée. I conducted the morning service at the church, the other brethren having gone to the Belfast convention, then returned to do odd jobs around the building. I had no thought of dinner. At 3 o'clock the doorbell rang and there was my fiancée (my wife these forty-eight years) loaded with presents and a Christmas dinner. We sat on wooden boxes to enjoy it.

Work was resumed after the holiday, and gradually there were changes, till at last out of the dust, dirt, discouragement, disappointments and devastation there emerged a divine despatch department for the defeat of the Devil.

ELIM NEWS

Students visit Second city

THE first day of March was sunny and full of the promise of Spring. It was also the first day of a special visit of the Elim Singers to the Birmingham Presbytery as part of the Jubilee celebrations. The students, under the direction of Doug Fincher, arrived in the sunshine complete with guitars, amplifiers, microphones and bulging suitcases. They had a heavy schedule. For five days there was little time for relaxation. There were rallies every evening in different venues in the city. Services on Sunday were enhanced by student ministry in many churches, with an after-church musical get-together late on Sunday.

One notable feature of the visit was the opportunity to conduct morning assembly in three schools. On one occasion 500 boys listened for half an hour to the gospel in music and testimony. In another school, the sixth form sociology class listened spellbound as the students shared their faith in Christ. Almost 1,000 young people heard about Jesus in these school visits.

Each lunchtime, special services were held at Graham Street. City workers were invited to come and relax for a few minutes and to listen to the Elim Singers as they sang and spoke about their faith. Many good contacts were made over the cups of tea that followed.

It was good to have the Principal, Wesley Gilpin, with us for part of the visit. His enthusiasm for the work of God at Capel was obvious. His ministry was a challenge. The final rally came all too soon. A crowded Graham Street Church rejoiced in the freedom and spontaneity of worship in the Holy Spirit. The students' talents were doubly effective as they ministered under the anointing of God's Spirit. The financial needs of the visit were all met as after prayer £100 was received in the offering. Many people stood in response to the challenge of consecration to God's work and service in these last days.

They arrived in the sunshine. They drove off into a foggy night, but the warmth and joy of their visit will remain with us for many days.

D.G. WOODFIELD

Swanwick

THE two Executive Councils of the Assemblies of God and the Elim Pentecostal Church met on the 25th February for a time of very fruitful discussion and fellowship.

One of the decisions made during this fellowship was to promote another spiritual retreat for ministers of both Movements to be held at The Hayes, Swanwick from November 24th – 27th, 1975.

There will have to be a limited number attending owing to the capacity of bedrooms available. We are cordially inviting all ministers of both Movements to book early for this Conference. The cost is expected to be £10.50.

We are also extending a welcome to the students of the Assemblies of God and Elim Colleges.

It was decided to take for our discussions this year, the great Bible doctrines under the theme:

"THINGS MOST SURELY BELIEVED AMONG US"

The speakers and topics are to be as follows:

E. Dando	"The Doctrine of the Grace of God"
P.S. Brewster	"The Doctrine of Supernatural Healing"
D. Powell	"The Doctrine of Holiness"
A.B. Tee	"The Doctrine of Baptisms"
R. Hunston	"The Doctrine of Christ's Second Advent"
A. Linford	"The Doctrine of Divine Judgment"
A.F. Missen	"Bible Doctrine in Modern Society"

For the three evening meetings the speakers will include J. Phillips, T.W. Walker and G.H. Forester, and for the morning devotions the speakers will be W.M.E. Plowright, J.J. Glass and C.W. Blackman.

At the Communion service, the speaker will be D.J. Ayling.

Appointments

LAUSANNE Continuation Committee have appointed twelve leaders to continue their work following a recent meeting. The eleven-man committee includes Bishop Jack A. Dain of Australia, Rev. J. R. W. Stott, Dr. Leighton Ford, and Dr. Thomas Zimmerman, General Superintendent of the American Assemblies of God.

During 1974 the circulation of the *Pentcostal Evangel* rose from 224,500 to 239,000.

Chief Editor

A recent visitor to our headquarters was Olof Djurfeldt, Chief Editor of *Dagen,* the weekly newspaper of the Swedish Pentecostal Church. This paper which was started by the late Lewi Pethrus in 1945 is now the only Christian daily paper in that country. It appears Tuesday to Saturday every week and the daily circulation is 27,500.

Missionary Offerings from our Junior departments

FEBRUARY – MARCH, 1975

Receipt No.		£
M/R	Otley	1.21
9181	Blackburn Sunday school, Wheels for Witness	4.66
9182	Sheffield Sunday school	95.73
9192	Chelmsford Sunday school	6.38
9195	Netherley Branch Sunday school	3.00
M/R	Preston Park Junior Church, Famine Fund	20.00
R 69	Burton-on-Trent Sunday school	10.86
M/R	Birkenhead Sunday school, half-pennies	5.22
9206	Kingstanding Sunday school, Wheels for Witness	12.33
9207	Kensington Temple, Crusaders, Wheels for Witness	15.00
M/R	York, Elim Youth departments, Wheels for Witness	2.00
M/R	Rugby Youth carol singing	2.30
9225	Hanley Elim Sunday school, Beginners class	5.00
9232	Swindon Sunday school	50.00
9233	Swindon, Wheels for Witness	4.60
9237	Caerphilly Sunday school	63.00
9241	Woolwich Sunday school	12.35
9247	Sandiacre, Sunday school and Junior Crusaders. Wheels for Witness	30.57
9248	Portadown Sunday school	30.00
9249	Lowestoft, Wheels for Witness	8.91
9251	Pontypridd Sunday school, for Rhodesia	50.00
9259	Blackburn, Wheels for Witness	15.08
9271	Dowlais Sunday school, Wheels for Witness	15.00
9273	Weoley Castle, Woodcock Hill Sunday school	10.00
9277	New Earswick Sunday school	5.00
9290	Marton Sunday school, Wheels for Witness	17.00
9291	Cheltenham Junior Church, Wheels for witness	10.00
9292	Ballysillan Crusaders, Wheels for Witness	5.00
9293	Elim youth, Armagh, Wheels for Witness	53.50
9294	Elim Sunday school, Gosport, Wheels for Witness	10.00
9296	Abertridwr Sunday school, Caerphilly	43.00
9303	Erdington Sunday school, Wheels for Witness	6.00
9308	Sheffield Sunday school	111.63
9316	Lowestoft Sunday school, Wheels for Witness	4.51

Thank you, young people, in the name of the Lord.

L. Wigglesworth,
Missionary Secretary.

You can succeed

FRANK BETTGER was a discouraged insurance salesman. After ten miserable months trying to sell life insurance, he gave up all hope. That is until he heard the president of his company utter one life-changing sentence. Here it is:

> Gentlemen, after all, this business of selling narrows down to one thing – just one thing . . . seeing the people! Show me any man of ordinary ability who will go out and earnestly tell his story to four or five people every day, and I will show you a man who just can't help making good.

That lifted Frank Bettger right out of his chair. He went out and put into practice what he had heard, and in ten weeks sold more insurance than he had sold in the previous ten months.

"What", you say, "has that to do with me? I'm not selling insurance, or anything else for that matter". Oh, but it has a lot to do with you if you are a Christian! You see we, all of us Christians – young and old alike, have been told by Jesus that we are His witnesses, that we must share the Good News of Salvation with those around us. So many of us are not doing too well at the job. Some haven't really started, some have given up. But let's learn something from that sentence that changed life for Frank Bettger.

What were the two key things? "See the people", and "Tell your story". You don't see people unless you go out to see people, or unless you look for them. Our success in witnessing would change overnight if we began to SEE PEOPLE.

When we do see them we must "earnestly tell our story". What a story – the story of the love of God in Christ, of what Jesus has done for us, what He means to us! And we have more help than Frank Bettger had. We have the help and guidance of the Holy Spirit.

> "But how shall they ask Him to save them unless they believe in Him? And how can they believe in Him if they have never heard about Him? And how can they hear unless someone tells them? (Romans 10:14 – Living Bible)".

Put it to the test this week. Not many of us will be able to see four or five people every DAY, but most of us could see that number every week – and earnestly tell them the story of Jesus and His love.

If we applied the same principle to trying to get people to church – if all of us would attempt to see four or five people every week and earnestly invite them to the Sunday night service, telling of the blessing God is pouring out, the number of people finding Christ as Saviour would be multiplied amazingly.

PUT IT TO THE TEST – YOU CAN SUCCEED!

GEORGE STORMONT

Interpreting Second Advent Truth



by J. Alexander Wright

Signs of the times

IF GOD has withheld the knowledge of the time of our Lord's Return, why should signs be given at all? The Holy Spirit tells us plainly that the time is God's secret. Does He at the same time give us data in the way of chronology and historic events whereby we may determine it, either accurately or approximately? We think it is a fair deduction from "the little Apocalypse" (Matthew 24 and Luke 21) that apart from those sections which were so plainly fulfilled in the destruction of Jerusalem A.D. 68-70, there is no chronological signpost in the several predictions that are given. Incessant wars have characterised the whole of the Church age. The same is true of earthquakes, pestilences, famines and the like. Persecutions and martyrdoms are recurrent down the centuries. To take the astronomical terrestrial upheavals literally brings great difficulty of understanding. They are more likely to be interpreted apocalyptically as are similar passages in the prophets (see Bible margin references for confirmation). These also have recurred throughout the centuries. It could be that they might come in intensified forms towards the End, and be more recognisable as 'signs' but the Scriptures do not say so. What is the point of proving that there have been more earthquakes of recent years than there were before? It is at best an inference.

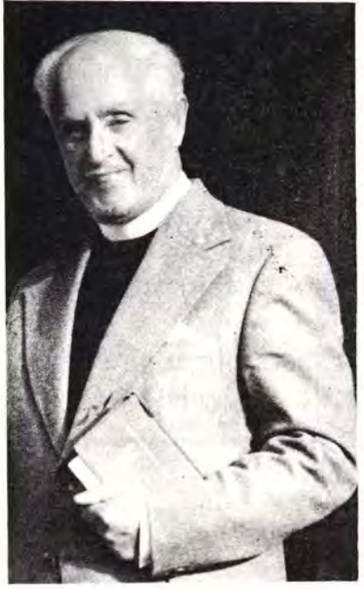
The expression "the last days" almost always refers to the whole of the Christian Dispensation. John told his readers that "the last time" had already begun (2 John 18). So signs associated with "the last days" cover the whole period of the Church age.

We deplore the hasty, shallow, and may we say, sometimes childish interpretations put upon the present-day political situations and offered to us by prophetic writers as "signs of the times". The most recent one we have seen is by a contributor to our Evangel. In the context of Russia and the Armeggedon he quotes Dr. Billy Graham as saying, in 1970, that "unless we have a religious revival in the next ten years, freedom will not survive". The contributor apparently agrees for he adds, "with four years gone, we have not much time left". So 1980 is to be the year of destiny. We criticise the sects and cults for their date-fixing, (recall Jehovah's Witness 1975? We're there!) and are always sorry to hear evangelicals speculating. We could wish that a man of Dr. Billy Graham's stature and influence were more careful in this matter.

In the lifetime of the writer, the Antichrist has been variously named, and that ten-kingdomed confederacy that is purported to be, revised continuously, perforce by the shift of contemporary history. Surveying on a recent holiday in Rome, the magnificent monument erected to Benito Mussolini in his life-time, now scarred and disfigured by his once-crazed followers, we wondered how much harm was done to his insane pride by the small group of evangelical preachers to whom he gave audience before the last great war, who assured him that the Bible had foretold the revival of the great Roman Empire. That man's vainglorious ambition needed no spur, and it led his nation to defeat and disaster. He indeed thought the time had come for the fulfilment of the dream.

It is our conviction that Bible prophecy is understandable only in the after-light, and never before, at a distance of time, and not close-up. Milestones give the distance, but sign-posts (the old kind) direction only. One tells us how far we have to go to our destination, the other simply tells us we are on the right road. The signs of the Advent do not supply the time, but they assure us, pilgrims of the night, as we keep right on to the end of the road, whenever that will be.

The Young Man Crucified



Fifth in a series of meditations by Ian Macpherson

The Symbolical View

This is the fifth vintage point from which we may visualise the cross. "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke 9:23). "I am crucified with Christ" (Galatians 2:20). Manifestly, these texts do not allude to a literal, physical crucifixion. The word "cross" is here being used as a figure, a metaphor, a symbol. There were no holes in Paul's hands although he claimed to have been crucified with Christ, as he himself implies in his rhetorical question: "Was Paul crucified for you?" (1 Corinthians 1:13).

Nevertheless, although bodily impalement is not involved, this symbolical crucifixion does represent something very real. The cross which our Lord bids us take up for His sake is no mere publicity gimmick, like the eye-catching cross which Arthur Blessitt wheels about, but on which he has no intention of dying. It is an instrument of death, entailing the crossing out of self, not just in one dramatic gesture of self-abnegation, but in a continuous series of such acts. "I die daily", protests Paul. À modern philosopher epitomised the Christian ethic in the phrase: "Die to live". He was perfectly right.

I wonder what eventually happened to the wood of Christ's cross. After they had lifted down the limp form from its rough arms, what did they do with it? Was it just flung out to rot? Or was it, as some maintain, mysteriously and magically preserved so that its pieces might be displayed to the credulous piety of succeeding generations? Nobody knows. Indubitably, however, Martin Luther was right when he said: "The true cross of Christendom is that cross of Christ which is divided throughout the whole world, not in the particles of broken wood, but that cross which comes to each as his own portion of life".

The cross, as I have said, is no cushioned gibbet. "No man", wrote Samuel Rutherford, "hath a velvet cross, but the cross is made of that which God will have it". "When Christ calls a man", declared Dietrich Bonhoeffer, "He bids him come and die".

Our crosses are hewn from different trees –
But we all must ascend our Calvaries;
Each ascends the heights from a different side,
But we all go up to be crucified.
As we scale the heights, another may share
The heavy burden our shoulders bear;
But the costliest sorrow is still our own –
For on that summit we bleed alone.

So, out of bitter personal experience, wrote Frederick L. Knowles.

Years ago a wealthy American and his wife went to Oberammergau in Bavaria to see the Passion Play. At the time the famous Anton Lang was the Christus. After a performance at which they were present, he placed the cross he had been carrying against a wall of the stage. The American had a high-powered camera and, seeing Lang laying the cross down, he thought it would be capital to have a photograph taken of himself bearing it. Climbing on to the stage, he went over to the cross and tried to pick it up. He could not. It was more than he could manage. To Lang he remarked with surprise: "I did not know the cross was so heavy". Drawing himself up to his full stature, Lang replied with dignity: "Sir, if I did not feel the weight of His cross, I could not play His part!".

Yes, the Christian must feel the weight of Christ's cross if he is to play His part. And yet, here is the miracle of it – the man who voluntarily bears that cross finds in time that the cross is bearing him, that it is, as the old saint said, "No greater burden than sails are to a ship or wings to a bird". Anyone who for Christ's sake undertakes some unpleasant task – something that goes against the grain and calls for a measure of self sacrifice – work among drug addicts and alcoholics, Sunday school teaching, costing evangelism, responsible and liberal stewardship, prophetic

condemnation of social evils – discovers to his relief and indeed delight that there is another shoulder beneath the cross as well as his own – the shoulder of the Son of God. For, after all, as B.D. Johns has done well to remind us: "He who has been upon the cross for us has promised to be under the cross with us". And He is able to lift not the cross only but us on it as well.

There, then, are the five vantage points from which we may view the cross – the cosmical, the prophetical, the historical, the theological, and the symbolical. From whatever angle we contemplate it, it is the same cross and on it hangs the same "young Man crucified". And in this connection the original version of Isaac Watts' great hymn comes hauntingly to mind:

When I survey the wondrous Cross
Where *the young Prince of glory died,*
My richest gain I count but loss
And pour contempt on all my pride.

SPECIAL APPEAL

I WOULD LIKE TO URGE EVERY ELIM PENTECOSTAL CHURCH THROUGHOUT THE BRITISH ISLES TO MAKE A SPECIAL ATTEMPT TO SEND THEIR LAY-REPRESENTATIVE TO THE DIAMOND JUBILEE CONFERENCE AT MORECAMBE THIS YEAR. THERE WILL NOT BE ANOTHER JUBILEE YEAR IN OUR LIFE-TIME, AND WE WOULD APPRECIATE A ONE HUNDRED PER CENT ATTENDANCE.

WE WOULD LIKE TO SEE EVERY ELIM MINISTER THROUGH-OUT THE WHOLE OF THE BRITISH ISLES SHARING IN THE FELLOWSHIP OF OUR DIAMOND JUBILEE CONFERENCE.

AS THIS IS OUR JUBILEE YEAR IT WOULD BRING TREMENDOUS JOY TO THE WHOLE ELIM MOVEMENT IF ALL OUR MEMBERS AND THEIR FAMILIES MADE A SPECIAL EFFORT TO SHARE WITH US IN THE COMING CONFERENCE AT PONTIN'S HOLIDAY CAMP, MORECAMBE, MAY 10th – 17th. IT IS NOT TOO LATE TO BOOK. WRITE IMMEDIATELY TO: THE CONFERENCE SEC-RETARY, P.O. BOX 38, CHELTENHAM, GLOS.

VISITORS ARE COMING FROM FAR AND WIDE, FROM AFRICA, AMERICA, TRANSVAAL, GUYANA and TAIWAN. WE ARE EXPECTING THIS TO BE THE GREATEST CONFERENCE IN THE HISTORY OF OUR MOVEMENT. MANY PEOPLE ARE FASTING AND PRAYING THAT GOD WILL BREAK IN UPON US IN POWER.

WE INVITE ALL OUR READERS TO SPEND SOME TIME EACH DAY IN PRAYER THAT THIS CONFERENCE WILL HAVE FAR-REACHING EFFECTS ON OUR MOVEMENT AND ON THE COUNTRY.

P.S. BREWSTER

BOOK REVIEWS

All books reviewed or advertised in ELIM EVANGEL are available from Elim Church Bookroom, P.O. Box 38, Cheltenham, Glos.

Prophet of Social Injustice, by F.A. Tatford, published by Prophetic Witness Publishing House, price 55p, postage and packing 15p extra.

AMOS, regarded as probably the first Hebrew prophet to commit his denunciations to writing, must have been a remarkable man. From a poor background, from the southern kingdom of Judah and with no prophetic office or background as to the natural, his one reason for speaking and writing as he did was, "The Lord God hath spoken, who can but prophesy?". With such a motivation and cause, it is not surprising that his Book is so positive, direct, single-minded and almost fearful in its exposure of hypocrisy, of that veneer of religion which is of will worship and which ignores man's obligations to his fellows.

Dr. Tatford has done us a great service again with his fine introduction to the study of this important Bible Book. If you want to gain insight into true righteousness and into God's age-long dealings with men, then you must look upon Amos's prophecy as required reading and *Prophet of Social Injustice* will prove to be an admirable aid to both study and knowledge.

T.W. WALKER

Prophet of Judgment Day, by F.A. Tatford, published by P.W. Publishing House, price 35p, postage and packing 10p extra.

THIS fine introduction to the Book of Joel places us yet again in Dr. Tatford's debt. The series on the Minor Prophets, of which this book is one, has met a real need.

Dr. Tatford leans strongly to the view of an early date for Joel. His references to the locust plague are particularly helpful and enlightening. He regards the plague or plagues as literal happenings and also prophetic pronouncements. His dealing with the famous passage in Joel 2:28-32 will not please Pentecostalists, though the opinions expressed here and in the Appendix on the work of the Holy Spirit amply repay thought and study. Though not what could be called an orthodox Pentecostalist interpretation, many good points are made and it is refreshing to see such prominence given to the work of the Holy Spirit. He has been relegated far too often to an unknown "influence". This author gives Him His rightful place of co-equality with the Father and with the Son.

T.W. WALKER



'Gwen and I have been singing together since we were both in Bible College. We've worked, prayed, laughed and been sad together and come to know each other's ministries.

Until now, the precocious Gwen Murray has rather stood in my shadow—contributing backing vocals on my albums and generally cheeking me from the wings. Now she has her own album. And deservedly so.'

Len Magee

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Send to Buzz Shopping Service, 9 Hyde Green, Marlow, Bucks. D.4130

Spiritual gifts in the local Church

IT IS vital that from time to time we consider the distinctive characteristics of the Pentecostal church, which are the pentecostal gifts. 1 Corinthians 14 refers expressly to the direction and use of the gifts of the Holy Spirit in the Church. This passage speaks of the purpose of the gifts, their functions and their control. These gifts are in prominence today as the Holy Spirit is being outpoured over the whole spectrum of the denominations. Spiritual gifts are not now used exclusively within the compass of the pentecostal denominations.

Paul states an important principle: "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Corinthians 14:8). This verse is given in the context of the use of spiritual gifts, and continues in the next verse; "So likewise ye, except ye utter by the tongue words easy to be understood, ye shall speak into the air".

There are three things taught here. First, the clarity of spiritual gifts; second, the conduct of spiritual gifts, and thirdly, maturity in spiritual gifts. Here we are considering the inspirational gifts, the gifts that are most commonly used in church life, that is the gift of Prophecy, the Interpretation of Tongues, and the Gift of Tongues.

The use of spiritual gifts demands clarity: " . . . except you utter with the tongue words easy to be understood". Spiritual gifts when used under the inspiration of the Holy Spirit will never produce confusion or bewilderment in a church. There will always be clarity of truth. No spiritual gifts will ever supersede the Bible. The Word of God is the word of truth, and so spiritual utterance will always be in accordance with divine truth as revealed in the Word of God. There is no such thing as a new revelation of truth, but there is such a thing as a rediscovery of truth. God has spoken unto us in these last days by His Son and has given us the Word of God as the total and final criterion of truth. If there is an utterance which conflicts with Bible truth it must be rejected as totally spurious.

There is clarity of expression. Scripture teaches that prophecy or interpretation uttered in the church are never mysterious. There is never the thought in Scripture that prophecy has got to have some kind of interpretation for us to understand it, nor is an interpretation couched in such language that we do not understand what is meant. The Bible says very simply "That we speak words which are easy to be understood", or else we "speak into the air". So when a word of prophecy is given or an interpretation, according to the Bible, it is easy to be understood. It must be so clear that there will be no room for confusion.

Interpretation and prophecy obviously will reflect human personality. No two people will interpret exactly the same. The Bible clearly shows to us that God uses us through the avenue of our human faculties. The writings of Isaiah the prince are very different from the writings of Amos the herdsman. Luke gives in his Gospel a great wealth of medical detail, while Mark the young man seems to skip over such details. Does it mean that one is more inspired than the other? Of course not. They are all equally inspired, but there is a using of the human faculties. It is a tragedy if ever one person tries to copy another in spiritual gifts. It is not merely tragic, it is futile and spurious. When you are moved by the Holy Spirit then be natural, be utterly natural. That is what the Bible teaches.

There is a clarity of operation. The Bible teaches that spiritual gifts are "for the edification of the church", and I believe pentecostal Christians, and all persons believing in the charismatic gifts, should underline this phrase in their Bibles.

What does the edification of the church mean? The Bible says three things that characterise edification of the church: "He that prophesieth speaketh unto men to edification, and exhortation and comfort" (1 Corinthians 14:3). This scripture states that the use of spiritual gifts is for building up, for comforting and for encouraging. There is a spiritual buoyancy when Holy Spirit gifts are used.

The Conduct of Spiritual Gifts. Not only must the gifts be clear, but the conduct of the gifts is important, for the charismatic gifts are not playthings

by Ramon Hunston
Co-Pastor of the
City Temple, Cardiff



of a religious experience. They are not merely experiential as far as our understanding of them is concerned. The gifts are related to doctrine. We do not build our doctrine on experience for this is theological folly and personal tragedy. We build our doctrine on the Word of God, and our experience then is guided by that criterion. The conduct of the gifts is such that we recognise that there must be divine direction. It is as the Holy Spirit wills. He divides severally as He will. The gifts are given by God and God alone.

It is not a pattern that in every service there must be three expressions of the Holy Spirit gifts. A service can be complete with two, or one, or three. It means that there is no exclusive use, either by one individual or a monopoly, it is by divine direction. We must act, as we are moved by the Holy Spirit. In the conduct of the gifts there is human control. I have heard people sometimes say, "I couldn't help it". This reveals gross immaturity in spiritual things, for the Bible says, "The spirit of the prophet is subject to the prophet". These gifts are not taken out of the control of the Spirit-filled life and the Spirit-filled heart of the human being, but are subjected to the experience. The fact that the Spirit of God allows the spirit of the prophet to be subject to the prophet suggests a degree of human control. Furthermore, there is never confusion where spiritual gifts are used properly. There is no confusion in what is said, or secondly, when it is used. I have, at times, seen confusion in a service, because there has been an utterance immediately after the Benediction has been pronounced or at some other inappropriate time. I do not believe for a moment that God is the author of confusion.

There is a personal responsibility in the charismatic gifts. We are told that every one of us should desire spiritual gifts. To seek spiritual gifts is the responsibility of every believer. There is no monopoly of spiritual gifts either among the aged or the young. It is important that we seek spiritual gifts. The Bible also speaks of responsibility, that we wait on our ministry. This means that we still our hearts, and do not rush into the sacred avenues of spiritual utterance unless we are absolutely sure that it is of God. If there is any doubt then let us wait. The Bible says that we do not have to listen to every spiritual utterance because it has been given and assume that it is right, but that we are to weigh up spiritual utterances: "Let the prophets speak . . . and let the other judges". It is important that while we recognise the clarity of the gifts (they are to be clearly understood) we also recongise the conduct of the gifts.

Maturity in Spiritual Gifts. There must be maturity in our attitude, a maturity that recognises the dignity and the holy awe of spiritual gifts. There must be maturity in practice, where we know the anointing of the Spirit and we wait upon our ministry so that we are sure of the anointing God. Maturity in practice means that we recognise the statements of Scripture. The Bible says of the number of the gifts that it is to be one, or two, at the most by three. There does not always have to be three utterances. Two can be complete, one can be complete. Where an individual or a person feels there has got to be three on every occasion it shows immaturity. In practice let us grow up in spiritual understanding.

There must be maturity in love, for the gifts are exercised in love. Every utterance must carry the anointing of the Holy Spirit, and when so exercised will uplift the service and the individuals in that service. The three criteria of any utterance are described as edification, comfort, and exhortation: three things that lift up. The building up of faith . . . edification; the raising up of worship . . . exhortation; the raising up of our spirit . . . comfort. Holy Spirit gifts never crush, never press down, never break, never come like a whip striking from heaven. They are the uplifting gifts. Every utterance must carry the anointing of the Spirit, and so uplift a meeting. The focus of such gifts is the Lord Jesus, for the Holy Spirit does not speak of Himself but of Christ. The Holy Spirit is the Third Person of the Holy Trinity, but Jesus said, "He shall not speak of Himself". The Bible goes on to say that He will uplift and glorify Christ. Spiritual gifts never exalt an individual but uplift Christ, neither does the use of such gifts give a spiritual status to the person concerned.

A powerful, mature and clear use of the gifts will always edify a Church, bring blessing and comfort to those in need, and enhance the testimony of that church to Christ.

We believe in Pentecost with dignity and power, and with authority.

The Missionary Secretary acknowledges with gratitude the following anonymous gifts, received during February and March.

		£
9178	Philippians 4:19, E.W.M.A.	20.00
9196	Anon. per J.H.F.	5.00
9202	Anon.	6.00
9221	A privileged believer	359.53
9226	Poplar	18.00
9246	O.A.P. Wheels for Witness	1.00
9258	Anon. for Ghana	50.00
9269	Anon.	50.00
9270	Anon.	5.00
9275	Famine Relief	3.00
9276	Anon. York	10.00
9289	Anon. Wheels for Witness	30.00
9295	Anon. E.M.J.	5.00
9298	For poor and hungry	25.00
9306	In the name of Jesus, Famine Fund	5.00
9322	Southend-on-Sea	5.00
9328	Newquay per D.L.	2.00
9333	Anon.	25.00

L. Wigglesworth.

"In the beginning God"

DURING the French Revolution it was determined to abolish all religion and everything that reminded people to God. Someone was loudly proclaiming this to a poor quiet countryman, one fine night. "Everything", he said, "will be abolished – churches, Bibles, priests, even the word 'God'; we shall remove everything that speaks of religion and God". The countryman gave a quiet chuckle. "Why do you laugh?" said the other. The countryman pointing to the stars, replied, "I was just wondering how you will manage to get *them* down!"

BIBLE ACROSTICS

By ARTHUR CAMPBELL.

("Uncle Arthur")

2 PETER

Precious faith (1:1, precious promises (1:4)
"He is precious" (1 Peter 2:7);
Election (1:10);
Tabernacle (1:13, 14);
Eye-witnesses (1:16);
Righteous preacher (2:5).

Thoughts from the Book of **Exodus**

53. The Anointing (Exodus 29:7)

by F. Lavender,
Pastor of our Croydon Church

THE anointing of a person denoted the separation of that person to God for a special task; the anointing was most sacred and could not be reversed. Saul was anointed king of Israel by the prophet Samuel, and David continued to regard him with reverence as the "Lord's anointed" even though Saul had forfeited his crown by his sin (1 Samuel 24:6, 2 Samuel 1:14). Aaron's anointing by Moses separated him to the Lord for life. This same anointing set apart Aaron's sons to the priesthood for ever.

The title "Christ" or "Messiah" means "Anointed". So far as we know the Lord Jesus was never anointed with oil, but He was certainly anointed with the Holy Spirit, of whom oil is a type (Luke 4:18). We note five things concerning Christ from Luke 4:18-19 and Isaiah 61:1-2. First, He is the Lord's Anointed one, the Man chosen by God. Second, His words and works are the activities of God (John 14:10). Third, God has given to Him authority over mankind (Matthew 28:18). Fourth, He brings salvation to those who are humble before His Word. Fifth, vengeance and destruction come to those who remain rebellious.

The Lord Jesus Christ has been anointed by God, and because He remains sinless that anointing can never be revoked. His ministry is being constantly exercised, even today. Multitudes of folk rejoice because the message of salvation reached them; when they believed they proved that His power to save was as great as ever. Captives are being released, the blind are seeing, bruised folk are being healed, Messiah's mission of salvation is being fulfilled among us. Yet His mission of judgment will also be exercised. There is a rising tide of wickedness, a hatred of righteousness which will soon come to a head with the revealing of Antichrist, the man of sin. But the Lord Jesus will return and He will destroy the wicked ones (2 Thessalonians 2:8; Revelation 19:20, 21); He will then reign on earth as King of kings and Lord of lords and will exercise to the full that final authority over mankind that has already been given to Him by God.

Points for Preachers

by J. Alexander Wright

An Outline

British Israelites? Yes! Philippians 3:3

AND German, Dutch, French, Spanish, Italian, Chinese, Indian Israelites too, for the born-again are the true circumcised, the real Israel! Three things distinguish them:

1. **They worship.** They are nothing if not worshippers. "True worshippers shall worship the Father in spirit and in truth: for the Father seeketh such" (John 4:23).
2. **They rejoice.** They are the true Judah-Praisers of God. In Christ is the sphere of their new life, and He is the source of their joy.
3. **They are confident,** not in their self-life, but in Christ's power to save and to keep them. They enjoy blessed assurance, know whom they have believed and have a certainty that all things work together for their good, because they are God's.

PREACHING

"My text is taken from . . ."

THERE is nothing sacrosanct about where the text is taken from. It need not be from the Bible, providing the talk which follows is Biblical. The writer has found great pleasure in expounding verse by verse some of the well-known hymns, which, in many cases, are expositions of Bible truth. Take the five-fold description of what prayer is from "Prayer is the soul's sincere desire". You couldn't find a better, and there is room for a good half-hour's exposition! Take the successive steps in a sinner's approach to God from Charlotte Elliott's biographical "Just as I am" or John Newton's story, "In evil long I took delight"—and what a story! We wrote once of Mrs. Alexander's simply-written hymns for children in which she sought to teach the great Christian truths. What a gem is "There is a green hill": the Place, the Person, the Passion, the Purpose, the Price, and the Pattern. Try it, say on a Good Friday morning. Wesley's hymns, with their progressive verse by verse exposition of great themes, just cry out to be preached. Ring the changes on your style of preaching.

A Quotation

Church or Registry Office?

"FOR my part I hope the time may come when marriages in a place of worship will be done away with altogether: when marriages in every case will be but a civil agreement, and then afterwards a religious service in whichever place may be chosen".

Charles Haddon Spurgeon

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EE4

The Saving Hands



Story and picture by Sheila Price

EVERYONE in Jerusalem was talking about the resurrection. Some people were bewildered and did not know what to think, others only half believed. Some of them laughed, saying, "The followers of Jesus have played a trick on us".

There was a rumour going around the city that the Jewish leaders who had put Jesus to death planned to seek out His followers and kill them as well. When the disciples heard this they were afraid of what might happen so they hid themselves in a house. "I'll lock the door", James said, "the rest of you board up the windows".

"I wonder, is the Master really risen?", said Matthew, thinking aloud.

"Of course He is", James told Him. "He promised that He would rise again on the third day and He cannot break His word. Besides, Peter and John saw the empty grave for themselves, and Cleopas told us that Jesus walked with him to Emmaus".

"I know", James said, "but none of *us* has seen the Master and. . . . .".

Suddenly Jesus was there in the room. Can you imagine the disciples' surprise? The door was still bolted, the windows were still boarded up and yet somehow Jesus had entered the room.

Jesus spoke to them and showed them His hands and His feet. The sight of His nail-scarred hands filled their hearts with joy and drove away all their doubts and fears.

"It's a pity Thomas wasn't here to see the Master", Andrew said later. "Let's find him and tell him the news", said one of the others.

"Thomas! We've seen the Master", they cried.

"Don't tease me", Thomas replied.

"But it's true, Thomas. He was in the room with us and He spoke to us and He showed us His hands and His feet".

"I don't believe you", Thomas cried. "I won't believe until I see His hands for myself".

Jesus knew all about Thomas and his doubts and fears. When He appeared to the disciples a week later, He looked straight at Thomas.

"Thomas", He whispered. "Come and see for yourself, behold My hands and My feet".

Thomas still hesitated.

Jesus held out His hands. "Look, Thomas, it's Me. Don't be afraid".

Thomas took Jesus' hands in his own and placed his fingers in the nail-prints. Now he knew that Jesus was alive.

Perhaps you do not know the Saviour as yet. Perhaps, like Thomas, you have doubts and fears. To you Jesus says, "If you doubt Me, look at My hands and see for yourself the proof of your salvation".

Guidance by yielding to the Lord

I said, "Let me walk in the fields".
God said, "No. Walk in the town".
I said, "There are no flowers there".
He said, "No flowers, but a crown".
I said, "But the sky is black,
There's nothing but noise and din".
He wept as He sent me back.
"There is more" He said "There is sin".

I said, "But the air is thick
And fogs are veiling the sun".
He answered, "Yet souls are sick
And souls in the dark -undone".
I said, "I shall miss the light
And friends will miss me they say".
He answered, "Choose ye tonight
If I am to miss you, or they".

I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem hard in Heaven
To have followed the steps of your Guide".
I cast one look at the fields,
Then set my face to the town.
He said, "My child, do you yield?
Will you leave the flowers for the crown?".

Then into His hands went mine,
And into my heart He came,
And I walk in the light divine
The path I had feared to see.



May Osman's page

"I being in the Way the Lord led me"

(Genesis 24:26)

I HAVE heard some very strange stories in my time, of how the Lord is supposed to have guided people – when after events showed that it was their own wishful thinking. Some folk want to see blue flashes and sparks before they will enter into some service for God. I remember a young man telling me that he felt that God wanted him in the ministry, so he asked God for a sign and when he looked up he saw the clouds in the sky forming the word "Yes". I'm afraid that I was rather sceptical and still am about such things. The call of God is there for all who will hear. The Word of God should be our guide, and if we commit our way to God every morning then things will not happen to us by chance, but "being in the way" the Lord will lead us.

For God to be able to guide us we must be in a certain state. We must be born again believers and separate from the world. We must believe that *God will* guide us aright and we must begin our day with believing prayer and a soul turned towards God. Once we've made our commitment to God we can expect to be in the right place at the right time. When you know that you are in the will of God you can stand any hardship; the trouble arises when we are not sure, when doubts flood in and peace of mind departs.

I don't believe that things happen by accident. I don't believe in luck, and Satan can't get me down while God's back is turned. Jesus has promised never to leave me or forsake me, and He is even now before the Father interceding for me. To know God's leading in our lives we should earnestly ask God "What do You want to make of life?". The answer is found in Romans 12:1, 2, "That ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God".

One day I went hospital visiting with my husband, to see one of our deacons who was to undergo an operation next day. When we got to the ward, the Sister said my husband could go in, but I was not allowed as it was not convenient, and would I please go and wait in the small room at the end of the corridor. I'm afraid I was very put-out and went along there very reluctantly. As I opened the door I saw there was just an elderly lady there and she was weeping. Immediately the thought came to me: "One of God's appointments". So I approached her and asked if there was anything I could do to help. She told me her husband was dying in the ward and she'd been up with him all night, and there was no hope. She said her son and daughter had been with her but they had just gone out to do some phoning. I started to talk to her about the Lord and His saving and healing power and she turned on me and said "What does a healthy woman like you know about pain and suffering?". She was amazed when I replied, "Well, I've only had seven operations and some of those were for cancer". Immediately I had her attention and she listened intently while I told her all God has done for me. To cut a long story short, it ended with us both on our knees asking God to save her soul. Praise God, the tears flowed again and I said, "Now you are in the right place to pray for your husband and your family". With that, her daughter came back into the room and I could see my husband coming down the corridor and I found to my amazement that I had been in that room for half an hour. God knew just the right thirty minutes for me to visit that room. Had I been a little earlier or later her family would have been with her and I would not have had the opportunity of offering her comfort. I didn't even ask her name, but I'm going to look out for her in Heaven because I know her prayer was sincere. I being in the way the Lord led me.

Classified Advertisements

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MISCELLANEOUS

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SEND for FREE CATALOGUES of Christian Records, Books, Tapes, Bibles and all Musical Instruments to Sharon Recordings, 65 High Street, Maidstone, Kent ME14 1SR. C.4114

BIRTH

BLETSOE. On March 27th, to Roger and Mary (nee Teague) of our Bridgend Church, God's precious gift of a son, Steven James.

WITH CHRIST

DAWSON. On March 25th, Edna Dawson, beloved wife of Neville and mother of Ruth, suddenly taken to be with the Lord. Officiating ministers at funeral: G.L. Taylor and R. W. Chewter.

ENIS. On March 31st, Mrs. Emma Enis, faithful member of our Rugby Church, passed peacefully into the presence of the Lord. Officiating minister at funeral: J. Whitehead.

FAIRHURST. On April 7th, Ellen Ann Fairhurst, aged 83 years, passed peacefully into the presence of the Lord. "With Christ which is far better". Officiating minister at funeral: J. Tetchner.

LOVELAND. On March 27th, William Christopher Loveland in his 88th year. Member of Westcliff-on-Sea Church and previously of Ilford and East Ham. Officiating minister at funeral: J. Hounsome.

Continuation of

GOLDEN JUBILEE CELEBRATIONS

in the

BARKING CHURCH

Saturday, May 3 at 7 p.m.

Preacher: **P.S. Brewster.**

Sunday, May 4 at 11.15 a.m. and 6.30 p.m.

Preacher: **G. Hillman.** D.4125

COMING EVENTS

BIRMINGHAM, Yardley. April 27. Elim Pentecostal Church, Broadstone Road at 6.30. Baptismal service. Preacher: M. Reynolds. Musical items by "Olivet". After service rally at 8.15. May 3rd at 7. Presbytery Evangelistic Rally. Preacher: L.E. Lambert. Musical items by Birmingham Bible Institute Choir, Olivet, Jim, Angela and Ted. Testimonies. Doors open 6.30. Choruses from 6.45. Ring 021-440-2787 for seat reservations.

BLACKPOOL, Marton. April 27. Elim Pentecostal Church, Fredora Avenue (off Preston New Road, opposite Telefusion House) "Any Questions". Mr. N. Baron, B.A., Senior Lecturer in Divinity, Alsager College of Education, will answer questions concerning the Christian faith. A warm welcome to holiday visitors.

COULSDON. April 26, 27. Elim Pentecostal Church, Chipstead Valley Road. Preacher: T.W. Walker. Convener: D. Hocking. Saturday at 7.30. Sunday at 11 and 6.30.

EXETER. April 26-27. Elim Providence Chapel, Northernhay Street, "New life for Old" Crusade and Presbytery evangelistic rallys. Saturday 3 and 6. Musical ministry by Wessex choir. Sunday 11 and 6.30.

HEREFORD. April 26. TOWN HALL at 7. Visit of Brian Garrard and party from Worcester.

ILFORD. May 3. Elim Pentecostal Church, Clements Road. Preacher: Mack Mabitsela (Transvaal). Convener: J.F. Hardman at 7.

KIDDERMINSTER. May 5. Elim Pentecostal Church, Prospect Hill. Sisterhood at 6.30. Sisters present "A place called Calvary". Special Speaker: Mrs. R. Smith of Worcester.

LONDON, Kensington. April 27. Elim Pentecostal Church, Kensington Temple, Kensington Park Road, Notting Hill Gate. Guest Service. Preacher: Maurice Boyle.

MACHYNLLETH, Powys. St. John Ambulance Hall, Llynlloedd Lane, off Maengwyn Street. Meeting now being held in new Elim Pentecostal Church. Wednesday 7.30. Sunday 10.30. "Brethren . . . pray for us".

MOUNTAIN ASH. April 26-30. Elim Pentecostal Church, Knight Street. Bible Week convention. Saturday 7.30. Sunday 10.30 and 6. Monday to Wednesday at 7.30. Preacher: D. Dean. Musical items.

NEWTONARDS. April 27 – May 4. Elim Pentecostal Church, Court Street. Gospel Crusade led by Rev. Samuel Workman. Sundays 7. Weeknights (except Saturday) 8.

NOTTINGHAM. April 26, 27. Elim Pentecostal Church, St. Marks Street. Minister's first anniversary. Saturday 7.30. Sunday 10.45 and 6.30. Preacher: John Cave.

READING. April 26, 27. Elim Pentecostal Church, Waylen Street. Saturday, Presbytery Youth rally. Sunday Family service. Minister: Ron Williams.

RUGBY. May 3. "Pentecostal Experience". Public rally with John Cuthbert and youth group from Northampton at 7.30.

SHEFFIELD. April 26. Carver Street Methodist Church. Diamond Jubilee Spring Festival of the West Yorkshire District Presbytery at 3 and 6.30. Combined Presbytery Choir. Guest singers: Harthill Pentecostal Youth Choir (Scotland). Preacher: G. Canty. Convener: P. Smith.

STIRCHLEY, Birmingham. April 26, 27. Elim Pentecostal Church, Hazelwell Street. Rally with P.S. Brewster. Saturday 7.30. Music by Tamworth Elim Choir. Sunday 10.30. Communion. 11.50. Christian Education hour. 6.30. Evangelistic and divine healing service. Details from J.B. Coleman. 021-472-6813.

SWANSEA. April 26-27. The New City Temple, Dyfatty Street (250 yards from old church). Saturday at 7. Preacher: John C. Smyth. Soloist: Mrs. J.C. Smyth. Sunday 11 and 6.30. Preacher: Edward F. Cole. Convener: Edward J. Jarvis.

WAVELENGTH FILM ON THE AIR

United Kingdom

Radio Brighton 202M 95.3 VHF "QUEST" with F.A. Hodge Sundays at 11.02.

Radio Leeds – every Sunday at 3.45 p.m. "Cornerstone" arranged by Leeds Evangelistic Council (Chairman – Pastor J.E. Moore). Songs and stories. Bible Brain 1975. Prizes and surprises.

Brazil

Radio Londrina – 18.30-18.55 (Brazil time), each morning Radio Wenceslau, 30 minutes every Sunday.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

Guyana

Guyana Broadcasting Service every Saturday at 9 a.m.

ITINERARIES

The President (G. Canty):
April 26, Sheffield Festival 3 and 6.30; 27, Barnsley a.m.; Leeds p.m.; 28, Halifax; 29, Dewsbury; 30, Sowerby Bridge; May 6, Kingstanding; 8, Cradley Heath.

John MacInnes:
April 26, St. Helens; 27, Ellesmere Port; 28, Birkenhead; 29, Holyhead; 30, Colwyn Bay.

J.K. McGillivray:
April 26, Southend-on-Sea; 27, Leigh-on-Sea; 29, Colchester; 30, Braintree; May 1, Clacton-on-Sea; 3, Brentwood; 6, Rayleigh; 7, Westcliff-on-Sea; 8, Ashingdon; 9, Laindon.

Anne Stephenson:
April 26, Wimborne; 27, Winton a.m.; Springbourne p.m.; 28, Parkstone; 29, Christchurch; 30, Salisbury; May 1, Merriott; 4, Yeovil.

Mack Mabitsela (Transvaal):
April 29, Reading; 30, Letchworth; May 1, Luton; 2, Watford; 3, East Ham; 4, Finchley; 5, High Wycombe; 6, Hayes; 7, Kensington Temple; 8, Ealing.

F.B. Phillips, with missionary films:
April 27, Barnsley; 28, Sheffield; 29, Wrenthorpe; 30, Bradford; May 1, Huddersfield; 2, Otley; 3, Rotherham 7.15; 4, Rotherham 10.45; Sowerby Bridge 6.30; 5, Halifax.

London Crusader Choir with Douglas B. Gray:
May 4, Ford, Arundel and Worthing; 10, Erith; 17, Walthemstow; 18, West Thurrock.

The Elim Pentecostal Churches present

"IN ONE ACCORD"

A night of **Gospel Sounds Worship and Praise**
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and **Len Magee UK.**

at the **Birmingham Cathedral, 7th May, at 7.30 p.m.**

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Is the sense of sin old-fashioned?



By C. M. WARD

THERE IS NO *little* sin as there is no *little* pregnancy.

It is not correct to ask of sin, "What harm is there in it?" It is correct to ask, "What good is there in it?"

Wesley S. Izzard, editor in chief of the Amarillo, Texas, *Daily News*, asked in a lead editorial, "Is There No Sin?"

The bookshelves are full of fancy alibis. Writers have built a profit market. They explain sin as a physical grievance—as a theologically perverted imagination—as an unenlightened understanding—as a carryover from strong but misdirected parental influence.

The trouble is that wishing won't make it so.

Karl Menninger, cofounder of the Menninger Clinic in Topeka, Kansas, says: "The present world miasma and depression are partly the result of our self-induced conviction that *sin has ceased to be*, that only the neurotics need to be treated and the criminal punished. When no one is responsible, no one is guilty, no moral questions are asked; when there is . . . just nothing to do, we sink to . . . helplessness."

In his book, *Whatever Happened to Sin?* Menninger has defined sin as "failure to realize in conduct and character the moral ideal, at least as fully as possible under existing circumstances; failure to do as one ought toward one's fellowman."

Has there been a "new birth" in the social mores? Has the church, almost unconsciously, adjusted to this "new birth"?

The far left dogma for years has been that poverty, the ghetto, and lack of education produce crime, alcoholism, and addiction.

It's enunciated in the Broadway musical, *West Side Story:* "Hey, I'm *depraved* because I'm *deprived*." If they break the law, it's because they issue from broken homes and slum environment.

Is that the way it is?

It is essential that the pulpit rediscover the "strike zone":

"Sin is the transgression of the law" (1 John 3:4).

"All unrighteousness is sin" (1 John 5:17).

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

"Whatsoever is not of faith is sin" (Romans 14:23).

"For all have sinned, and come short of the glory of God" (Romans 3:23).

These must remain the eternal guidelines!

It were better to tamper with the laws of mathematics than to experiment with morals.

A sense of sin is a greater personal property value than eyesight, hearing, or a sense of smell. "It is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (Matthew 5:29).

It is the Bible premise that an individual should be held accountable for his or her misdeeds. "So then every one of us shall give account of himself to God" (Romans 14:12). I can't slough my responsibility off on society.

This is the collision course between the bride of Christ and a tottering world system. It is not incidental or accidental that the final candidate of the world system for chairmanship of earth is named the "man of sin." It is his business to make sin palatable.

But sin by any other name is still sin.

"In bidding the nation farewell," says Wesley S. Izzard, "Vice-President Agnew complained of being a victim of 'post-Watergate' morality. It might be more accurate to say that he ran afoul of the stricter morality of an earlier day when the concept of sin was taken as seriously as that of crime."

The philosophy that the end justifies the means—"I did it in the interest of national security"—leaves the whole fabric of society unraveled.

The doctrine that might makes right is the law of the jungle.

Outlawing sin doesn't get rid of it either. Nor does legalizing it.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8).

There is only one answer to the old-fashioned sin problem. You'll find it on a hill called Calvary.

C. M. Ward is speaker on Revivaltime, international broadcast service of the American Assemblies of God, heard weekly on more than 600 radio stations.

The Family Altar

Scripture Union Portions — **Notes by John Burgan**

Monday, 28th April — **Genesis 45:4-20**

"Also regard not your stuff, for the good . . ." (v.20).

WHAT they had in Canaan was reckoned but "stuff", in comparison with what would be theirs in Egypt. We must not hang on to the old life but press on into the new. The new wine of the gospel must be contained in new wine skins; the old cannot stay. Those who cling to the old life show that they have not fully grasped the glories of the new. Give no thought for the old life or what the world seems to offer you, for there is a realm in the Spirit which awaits you that will surpass all that has gone before "The good of the land is yours" (Philippians 3: 13, 14).

Tuesday, 29th April — **Genesis 45:21-28 46:1-7**

"Jacob and all his seed with him" (v.7).

LET us never rest until our whole family are brought home to God. Jacob took with him, not only his sons, but also his son's sons. We have a glorious picture of the man of God calling down the blessing of God upon his family (Genesis 48). We have been entrusted as priests to our families, if your loved ones are not at peace with God, travail with your loving Father until they are.

Wednesday, 30th April — **Genesis 46:28-34 47:1-12**

"Few and evil have the days . . . of my life been" (v.9).

BUT there was more to come! There were still seventeen more years of blessing reserved for Jacob. The Christian life gets better with the passing of time; it is like water turned into wine, and the best comes at the end. God still had work for Jacob to do. He was to foretell the fortunes of Israel for years to come, and he even spoke of the coming of the Messiah. Thus he left his mark in Scripture; his greatest work was at the end of his life (Joel 2:25).

Thursday, 1st May — **Genesis 47:13-31**

"Bury me not . . . in Egypt" (v.29).

THE land of Egypt had been the means of survival for Jacob and his family but he didn't want to be buried there. His heart was in the Promised Land and so his body must rest there too. This world may give us sustenance but it can never be our true home. It may be the means of provision and even of delight, but our heart must ever be towards the heavenlies. "Set your affection on things above, not on things on the earth" (Colossians 3:2). It is possible to be so earthly minded that you are no heavenly use.

Friday, 2nd May — **Genesis 48:1-22**

"The God which fed me all my life long" (v.15).

THIS is a summary of Jacob's life; he was a man fed by God. The life of every child of God can be summed up in the same manner, we are fed of God all through our life. Those that would know the Lord's leading must know His feeding (the RSV reads "led" instead of "fed"). Not only was this so with him, but also "unto this day" (v.15). Being fed by God yesterday will not suffice for today. A daily walk requires daily provision. Whether we are babes in Christ and need milk, or of full age and need meat, let us take God at His Word today. "Open thy mouth wide, and I will fill it" (Psalm 81:10).

Saturday, 3rd May — **Genesis 49:1-19**

"His eyes shall be red with wine" (v.12).

MANY identify our Lord's life totally with grief – they call Him the Man of Sorrows. It is true that at the cross, and in Gethsemane, as the awful weight of man's sin began to weight heavily upon His soul He was indeed a Man of Sorrows. It was not so, however, during the greater part of His earthly life. In Luke 10:21 we get an insight into this joy; "Jesus rejoiced in spirit", the verb is a strong one and means He was filled with a rapturous joy by the Holy Spirit. The prophecy of our Lord does not say His eyes would be red with tears but with wine! Surely this means that the fulness of joy in the Holy Spirit was His (cf. Ephesians 5:18; Acts 2:13). Our joy is no other but His joy in our hearts; "My joy fulfilled in themselves" (John 17:13). Let us rejoice both in Him and with Him today.

Sunday, 4th May — **Genesis 49:20-33; 50:1-3**

"The blessings of thy father have prevailed" (v.26).

THE blessings of Jacob the father were the vehicle for the blessings of God (cf. v.25). God has set each father as priest to his family. After reading Larry Christenson's book *The Christian Family,* I adopted his suggestion of blessing the children by blessing our children at the start of every day and again in the evening before they went to bed. I lay my hands upon each of them and pronounce the benediction given in Numbers 6:24-26. The children have grown to love this, and if ever I forget to do it they give me a reminder!

Worship

by O. G. Miles

IN the early years of my pastorate in Leeds, it was my custom and privilege to prepare a monthly Bible study paper for my Crusaders. We had a magnificent Crusader Band and, almost without exception, they were keen to study the Word of God. I was thrilled the other day to discover that some of our good folk still have their study papers and value them greatly. Among other things, we always set ourselves a number of practical questions to answer and to consider together. It was our purpose not only to gain useful knowledge of God's Word, but also to grow in grace, that we might be wise in our behaviour, not only in corporate fellowship, but also in our daily walk with our fellow men.

I remember setting the following question in one of our study papers: "Please explain the difference between prayer, praise and worship." I subsequently heard of debates going on in various homes in order to get a good answer to the question. Even the older members of the church got involved. I received many marvellous answers to the question, but the reply which I considered to be the most outstanding and which has lived with me throughout my ministry came from a young lady who is now an old age pensioner. This was the definition given: "Prayer is being taken up with our needs, praise is being taken up with our blessings, worship is being taken up with the Lord Himself".

I have used this wonderful sentence scores of times in my sermons and it has brought blessing to many. I think it is tremendously important that pentecostal folk especially should fully understand the true meaning of worhsip, perhaps the most advanced expression of the Spirit-filled life in our communion with God. In my own Christian life, it was a long time before I comprehended something of the amazing depth and indescribable blessedness of real Holy Ghost-inspired worship.

I got my first insight into its meaning when I was in my 'teens. I was an apprentice to the boot trade and my place of employment was almost adjoining my home. Because of this, I was sometimes allowed to go home for my "elevenses". On one such occasion my mother did not appear to be available. I called for her several times, but there was no reply. Then I remembered. She often went upstairs in the morning to have what she called her "little time with God". I listened at the foot of the stairs and sure enough, I could hear her voice. I wondered what she might be praying about in the middle of the morning. I had a shrewd idea that she might be praying for me. I did something about which she never found out. I crept steathily upstairs and put my ear to the door. To my amazement, she wasn't asking God for anything. I heard her say something like this, "O Lord, You are wonderful. I worship Thee, dear Master. Lord Jesus, I love Thee with all my heart", and so it went on. She seemed to be lost to everything else. She certainly knew what it was to worship the Lord. She was taken up with the Lord Himself. I remember coming downstairs, thinking to myself, "If mother wants to pray, why doesn't she get on with it?". I didn't understand then, but I do now.

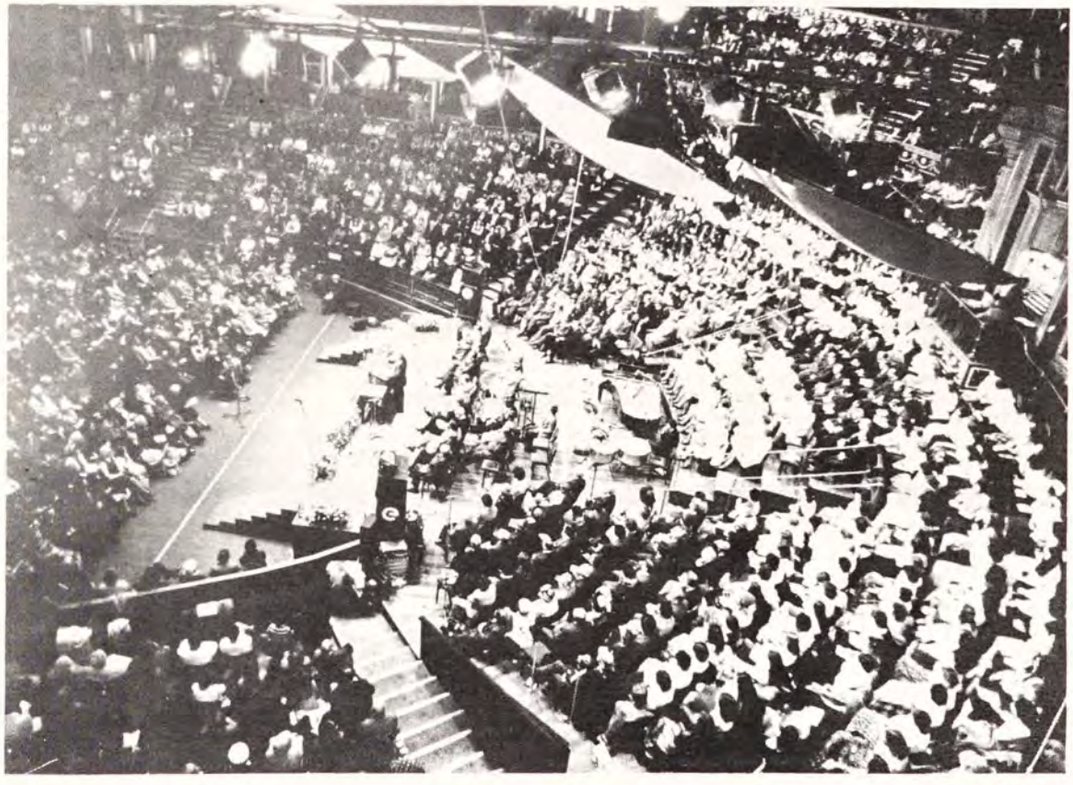
Mother wasn't praying. She wasn't asking God for anything. She was just enjoying His presence. She was taken up with what He had done for her, but rather with what He is in Himself. Jesus alone was filling her vision; nothing else mattered.

Do you know what it is to enter into pure worship with God, when "heaven comes down our souls to greet and glory crowns the Mercy-Seat?". I love to spend time each morning waiting upon the Lord, not only to say "Give us this day our daily bread", but also to say, "Hallowed be Thy Name". We spend so much time in prayer asking God to give us the various things that we feel we need. Always remember that there must be seasons when we "Give unto the Lord the glory to His name". I wouldn't miss these precious moments of communion for anything; to sense the nearness of His presence; to feel the throbbings of immortal life; to be able to say, "I am His and He is mine".

The Seraphims are crying out to one another, "Holy, Holy, Holy, is the Lord of Hosts: the whole earth is full of His glory". That great, innumerable company in heaven is "saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And the four and twenty Elders fell down and worshipped Him that liveth for ever and ever".

"O come, let us worship and bow down; let us kneel before the Lord our maker. For He is our God".

The Elim Evangel



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May 3rd, 1975

The Elim Evangel

Proclaiming the Truths of Pentecost

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MANY Christians in our time fail to appreciate what it means for them to have the Bible so readily available. Thousands of people in some areas of the world have never seen a portion of Scripture, let alone possessed the complete copy of their own.

This year is the 450th anniversary of the printing of the first English New Testament, which was the work of William Tyndale, who was burned at the stake in 1536. This precious fragment, which had its origin in the printing house of Peter Quentell in Cologne towards the end of 1525, has survived only in a single copy which now resides in the British Museum. This consists of sixty-two pages of text which contain the first twenty-two chapters of Matthew, up to verse twelve in later editions (there were no verse divisions until the first Geneva Bible of 1560). The copy which I have before me as I write is a reprint issued by Oxford University Press in 1926. Within a little more than arms length I can put my hand on two more editions of Tyndale's New Testament, which have a place of honour on my bookshelf, though I should add that these are not originals! The complete New Testament is the reprint published by Samuel Baxter in 1836, of the complete 1526 edition; the other was issued in 1934 to commemorate the 400th anniversary of the final and complete New Testament from Tyndale's hand in 1534. Now I must admit that these volumes are amongst the most precious on my shelves, but it set me thinking about the very many translations that we have today.

Without exception, all of the translators who are responsible for giving us the English Bible were of the opinion that there should be a variety of translations available for the common people. What they would have made of the present position, however, it is difficult to say.

Miles Coverdale, who died in 1569, wrote; "There are some men who think now that many translations make divisions in the faith and in the people of God, that is not so; for it was never better with the congregation of God, than when every church almost had a Bible of a sundry translation".

We do not complain of the multiplicity of translations that abound today, but what we do complain of is the appalling ignorance of the Word of God which abounds in spite of the availability of so many translations. It may well be that the criticism that was made about some of our forefathers and the pedantic way in which they quoted from particular versions, even to the extent of the retaining archaic forms of grammar and expression that were no longer current, is open to a certain amount of criticism; nevertheless such an attitude had this much to commend it, that biblical language and phraseology became part of normal speech. Today however, the "Brain of Britain" would probably not know the answer to a question that a Sunday school child could have answered fifty years ago. We have a famine situation in a time of plenty!.

F.C. Picture: View of Choirs and platform at the evening meeting in the Royal Albert Hall. Photo by Brian Garrard.

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FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – *1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.*

Open Air – Speakers' Corner

Report from the edge of the crowd

I THINK it would be most interesting if someone could tell us how many times the open air meeting has had to be cancelled because of bad weather. After the snow and the frost of the preceding days, I felt that this one would surely be one of them. What a surprise I had to find the sun shining brightly, and it continued to do so throughout the duration of the meeting. The presence of the crowds, and the brightness of their faces, were a joy to see.

The opening chorus was well in keeping with the prevailing mood, and the glowing face of Archie Biddle as he welcomed the people and introduced the chorus was inspiring enough; even if you happened to be too far away to hear his voice clearly, you could still sing with might "How great is our God".

I got the impression that, because of the lack of a public address system or musical instruments, their use being forbidden, everyone was trying to sing more loudly than usual. Brian Garrard came over loud and clear as he led in prayer after the singing of "What a Friend we have in Jesus". The young people of the *Come Together* Chorus, from Motherwell and Wishaw, Scotland, sang with all their hearts "Jesus is altogether lovely" and "Come together in Jesus, Name".

Keith Lannon spoke from his heart, and the Scots Trio made it clear "Jesus is alive to-day!" John Harris told those who could hear, "God is seeking men and women for Himself". "All we like sheep have gone astray" sang the choir. "Life is Wonderful" declared the chorus of voices before Jack Osman proclaimed "There is no hope in a dead Christ". Opposition in plenty came from crowds; an aeroplane went over while Jack Osman was speaking, but the passion of those taking part remained unabated. The singing of "Christ is Risen" and "How Great is our God" was the natural expression for the people of God. Frank Frost with upraised hands prayed the blessing of God on the rest of the day and we went away feeling that the words of our opening hymn were true, it was "A happy Day" when we "fixed our choice" on Jesus, our Saviour and Lord.

JAMES McBURNEY



Archie Biddle, leading the singing from the stand.



The Choir.



The crowd.

OPEN AIR WITNESS

AT ABOUT 10.30 a number of people began to gather on this historical site where rhetoric, intrigue, and gospel preaching so often compete for hearers. A portable open air pulpit which was made forty years ago was to be the focal point for the gathering Elim people. The sun shone down from blue skies to encourage our hearts, and as we waited there were groups converging on us from the Park. One's thoughts so readily went to that first Easter morn as the women made their way to the garden where the Lord had been laid in Joseph's tomb. How sad they were in contrast to us who have the assurance that Christ is risen from the dead. Whilst we were happy that we were under grace, we were reminded that we are also subject to the law as a uniformed policeman came forward to inform the guitarists who were preparing to accomp the choir that no instruments were allowed. Hundreds of people were eagerly waiting as Archie Biddle mounted the pulpit to lead the singing of "How great is our God". If the bystanders wondered what we were, they were left in no doubts as to whom we were, and whom we serve. The first "O, happy day", was sung at a lively tempo making known the true happiness of Christ's followers. After prayer, led by Brian Garrard, the singing of "Jesus is alive", and "Life is wonderful", paved the way for our Scottish Choir under the direction of Hugh Clark to render that popular "Come together - let your light shine".

Keith Lannon proclaimed that the reaction of men and women to Christ would determine whether they went to heaven or hell. He preached forcibly on Christ Jesus – the Bread of Life, the Light of the world, the Resurrection and the Life, the Mediator and God's ultimate World Ruler.

John Harris spoke of the compassionate Christ, who laid down His life that men might have eternal life. He showed how people followed each other like sheep on the downward course of sin, but that the Good Shepherd came to give joy and direction in life. The choir took up the theme and sang, "We all like sheep have gone astray" and "God so loved the world that He gave His only Son".

Jack Osman brought the final message: the gospel – good news of Jesus risen, a living Saviour who is able to save. He died for our sins, and rose again to justify those who yield to His call. He stressed the surety of the promise as he challenged and invited the people, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9).

The closing hymn "Christ is Risen", was followed by the chorus "Jesus is Alive", and this brought the Easter witness to a close and Frank Frost gave thanks to God for this opportunity of witness to so many people.

It had been hard going for the speakers and singers without musical accompaniment or microphone, but the witness of so many keen Christians demonstrated that we have abundant life in the risen Saviour.

FRANK F. FROST



Keith Lannon



John Harris



Jack Osman

Afternoon Meeting

by A.A. Biddle

THIS YEAR is the Golden Jubilee of the Elim Bible College and the Elim Youth Movement who were both featured in this rally. We have come to expect great congregational singing on such occasions, and this year was no exception. You will realise how good it really was when I tell you that even the top balcony was packed. It was one of the largest crowds I have seen for many years. There was also some spendid singing by the massed Youth choirs and the London Crusader Choir who were led, as ever, by D. B. Gray. E. R. Corsie led us in prayer, after which he convened a fine programme representing our Youth Movement. Stephen Whittall, aged fourteen, gave a marvellous testimony. I was greatly moved when he confidently spoke of his salvation and

Rhiannon Jones



Christian witness. Someone remarked that he was "A chip off the old block", which was a fine compliment to his parents. We could do with many more like him. This was followed by a solo from Eleanor Rihlmann, whose lovely voice filled the vast hall, and we were conscious of a talent which was consecrated and anointed for God's service.

Colin Dye, an Australian seeking an artistic career in England, gave a testimony to finding Christ as Lord; as a result he changed from that career to becoming a teacher, because it gave greater opportunity to serve the Lord. What can I say of Rhiannon Jones as she recited the Scriptures? Her clear voice and correct emphasis thrilled us. After this it was the turn of the Bible College and Wesley Gilpin took over the leading at this point. The fifty years of the Bible College was presented in an unusual way. We were reminded of the early days when George Jeffreys campaigned so successfully all over the land. Dozens of churches were formed, and they all needed pastors to look after them. A college became absolutely essential; the small start was made in the Clapham Church. This was followed by the purchase of Elim Woodlands in Clapham at the end of 1925. This was formerly a convent, and one of those who went to convert it into a Bible College was Herbert Court, now one of our retired ministers. He gave us a humorous and touching account of how this was done. Much of what he said was news to me, and once again I realised how much we owed to that small band who pioneered in these early times. A group of students sang a very lively piece accompanied by the drums, guitars, piano, and electronic keyboard. In 1965 the College moved to its present position in Capel, Surrey, where today there are 75 students in the Theology school and 40 in the Language school. P. S. Brewster spoke of a full college where there is now a waiting list. Lionel Currie, trained at E.B.C. and now the pastor of our Long Eaton Church, spoke very highly of his training and of the practical help it had been to his subsequent ministry. Thank you, brethren, not only for convening, but also for the great work you are doing in your respective spheres.

The preacher was our President, George Canty. His text was Revelation 21:5. "Behold, I make all things new". The theme was clearly presented in his own graphic and pungent style. Many responded, for which we praise God. Thank you, Mr. President, for such a splendid message.

The rally concluded, most fittingly, with the singing of, "Amazing Grace". Grace that had brought us thus far would safely lead us home.

A. A. BIDDLE

Evening Service

by W.M.E. Plowright

EASTER Monday 1975 will certainly be one of the highlights in the annals of Elim history. It was another sparkling occasion in our Diamond Jubilee Year.

For conciseness I make this report in four groupings.

Personalia – Christ was Pre-eminent

We were conscious of His presence from the very outset as spontaneous worship rose, and loving praises flowed to Him. Our beloved Secretary-General, P.S. Brewster convened with his customary ardour and contagious exuberance of spirit, and the varied programme moved easily under his capable guidance.

"To God be the glory" said Douglas B. Gray in reply to the tribute given by Mr. Brewster to his many years of service to the Movement. Sharing this recognition were Mrs. Eva Gray and the London Crusader Choir. A cheque was presented, and there a brotherly embrace between the two men, to which the whole congregation gave a standing ovation.

Mrs. E.J. Phillips was spotlighted, and we remembered "E.J." – now with the Lord – and his years of untiring work.

T.W. Walker, our Field Superintendent, made "Introductions", and he first asked Charles Kingston to stand to represent all who have given time and talents unstintingly for God in Elim. He mentioned with gratitude Geoff Cooper at the organ, with son Paul assisting, as once Geoff had helped his father Ron Cooper. There too were John Evans at the piano, and Peter Standerwick at drums and percussion. G. Wesley Gilpin, and Eldin Corsie stood, and we rejoiced with them in the Golden Jubilee of both the Elim Bible College and the Elim Youth Movement. Greetings were read from our missionaries in Rhodesia, and we thought of God's faithful servants there, including Pastor and Mrs. J.T. Bradley now visiting S. Africa. Several missionaries were then presented. Mack Mabitsela from the Transvaal; Miss O. Garbutt now at Headquarters Missionary Office; Peter McCann from Rhodesia; Mrs. MacInnes from Guyana; Ken McGillivray, who was saved in the Royal Albert Hall at Easter 1930, told us that, with his wife and sister Vera, they have given a total of 100 years of service in the foreign field.

Prayer was Prominent

Ron Jones read a number of requests for special prayer, and we joined him in intercession for those who suffer. Later a group of ministers co-operated in the ministry of anointing with oil and the laying on of hands, for those seeking the Lord's touch, while Yonggi Cho cried out to God. Yet again Mr. Brewster prayed for the student body, and that God would raise up others who would feel His call.

Praise was Plentiful

The congregational singing, which was an inspiration, rang with the reality of true experience. The musical ministry during the evening, which was of an excellent standard, brought challenge, comfort and encouragement. The United Youth Choir joined with the London Crusader Choir which Douglas Gray conducted. Tender and triumphant truths poured from the heart, and the dedicated voice of soloist Miss Eleanor Rihlmann brought a real touch of God. Mr. Doug Fincher ably led the students in their fervent contribution, followed by the College trio singing earnestly and effectively, backed by organ, piano, three trumpets and the choir.

Preaching was Penetrating

Yonggi Cho, from Seoul, Korea, having read from Hebrews 11:1-3, propounded four principles for the development of faith. Humourously, yet searchingly, he enlarged on these points with illustrations, both from Scripture and his own personal experience of their outworking. He said we must have a clear cut goal in prayer; we must have consecrated imagination; we must pray until we see the substance of our hope, in peace and assurance. Finally, he said we must begin to call the things that are not, as if already we have them. Many people responded to the gospel appeal at the end of the message.

So ended a memorable day and, as Mr. Brewster urged us to sing again and again "In His glory, I shall see the King, ...I shall see the King some day".

W.M.E. PLOWRIGHT



D.B. Gray, who has been at every meeting since 1926.



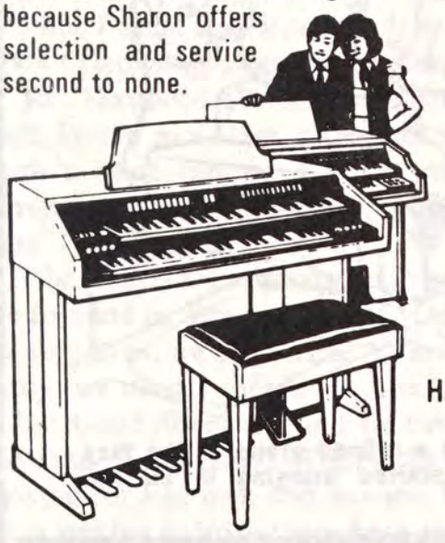
J.K. McGillivray, who was converted in this same hall, in 1930.

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Pause for Thought



by Trevor Partington,
Covenant Hall, Stafford

HAVE you had a good moan today? Well maybe you haven't, but you're beginning to feel a little like it. Then wait just a minute. Again and again in the Bible we are told to give thanks, and on my reckoning that's just about the opposite of moaning. If you're really thankful, you can't at the same time be ungrateful and moan. You're too busy listing out all the blessings of life. Get out your Bible now and read Psalm 103:1-5. See what it does for you! Are you feeling any better? "Our thanksgiving", says the apostle Paul, "redounds to the glory of God" (2 Corinthians 4:15). In another place he wrote: "In everything give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thessalonians 5:18).

The late Dr. W.E. Sangster reminds us that one form of thanks is not really thanks at all, and he illustrates this by referring to a little girl, a naughty little girl, who detested her milk pudding, but who was made to eat some at her dinner. When she asked if she might get down from the table she was told to return thanks. "But I have nothing to be thankful for", she said sulkily. "Very well", said her mother, "remain there until you have". There was silence for a few minutes, but then a little voice said: "Thank God I wasn't sick. Now may I get down?".

How much of that spirit has crept into our attitude and approach to spiritual blessings? Has our thanksgiving become a simulated, begrudged utterance? Has it become a little mechanical? Unfortunately, a moaning, downcast attitude is infectious - others can catch it! Think of it in your church. "Oh dear, there were not many there tonight". When someone says that, does it honestly make you feel any better? How much more conducive to blessing is the attitude expressed in Nehemiah 5:13 - "And all the congregation said, Amen, and praised the Lord". Try this thankful spirit next Sunday, and in your daily living; you'll be surprised at the difference it makes.

New Leader

The Church of God, with headquarters at Cleveland, Tennessee, elected a new general overseer at its 55th general assembly. He is Dr. Wade H. Horton, who was elevated to the highest office of the denomination at a new peak in its history. Membership in the Church of God increased 44 per cent in the past 4 years. Under the former general overseer, Dr. Ray H. Hughes, the denomination organised 884 new churches in 90 countries, bringing the total number of churches worldwide to 9,545.

BIBLE ACROSTICS

BIBLE ACROSTICS

By ARTHUR CAMPBELL

("Uncle Arthur")

2 JOHN

Joy of the apostle (v.4);
Old commandment (v.5);
Heard from beginning (v.6);
Not abiding (v.9).

WHAT IF . . .

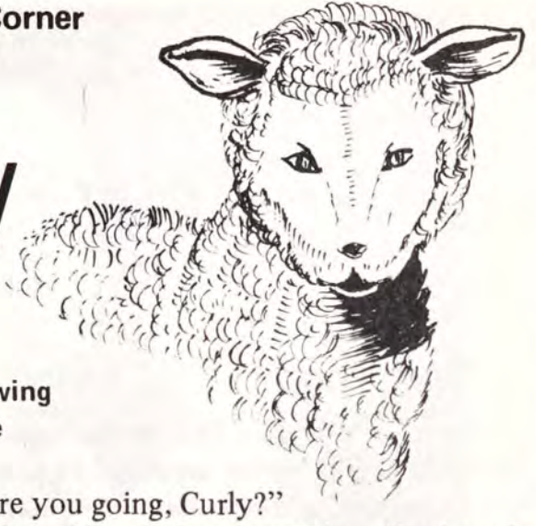


We had such a refined group in the Way until Peter started bringing in all the riff-raff.

Children's Corner

John 10:11

Curly



Story and drawing by Sheila Price

"WHERE are you going, Curly?"

"To the other side of the mountain. I'm bored living on this old hill".

"Don't be stupid, Curly. You can't wander off alone".

"You are the stupid ones, for staying here. I want adventure – I'm leaving!"

Off went Curly, up to the top of the mountain and down the other side. "This is the life", he said to himself, "Plenty of freedom and fresh green grass".

At that moment a big black dog darted out of the trees and began to chase Curly. In his panic to get away, Curly leapt over the edge of a cliff and landed with a thud on a narrow ledge some distance below. "Whatever shall I do?" he thought. "I'm trapped. I'll starve to death here. No-one will ever find me!"

Meanwhile, back on the hills, Mr. Shepherd was putting on his coat. "Where are you off to at this time of night?" his wife asked.

"One of my sheep is missing", Mr. Shepherd told her.

"Why bother about one silly sheep?" Mrs. Shepherd asked. "You've got plenty of others".

"Well, it might be in danger".

"Serve it right for wandering off", Mrs. Shepherd said.

"But I must find it, dear. It is valuable to me. It cannot find its own way home alone".

Mr. Shepherd got his lamp and set off over the dark lonely mountain calling his sheep as he went. Curly's heart jumped for joy when he heard the familiar voice of his master. "Baa!" he cried. "Here I am".

When we, like Curly, choose to go our own way, we are lost and in very real danger. Our promises to God are forgotten; we are unable to save ourselves. Like Curly, we need a shepherd. The Lord Jesus Himself is the Good Shepherd, and He died on the cross for the sake of His flock. Today the Good Shepherd is looking for lost men and women, boys and girls, and He is seeking to bring them back to Himself.



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Eldin R Corsie
(National Youth Director, The Elim Church. Pastor, Kensington Temple)

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Message by the President, George Canty, in the Royal Albert Hall, Easter Monday afternoon.

New

"He that sat upon the throne said, Behold I make all things new". (Revelation 21:5).

THE BIBLE begins with an ending - "The heavens and the earth were finished", and ends with a beginning, "I make all things new".

There is meanwhile a delightful verse, "And God said let us make man". I assume there was also the moment when God said "Let us make a universe". That was a new idea. There had never been a universe before. God obviously had a wonderful time making it.

He started perhaps with one star, flicked into the sky. When I make anything I like to ask the family what they think of it. I believe God turned to His family, burning spirits, high intelligences, dazzling princes of deep heaven. The morning stars sang together and all the sons of God shouted for joy.

I think God laughed. God loves a cheerful giver – he's one Himself. He invented laughter, and no doubt tried it out. Laughter is infectious and the angels would laugh with Him at the astronomic wonder. Then God said "Behold!" "Behold", means "Watch this", and He flung from His hand great suns, quasars, spiral nebulae, planets, green worlds, ringed Saturns, energy clouds, light, galaxies and systems, with great echoing gales of divine joy, "He spake and it was done". It was all new.

Why? Why the universe, why a me, or why a you? What stupid questions! God makes everything because He likes making things, as we all do. He still makes new things; "If any man be *in Christ*, he *is a New creature".*

My old father-in-law, who was a Trade Union secretary, was converted in an Elim meeting. He wrote to all the Union members and told them that he was not the same man now (he was a new creature) and he could not now claim to be the man they had elected. He asked them if they wanted a new election? Nobody did! They had been happy with the old secretary and they were sure that the new one would be better, seeing he bore the same identity.

That's how God works - making things new, and making new things. He doesn't waste time bodging things up. He's no odd job man. He's not a restorer of old masterpieces. Creative artists don't spend their genius on other people's works. They have new canvasses. That's God.

I'm not looking for Him to put the clock back to a time when things were supposed to be better, under a Gladstone or Cromwell. God says "Remember ye not the former things. . .Behold I will do a new thing;. . . shall ye not know it?" (Isaiah 43:18-19).

The Bible is full of it

The word old in the Bible is given scant respect. Old sins – "We are purged from our old sins". Old covenant, "ready to vanish away". Old leaven – "Of malice and wickedness". The Bible keynote is"new". This is the language of true progress, not static deadness. Even God's peace is animated. It is not the peace of the graveyard. God isn't a graveyard custodian. He empties graves. His peace is that of a mighty moving river.

God is the Alpha - the beginning. Heaven is not a second-hand shop. It is stored with delightful surprises which "Eye hath not seen". In God's book we read about a new covenant, a new heart, a new spirit, a renewed mind, a new commandment, a new name, a new Jerusalem, a new Israel, "They shall speak with new tongues", new wine, new garments, the new birth, and a new heaven and a new earth.

A God like ours would never be satisfied with things nicely ticking over. The river flowing from His throne, is a river of fertile creation – new worlds, new dimensions, new beauties, new compassions, new life, new people. From my room trickles a tiny stream of new things, a painting, a sermon, an article, From God's room rolls a mighty Amazon of never-before-seen wonders. He doesn't bother to repeat Himself even. He can always do it better.

I once made a cake. The cake was an amazing accident in which I fortuitously hit on a good recipe out of my head. I've never reached such culinary heights since – it was one brief, bright hour of glory. I've never made another, because I can't. God never makes another Wesley or Paul, not because he can't, but because He can do better.

Elim's God is not an old bore, terrified of leaving the well-trodden and tried tracks. He's an adventurer. Jesus never bored anybody with popular cliches. "Never man spake like this man". Even the Temple



G. Canty, R.A.H. 1975.

police gaped, instead of arresting Him. The first evangelist for Elim in this Hall was Aimee McPherson. One night the students came in "to tear her limb from limb". She received them with her back turned – she was doing her hair, then suddenly, she turned and said, "Hello, boys! Nice to see you! What can I do for you?" They suddenly became tongue-tied, and she sent them off telling them they were shy. It was sheer charm.

I turned my eyes upon Jesus as a boy, and I've been captivated by him ever since. Nobody who turns to Christ has to put up with the same old tricks, the same old show, running for a thousand performances, like Agatha Christie's play *The Mousetrap* . God says: "At My right hand are pleasures for evermore". He offers, not stale jokes but the bread of life, not canned beer, but living water, not old black and white Hollywood films, but living truth. "Thou of life the fountain art". With God it is not old memories, nostalgia and a night out at the Old Time Music Hall.

Today we celebrate our Diamond Jubilee, and we've reminisced a little. We remember God's goodness with praise. But that past goodness is itself a promise and prophecy of the new things before us. **This is the beginning of another phase for Elim – watch! From this time the Lord will bless us and expand our borders.** Today we are singing a new song. It will go on, always new, building itself up as the Great Composer tunes us and makes us his instruments of music. I remember when I played in a symphony orchestra. They put me not on first, or second violin, but on third – I was the whole section in fact, on my own. I stopped the show because I ran two bars ahead in my enthusiasm for Bach.

In glory – indeed if we realised it, even now – we are all solo sections, making our own unique contribution to the great montage of everlasting oratorical joy, in which at last all nature will join, the skies adding their thunders, the trees their drum-brush rustle, the winds their trumpet obligato. "O the new new song! I can sing it *now* – with the ransomed throng". New! New! New! Now! The rivers and fountains will dance to that cosmic throb as our hearts beat out the happiness of souls redeemed by the Jesus who died and lives again, the pulse of whose life is the rhythm of eternity.

Looking deeper into Scripture, "new" is not merely a promise. It describes all God did. He showed Abraham a new order of civilisation – not based on a beggar-my-neighbour policy, but to be "a blessing to all families of the earth". That would be a new policy today in many countries. When Egypt exploited captive Israel – how would Karl Marx have tackled it? With Trade Unionism, strikes, agitation and revolution? God did a new thing. He bore them in His hands and planted them in their own land, and gave them nationhood, laws, a culture, independence, and humanity's first ideas of freedom. God has better ways for Britain than what we see today, with our ports blockaded, unemployment, money buying less and less, – these are the warnings signs of worse to come unless Britain seeks God. The demand nowadays is for "a lead from the church". As the President of Elim I offer that lead. "Repent!" That is our message to a grasping and self-centred mass of godless Britons. We've shuffled the same old pieces around, expansion, controls, industrial action, money, and hope for an economic miracle. **We need a new factor to give cohesion to our divided country – we need faith in God.** That would bring a new Britain. Our country is suffering not so much from mismanagement as from evil and godless attitudes. "Seek ye first the kingdom of God, and all these things will be added unto you". "Behold I make all things new".

There are 6000 people here this afternoon – and some need the new birth – regeneration. God does not reserve his best men to live for centuries. He has no need. He can make new ones – right here. That is the delight and genius of God. "For in Christ Jesus neither circumcision nor uncircumcision availeth anything, but a new creature". God brooded once over the chaos and darkness of the primeval world, in its death-state. He broods over those today in spiritual and chaotic death-darkness, to speak life. Only God can help the man whose spirit is dead. Education cannot restore the dead, nor your philosophy, nor your medicines, nor your entertainments. Christ has no competitors in the field of making new men. He is here not merely to make men happy or even to make men good. He makes men, and "quickens whom He will".

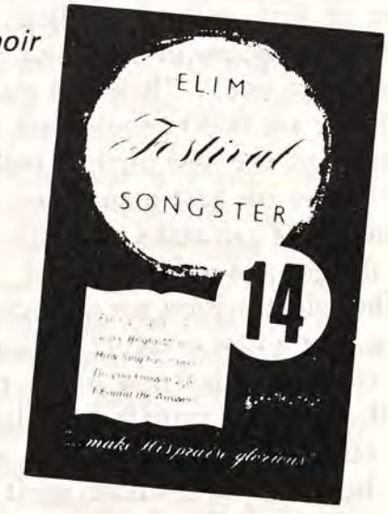
He comes to the oppressed, the frustrated, to those with secret sins, those whose pride has taken a fall, those who are ashamed of themselves, self-defeated, fed up and weary. To these He says, "Come unto me". Out of it all he can make you new - now.

The forces of Calvary were too vast for us to look for small effects. Such tides of pity, such embracing prayers, such scenes of redeeming passion as leave us aghast were not merely to make us feel happy-happy. Here are the powers of a new age unparallelled. If you've not stood at the cross and been transformed – you've missed the centre of everything. The very throne of God is declaring an end to the old, and history is set for the new – new people alone can share the new kingdom. Behold I make all things new. "Be ye transformed. . ."

The cross was the central struggle of all time. Christ was not crucified because he defended the establishment, upheld the status quo, or because he opposed change. They nailed him down because he was too active, too radical, too busy digging people out of comfortable ruts, too disturbing to the vested interests and the snug jobs-for-the-boys brigade, too ruthless to the religionists, too shattering to the philosophers. He was an upsetter of the old. Your old life must go – let His new life sweep in. Don't be a fossil sinner. Be a new and living Christian. Christ died for you. You can live, in newness of life.

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PEK News



Norway 1975

YOU can share in an interesting trip to the Pentecostal European Conference at Hedmarktoppen at reasonable costs. Pastor C.E. Lamb is able to make available to us a luxury coach and camping equipment which will make the journey to Norway very reasonable, and we feel sure that members who enjoy this kind of holiday will be able to take part in the great meetings now planned for July.

The programme is as follows: The coach would leave Harrogate on July 3rd travelling via Leeds, and down the M1 picking up en route, crossing the Channel from Dover to Zeebrugge, all at a fare of £33.00 return, plus a charge of £5.00 for the hire of camping gear (with a reduction of £6.00 for under 12's).

Campers would be responsible for site fees, about 50p per night, and food. Reasonable sized food parcels could be taken to help spread the cost of provisions. The tents are all frame tents in first class condition, camps beds (Safari inflatable types), tables, seats, water carriers, washing-up bowls and double burner gas cookers (with cylinders) are all provided. Campers bring their own sleeping bags, cooking utensils, cutlery and crockery, torch and food. The Coach is a 52 seater. It has side lockers, spacious boot, roof quarter lights, heaters, public address system, radio and tape playing facilities for the enjoyment of passengers.

The party will return home on 16th July. Interested friends are requested to make immediate application with an indication whether you intend to travel with the group. **Write to PEK, Elim Church Headquarters, Box 38, Cheltenham.**

BIBLE ACROSTICS

By ARTHUR CAMPBELL

("Uncle Arthur")

1 JOHN

Joint fellowship (1:3);
Obliteration of sin (1:7-9);
Hatred of worldliness (2:15, 16);
Now sons (3:2).

Thoughts from the Book of ***Exodus***

54. Aaron and his sons

(Exodus 9:29)

by F. Lavender,
Pastor of our Croydon Church

THE words of our text seem at first to indicate permanence in the promise of an unbroken line of priests from Aaron through his sons. Yet the words carry the implication of ultimate failure. Aaron would be compelled by death to relinquish his office, and the same would be true of his sons who succeeded him. The priesthood of Aaron could not therefore succeed; the priests were bound by the same limitations of sin and death as the people were.

This helps us to see the superiority of the priesthood of Christ. He did indeed come to die for the sins of mankind, so we may be tempted to think that he suffered from the same limitation as Aaron; no-one could take His life from him, but He was willing to lay it down. He alone was the sinless, unblemished One, and God testified to this by raising Him from the dead. He lives now in the authority of an endless life; death has now no claim on him, for He has conquered death. The priesthood of Christ, therefore, remains unchangeable; His ministry for His people is completely effective because He lives for ever to intercede for them (Hebrews 7:23-25).

We live in days of great perplexity and change; old values are being eroded or cast aside by men. Many people are worried by things which menace their security. There seems to be no stability in politics, economics or morals. Christians, however, should find joy in considering the ministry of Christ; He is always the same and His priesthood is unchanging. The storms and insecurities of earth cannot touch His Throne; He still saves to the uttermost all those who come to God by Him. Brothers and sisters, we are not in the hands of men, devils or circumstances, we are upon the heart of our great High Priest; in Him we are totally secure.

MACHYNLLETH, Powys. St. John Ambulance Hall, Llynlloedd Lane, off Maengwyn Street. Meeting now being held in new Elim Pentecostal Church. Wednesday 7.30. Sunday 10.30. "Brethren . . . pray for us".

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EE5

by O. G. Miles

Switzerland

I SHALL never forget the visit that I and a number of other Elim ministers made to Switzerland for the first World Pentecostal Conference. What a tremendous time of fellowship we had. I can still visualise those huge congregations in Basle and recall meetings that were dynamic with the power of the Holy Ghost. I specially remember a great word of Prophecy which seemed to come from the very throne of God. Its message changed the whole tone of the Conference as it humbled us all and brought a holy touch from a holy God. No-one wanted to leave the service after the Benediction had been pronounced. There is no doubt that God came down to meet with us and the mighty, divine imprint of those gatherings lingers with me still.

It was not by any means an uneventful journey from our shores. We experienced one of the very roughest Channel crossings and most of us paid the penalty. We were not in good form to make the long railway journey through the night to Basle, but we encouraged one another, and, by the time that we arrived at our destination, we were all ready for the thrilling adventures that awaited us. Mine came sooner than I expected. We were enjoying our first breakfast in the Station Hotel, when our beloved brother and the then Secretary-General, the late E.J. Phillips, was requested to supply preachers for Sunday services in various parts of Switzerland before the Conference began on Monday. I, with others, was invited to help and was appointed to Thun, a town some three and a half hours train journey from Basle. It necessitated a change of trains at Berne.

This was my first visit to a foreign land. I felt nervous and I accepted the invitation with trepidation. I was to travel alone and was informed that a pastor, whom I had never seen before, would meet me at the station. As you may guess, the language problem presented difficulties, but I found one or two helpful folk and managed to buy my railway ticket and negotiate the journey better than I had expected. At this stage my greatest concern was how to identify the man whom I was to meet. I hadn't a clue as to what he looked like. I comforted myself with the thought, "Maybe it will be a quiet station and perhaps he will be the only one there".

As the train ran into the station, I had the shock o my life. The platform seemed to be absolutel crammed with people from one end to the other. M heart sank. The position seemed positively hopeless How was I to find the pastor or my destination i such circumstances? I sent a little wireless message u to heaven, "Please, Lord, help me in this need situation". The train stopped in the station and a amazing thing happened. On reflection I realise tha it must have been a direct miracle from God. M prayer must have been answered. I struggled to th door of the compartment with my case and, if yo have ever travelled on these trains, you will know ho difficult it is to alight on to the very low platform As I opened the door and stood for a second con templating the best way to descend, a gentlema stepped forward from the crowd, stood before me an asked, "May I help you with your case?". This h did and, as I jumped down on to the platform, h took my arm and said, "Are you Pastor Miles? I a the local pastor whom you are looking for".

I could hardly believe my ears. I answered, "Ho marvellous to meet you so easily in this great crowd, thought that I would never be able to find you". H replied as though it was the most natural thing in th world, "Oh I asked the heavenly Father to direct m to you" – and so He did.

We had a great weekend together. My joy was com plete when I discovered that I was to share th ministry with my good friend Donald Gee. I ha never preached with an interpreter before, but th God who had undertaken for me so wonderfully o the journey graciously met this need too. I wa teamed up with a dear brother who was so full o love and the Holy Ghost that the message of lif flowed freely. We had three meetings together an had the joy of helping many enquirers.

How wonderful to know that the World Pente costal Conference is to be held in London in Sept ember 1976. This is expected to be "one of th greatest events in this generation".

May we all continue in prayer that there may be mighty visitation of God in the country that we lov so much.



May Osman's page

Church Growth

THE Pentecostal Church is reported to be the fastest growing church in the world, yet here in Britain I feel that we are lagging behind. A very, amusing parody of The Ten Little Nigger Boys has come into my hands and I feel we can learn a valuable lesson from it. I haven't room to quote it all, but here are a few extracts:

Ten little Methodists went to church when fine,
But it started raining - then there were nine.

Nine little Methodists stayed up very late,
One overslept himself - then there were eight.

One little Methodist knowing what to do
Got a friend to come to church - then there were two.

Two sincere Methodists each brought in one more
So their number doubled - then there were four.

Four sturdy Methodists simply couldn't wait
Till they found four others - then there were eight.

Eight eager Methodists at service each week
Soon encouraged others - troubled souls to seek.

The seats in church were filled - folk crammed every pew;
Oh God supply this grace and zeal, in our church too".

Haven't we been encouraged in our movement by the words, "Each one, bring one", and how soon we would see results. I remember hearing dear old Jimmy Salter say, "It is not the shepherd who increases the flock, it is the flock which increases itself, and any ewe worth her salt will give the shepherd one lamb every year". How true that is. I remember my husband challenging our congregation years ago at Selly Oak by saying; "How long have you been saved? And how many souls have you led to the Lord in that time?" One dearly loved sister took that to heart, and next day she phoned and said, "Pastor, I've got an old neighbour who is very sick and I believe she wants to be saved, but I don't know just how to do it. Will you come and show me?" So he went straightaway, and had the joy of pointing that soul to the Lord – but the groundwork had already been done by our sister's loving ministrations and testimony. She said, "Thank you Pastor. I shall know what to do next time". In two weeks she had led four souls to Jesus, including her own father. What a little confidence will do and what a reward will be reaped one day; Selly Oak church has never looked back since those days. Others were inspired to bring in their workmates, and we had a real influx from Cadbury's factory. One young man told us he's been invited to our church by four different people, so he had to come to see what was going on. He got saved!

George Cutting, author of that wonderful tract, *Safety, Certainty and Enjoyment,* was cycling through a Norfolk village when he felt it right to shout out loud, "Behold the Lamb of God that taketh away the sin of the world". The impulse came again, and once more he shouted. Six months later he visited that village and entered a cottage. He asked the woman, "Are you saved?" and she replied, "Oh yes! Six months ago I was in great distress of soul, and whilst pleading with God for help a voice cried 'Behold the Lamb of God that taketh away the sin of the world'; and when I asked God to repeat what he had said, the voice came again".

Jesus is still building His Church. I believe the building must be up to the roof by now, and there are so many of us with loved ones who are unsaved. When the last tile is laid in place Christ will come for His Church, many will be left behind who could have been spoken to about their soul's condition by you or by me. When they come to the Judgment, will they be able to accuse us saying, "Why didn't you tell me?"

The Early Church was distinguished by simplicity, purity and directness. She possessed little silver or gold; she attached little importance to external authority; her organisation was but slender; her social

Continued on page 18

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RUBY WEDDING

SMITH-STRUDWICK. On April 20th, 1935, Anne Smith and Sidney Strudwick of our Croydon Church were married. Officiating minister: P.N. Corry.

BIRTHS

GREENWOOD. On March 9th to Ann and Mark Greenwood of our Sheffield Church, God's gift of a son, Jonathan Mark, a brother for Helen.

KHANNA. On March 13th to Gordon and Pat Khanna of Ealing, a daughter, Sophia Janine, a brother for Daniel.

SARGENT. On April 7th to Jenny and Brian Sargent of our Sheffield Church, God's gift of a daughter, Sally Louise, a sister for Jill.

WOODWARD. On April 9th to Eric and Jean of Ealing, a son, Matthew Thomas, a brother for Ian and Emma.

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COMING EVENTS

BARKING. May 3-4. Elim Pentecostal Church, Ripple Road. Final Golden Jubilee meetings. Saturday at 7. Preacher: P.S. Brewster. Sunday at 11.15 and 6.30. Preacher: George Hillman.

BIRMINGHAM. May 7. The Cathedral, Colmore Row. "In One Accord". A night of gospel sound and music with "Big" John Hall (U.S.A.) and Len Magee. 7.30. Admission free. Contact Ian Cole, Graham Street. Tel: 236-2997.

BISHOP AUCKLAND. May 24-26. Elim Pentecostal Church, Tenters Street. Spring Convention. Saturday at 7. Sunday 11 and 6.30. Monday 3 and 6.30. Preachers: Joseph Smith and Dennis Phillips. Cups of tea served between the meetings on Monday.

BRISTOL. May 17-22. The City Temple, Jamaica Street. Special visit of John Hall (U .S.A.). Studies in the SECOND ADVENT. Weeknights at 7.30. Sunday 6.30.

HULL. May 24-26. Elim Pentecostal Church, Mason Street. Spring Convention. Saturday 7.30. Sunday 11 and 6.30. Monday 3 and 6.30. Preachers: J. Grisdale and R.C. Stacey.

HORLEY. May 10. St. John's Hall. Evangelistic outreach conducted by the South London Presbytery at 7. Convener: Frank Lavender.

KIDDERMINSTER. May 5. Elim Pentecostal Church, Prospect Hill. Sisterhood at 6.30. Sisters present "A place called Calvary". Special Speaker: Mrs. R. Smith of Worcester.

MALVERN. May 11. Elim Pentecostal Church, Cowleigh Road (junction of Cowleigh Bank). At 6.30. Special visit of W. Bentham and group from Kidderminster. Convener: John M. Persijn.

NEWCASTLE. May 18-19. Elim Pentecostal Church, Heaton Road. Sisterhood rally. Sunday 10.45 and 6.30. Monday at 7. Preacher: Mrs. R.J. Morrison.

NEWTOWNARDS. May 4. Elim Pentecostal Church, Court Street. Final meetings of Crusade conducted by Rev. Samuel Workman at 7.

ROMSEY. May 10. Elim Pentecostal Church, Middlebridge Street. Monthly rally at 7.30. "A Wycliffe Preacher in Rome".

SOUTHAMPTON. May 24-26. Elim Pentecostal Church, Park Road. Spring Convention. Saturday 7.30. Sunday 11 and 6.30. Monday 3 and 6.30. Preachers: Jim Hunt and Glyn Taylor. Convener: W.J. Maybin. Refreshments between the meeting on Monday.

ITINERARIES

The President (G. Canty):
May 6, Kingstanding; 8, Cradley Heath.

J.K. McGillivray:
May 3, Brentwood; 6, Rayleigh; 7, Westcliff-on-Sea; 8, Ashingdon; 9, Laindon.

Mack Mabitsela (Transvaal):
May 3, East Ham; 4, Finchley; 5, High Wycombe; 6, Hayes; 7, Kensington Temple; 8, Ealing; 18, Sheffield; 19, Barnsley; 20, Mosborough; 21, Rotherham; 22, Knottingley.

F.B. Phillips, with missionary films:
May 3, Rotherham 7.15; 4, Rotherham 10.45; Sowerby Bridge 6.30; 5, Halifax.

London Crusader Choir with Douglas B. Gray:
May 4, Ford, Arundel and Worthing; 10, Erith; 17, Walthemstow, 18, West Thurrock.

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Thursday, May 22nd at 7.30 pm.

Elim Church, Harlestone Road, Northampton

* * * * * *

Friday, May 23rd at 7.30 pm.

Elim Church, Swinegate, York

* * * * * *

Saturday, May 24th at 7.30 pm.

Elim Church, Curzon Street, Derby

* * * * * *

Sunday, May 25th

11 am. Elim Church, Graham Street, Birmingham

6.30 pm. The City Temple, Jamaica Street, Bristol

* * * * * *

For Free Seat Reservations write today to the Church nearest to you. D.4135

WAVELENGTH ELIM ON THE AIR

United Kingdom
Radio Brighton 202M 95.3 VHF "QUEST" with F.A. Hodge Sundays at 11.02.
Radio Leeds – every Sunday at 3.45 p.m. "Cornerstone" arranged by Leeds Evangelistic Council (Chairman – Pastor J.E. Moore). Songs and stories. Bible Brain 1975. Prizes and surprises.
Brazil
Radio Londrina – 18.30-18.55 (Brazil time), each morning
Radio Wenceslau, 30 minutes every Sunday.
Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.
Guyana
Guyana Broadcasting Service every Saturday at 9 a.m.

Train robber hears gospel in Brazilian Prison



by Stephen Huntly, B.D.
Elim missionary

WHILE English train robber, Ronald Biggs, was being held in the district penitentiary in Brasilia pending extradition inquiries he was witnessed to by one of the internees. This testimony was told me during a recent visit to Brasilia where I met former internee, Jasenaldo Fereira da Silva, who, since his conversion in prison, has joined our Elim Church in Ceilandia North, Brasilia.

Jasenaldo had heard the gospel as a young man from his believing mother. As a result however of mixing with bad companions he was arrested and interned in the district penitentiary last year for allegedly being involved in the theft of guns from the local police headquarters. While her son was in prison, Sister da Silva approached Pastor Henry Jeffery during his visit here last Easter and asked him to pray that her son would be saved. He prayed with her right there and then. Meanwhile, as a result of arriving in prison, Jasenaldo realised his lost condition and yielded his life to Jesus Christ. During his term in prison he had a number of conversations with Ronald Biggs. We can pray that they might bear fruit in future days.

Upon his release from prison, where he served only five months, of what could have been an eight-year sentence, Jasenaldo and his wife joined his mother in our Elim Church in Ceilandia North. He is a real trophy of grace, and is very keen to witness for the Lord.



Another colleague of Jasenaldo whom he had invited to the meetings, Luis Goncargas Mendeinas, was won to Christ on the occasion of the visit of Henry Jeffery and Stephen Huntly to Brasilia in March. Pray that he too will stand, and that these young men will give a powerful witness to the gospel in their locality.

Stephen D. Huntly

Sunday schools attendance records

While Sunday school attendance is declining in some of the older Protestant denominations, it is making spectacular gains in many evangelical churches. A nationwide survey of Assemblies of God churches in the U.S. shows an overall growth of more than 5 per cent in Sunday school enrolment in the past year. There are now 1¼ million pupils enrolled in Assemblies of God Sunday Schools in the U.S. In 75 of these Sunday schools, the average attendance jumped by more than 100 each during 1974.

CHURCH GROWTH–*from page 15*

prestige was negligible; but the apostle Peter, made a brave warrior by the coming of the Holy Spirit, could say to a man who thought that gold was as good as God – "Thy money perish with thee". Whenever the Early Church sounded the trumpet, the walls of some Jericho fell down" *(Life of Faith).*

God is still needing witnesses today; folk who are willing to put their ultra respectability behind them and preach the simple gospel. Let us not be afraid of using that three letter word sin to describe modern man's condition.

"We are the Bibles the world is reading;
We are the creeds the world is needing;
We are the sermons the world is heeding".

Billy Graham

The Family Altar

Scripture Union Portions — **Notes by John Burgan**

Monday, 5th May — **Genesis 50:4-26**

"And his sons did . . . as he commanded them" (v.12).

THE Word of God lays great stress upon the importance of children obeying their parents (cf. Exodus 20:12; Ephesians 6:1-3), and that especially toward the aged. Disobedience is one of the signs of the godlessness of the end times "disobedient to parents" (2 Timothy 3:2). Christians ignore this commandment at the expense of their walk with God. If we would know the blessing of our heavenly Father we must know obedience to our earthly parents.

Tuesday, 6th May — **Psalm 118:1-14**

"The Lord is my strength and song, and is become my salvation" (v.14).

THE word translated "salvation" here means "safety, ease". A song is always safe, it is always in order to sing unto the Lord. Paul tells us this too. "Rejoice in the Lord. . .for you it is safe" (Philippians 3:1). We sometimes worry about the excesses of the flesh, but the Word of God tells us that to praise God is safe. We need to worry more about God's people not praising Him. It is far easier to slow someone down, than it is to get them started. Praise always brings security because it delivers. When Israel shouted in praise the walls of Jericho fell down. When Paul and Silas sang, God set them and all the prisoners free (Joshua 6:20; Acts 16:26, 27).

Wednesday, 7th May — **Psalm 121:1-8**

"My help cometh from the Lord, which made heaven and earth" (v.2).

WE might entitle this psalm, "The Lord our Keeper". The Lord who keeps us is none other than the Creator Himself (v.2). He who has created us is surely able to keep us. He is El-Shaddai, God Almighty. The love of God saves; the wisdom of God guides, but it is His power that keeps. "We are kept by the power of God". (1 Peter 1:5). Only the power of our Creator-God, nothing less, can give us ultimate and infinite security. We are in good strong hands. He who has power to create certainly has power to keep: He who has made us from nothing can save us from everything.

Thursday, 8th May — **Acts 1:1-14**

"These all continued with one accord in prayer and supplication" (v.14).

THE first thing the disciples did after the ascension of Christ was to organise a prayer meeting. No sooner had their Lord been taken up from them than they were seeking His presence again. It was in prayer that the Holy Spirit fell upon them. The Early Church were a praying Church; because of this they were a powerful Church. Indeed it appears that they prayed together daily. "They continued daily. . .in the temple" (Acts 2:46). It has been wisely noted that seven prayerless days make one weak! Do you have a prayer meeting at your church tonight? Will you be there?

Friday, 9th May — **Acts 1:15-26**

"The Holy Ghost by the mouth of David spake . ." (v.16).

THE Holy Spirit spoke by his mouth not his mind. In the Bible the Spirit speaks through words not just ideas. The very words of Scripture are God-breathed. If we remember that in the Bible God Himself speaks to us, we shall not have difficulty coming to God's Word so much as leaving it! The Word of God was the sure compass by which the Early Church chartered its course. It must be our constant guide and compass too.

Saturday, 10th May — **Psalm 126:1-6**

"The Lord turned again the captivity of Zion" (v. 1).

THIS psalm speaks of the restoration of the nation of Israel following years in exile; they found that their land was overgrown and that it was not at all fit for sowing. Sin had taken its toll, and the results were to be seen in the fields which were overgrown through years of neglect. This is surely a picture of the present state of our nation. We have sown the seeds of sin; we are now reaping the harvest. There is hope however. The tears of disappointment can be turned to tears of repentance and suplication. The promise is sure; the sowing of the Word of God, if it is watered by tearful intercession, can result in a joyful harvest of revival, even in this barren land of ours.

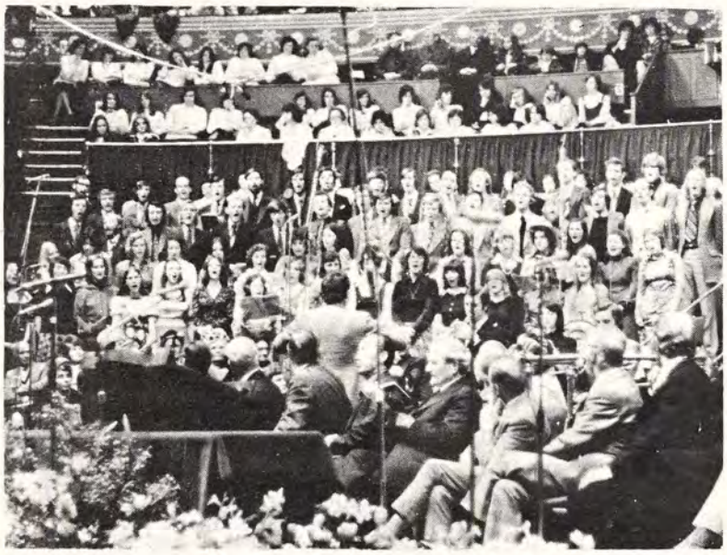
Sunday, 11th May — **Psalm 130:1-8**

"There is forgiveness with Thee, that Thou mayest be feared" (v. 4).

WHAT have forgiveness and fear got in common? One would have thought that it should have read, "There is forgiveness with Thee that we may have confidence". But the word "fear" as used in this passage means reverence. Very simply, it means that we should respect God, exalt Him, and give Him the glory. True forgiveness will always give glory to God. Forgiveness isn't cheap; it cost God all that was most precious to Him, that is, the life of His own dear Son. When we realise what it cost God in order that He might forgive us, we shall hesitate to do anything wrong.

EASTER 1975









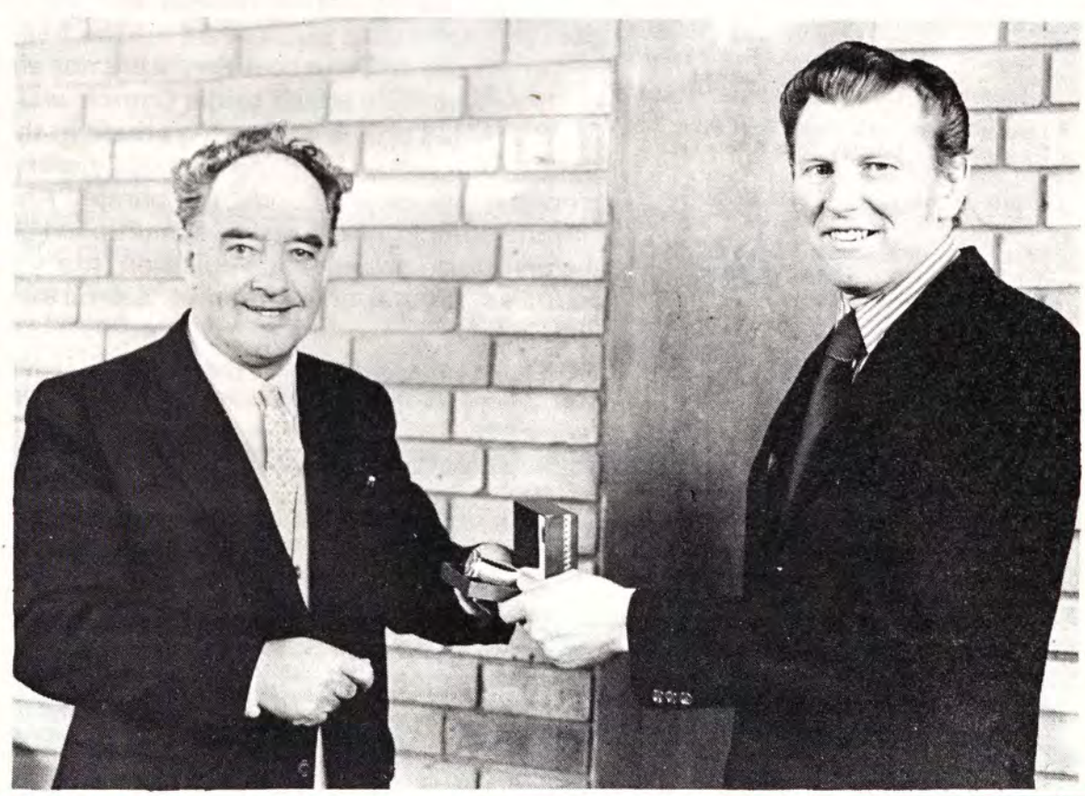
Yonggi Cho and P.S. Brewster (Top).

Bible College Choir (above, left).

Praying for the sick (above, right).

Even the top gallery was full (right).

The Elim Evangel



Vol. LVI No. 19 8p

May 10th, 1975

The Elim Evangel

Proclaiming the Truths of Pentecost

Official Organ of the Elim Foursquare Gospel Alliance

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Editorial

A STUDENT engaged in research on the Pentecostal Movement said to me recently: "Of course you don't keep any records of your numbers. I was told that you think that it is wrong to do so!".

"Where did you hear that?" I asked. He was not really sure, but he remembered being told by "A Pentecostal" that the counting of numbers and statistics was a sin, and when he enquired the reason for this he was told that God had judged David, king of Israel for doing such a thing.

We have been surprised sometimes to hear a few of the statistics that have been bandied about in recent times, as for example "Thirty million pentecostals"; "The two million souls crusade". Now quite obviously there are dangers in constantly counting numbers, and we list just a few:

The first of these is over-anxiety. Just imagine what would happen if the shepherd with a hundred sheep were to count them several times a day in order to make sure that none of them was lost. That would be bad enough, but suppose that he had ten thousand, what would he do with such a number? The Lord who has made us overseers in His flock is Himself the chief Shepherd, and his advice to us is "Be not over-anxious" (See Luke 12:29 and 32).

The second danger is that of exaggeration. When things really begin to move, we must beware of thinking that this is due entirely to our own efforts (though of course if we simply do nothing, nothing will in fact take place). Whatever success we may achieve we must humbly acknowledge that this is due to the blessing of God. Paul says: "I have planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but God who gives the growth" (1 Corinthians 3:6-7).

We must beware of false exaggeration on the one hand and a nervous over-anxiety on the other that prevent us from telling out the good things that the Lord hath done.

On the day of Pentecost they were not afraid to record that the number of those who were added to the Church was about three thousand souls (Acts 2:41). There is a recurring phrase in the Acts of the Apostles that is slotted in at intervals of approximately every five years in the history of the growth of the early Church. The phrase "And the Word of God increased; and the number of the disciples multiplied greatly" (Acts 6:7), shows clearly the continued growth and expansion, many years after the events in Jerusalem on that first Pentecost. See further Acts 9:31; 12:24; 16:5; 19:20; 28:31.

F.C. picture: Richard Lighton, presenting a watch to Robert Morrison who retired after serving for more than ten years as District Superintendent of the Birmingham Presbytery.

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FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – *1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.*

ELIM NEWS

BARNSLEY **Pastor: G. Harpin**

WE have been experiencing the Lord's blessing here and many have proved God in new ways; though some have endured trials and testings. God's love has been proved to be more than sufficient. At our annual business meeting, a number testified to God's goodness in their own circumstances. There were encouraging reports given concerning the business side of the church, and we had much to praise the Lord for. The Lord has really touched the hearts of our members, and total giving has doubled in the past twelve months. At the same meeting, four new members were welcomed into the assembly. Our local E.W.M.A. work continues to progress, and this year's efforts have exceeded all previous targets. The children's work continues to progress and give satisfaction.

Last October, we held a rally in the local Civic Hall, where some 500 people enjoyed the singing of the Revivaltime Radio Choir together with the ministry from their leader, Hedley Palmer.

More recently, we received great blessing from the ministry, both in song and word of Pastor W.M.E. Plowright.

In the next few months it is hoped that the decorating and extending of the church premises will be carried out, and we look to the Lord for his enabling and blessing.

JULIA ELLIOT

ELLESMERE PORT **Pastor: A. Whitton**

A NEW venture was commenced at the beginning of the year to reach some of the many young people living near to our church. The "Agape" team from Liverpool were invited for a special youth weekend and some forty youngsters lounged informally around, sipping coffee and listening to the songs and testimonies from the group, and about half-a-dozen responded to an appeal. The following Wednesday, a regular youth night was commenced and many have continued to come week by week since that time. Numbers have fluctuated between three and thirty, and at times we have had problems. The Lord has brought four of us together to start this work, and we now share the responsibilities. One prepares the room, and another prepares a short talk or epilogue. Sometimes we have a film or discussion, or even a special project. We are beginning to see a change in the attitude of some of these youngsters, and we ask you to pray that God will continue the good work He has begun in their lives.

PETER AND PEGGY SKINNER

WESTCLIFF-ON-SEA **Pastor: J.J.B. Hounsome**

TWO years ago our brother Fred Seeman was led to open a meeting for some of the lonely people who lived near our church. The meeting was called the Pleasant Friday Afternoon meeting. Although only three people were present for the first meeting, many more were contacted and we now have sixty-six on our register. The Lord has wonderfully blessed these meetings and many people have been brought to hear the gospel who would not have heard of the love of the Lord Jesus.

The enclosed picture (by courtesy of the *Evening Echo)* was taken on the occasion of our second anniversary.

L.A. PRATT



Westcliff-on-sea, Friday afternoon meeting, by courtesy of the *Evening Echo.*

WEST BROMWICH **Pastor: J.J. Glass**

ANOTHER milestone was reached in the history of the church when John Glass was inducted to the pastorate on March 8th. The church was comfortably filled, and it was a particular joy to see Pastor and Mrs. Jack Glass, the incoming minister's parents, together with members of the church at Chrolton-cum-Hardy, and Pastor and Mrs. John Woodhead, his grandparents.

Pastor Ken Smith's opening prayer reminded us of the way in which God had used this family in the Elim fellowship. No wonder we sang heartily, "To God be the Glory, great things He hath done", and "Jesus the Name high over all". The welcome on behalf of the church was extended by the secretary, Mr. Whitehouse, and on behalf of the Presbytery by the District Superintendent, Richard Lighton, who convened the service. Musical items were provided by the ladies quartet and the men's group. Mrs. Eileen Glass's solo, "Wherever He leads I'll go" was particularly appropriate. The Word of God must always have prominence and it was with pleasure that we

heard it being read by Pastor Jack Glass, who expressed delight at begin present for his son's induction. Pastor Edward Cole was the preacher, and he reminded the congregation of the need to be prayerful to meet the challenge of the hour. Prayer was offered for the kneeling minister and his wife by Pastor Woodhead. From the fervency of his utterance it was obvious that his heart yearned that God might take over, and that something of his own mantle of evangelistic zeal might fall upon his grandson. Fellow-ministers who shared in this laying on of hands breathed "Amen".

JOHN COLEMAN

NEWS ROUND UP

Search for Scripture

In my experience, the laity's attitude towards the Bible is one of blank indifference, varied now and again by one of puzzled hostility. The clergy, no doubt, search the Scriptures more eagerly. And yet, when I used to go round preaching a good deal, and would ask the parish priest for a Bible to verify my text from, there was generally an ominous pause of twenty minutes or so before he returned, banging the leaves of the sacred volume and visibly blowing on the top. The new wine of the gospel, you felt, was kept in strangely cobwebby bottles.

Ronald A. Knox, On Englishing the Bible (1949) p.17

FULL

Isle of Wight camp fully booked. July 25th to August 8th for seniors, August 11th to 22nd foi juniors. Please do not write for places as there is already a waiting list. Please book earlier next year!

Blessings

Cardiff City Temple report (details later): 42 baptised in the Holy Spirit; 16 baptised in water; 30 new members received into fellowship; 16 decisions for Christ at a Sunday night service.

News from Vietnam

WESLEY Hurst, American Assemblies of God field secretary for the Far East, has received news that all their workers in South Vietnam are reported safe. Mr. Hurst reported that "orderly, step by step withdrawal of persons not directly involved with the Assemblies of God relief operations in Saigon is beginning".

Paul Martin, who is a member of our Coventry Church and a male nurse, was a member of a party that flew to Vietnam to bring out a group of children.

BOURNEMOUTH barrister, Gerald Derham, who is a member of our Winton Church, was on the Daily Mail plane that brought out a party of orphans to find a new life in this country. Mr. Derham and his wife adopted a Korean orphan girl four years ago.

THE LEE COLLEGE SINGERS OF AMERICA

(conductor: Delton Alford)

Return to Britain.

Hear this Outstanding Pentecostal Choir

Wednesday, May 21st at 7.30 pm.

Kensington Temple, Notting Hill Gate, London

* * * * * *

Thursday, May 22nd at 7.30 pm.

Elim Church, Harlestone Road, Northampton

* * * * * *

Friday, May 23rd at 7.30 pm.

Elim Church, Swinegate, York

* * * * * *

Saturday, May 24th at 7.30 pm.

Elim Church, Curzon Street, Derby

* * * * * *

Sunday, May 25th

11 am. Elim Church, Graham Street, Birmingham

6.30 pm. The City Temple, Jamaica Street, Bristol

* * * * * *

For Free Seat Reservations write today to the Church nearest to you. D.4135

Radio Bristol – Sunday May 18. Morning service conducted by Ron Jones, 10.30 to 11.15 a.m. 194M medium wave, or 95.5 VHF.

Hearing and understanding

In 1934 Mayor La Guardia of New York addressed (through a translator who talked with his hands) a congress of deaf and dumb people who were bright and responsive. Said the Mayor: "I am very glad to find an audience which can understand though it cannot hear. I spend most of my time addressing people who hear but cannot understand".

On being sincere

How often have you finished a letter with the words, *Yours sincerely?* But have you ever paused to wonder what this common and formal ending means?

It has been suggested – though it is *merely* a suggestion and nothing more – that *Yours sincerely* has something to do, however remotely, with the potters of ancient Rome.

There were, of course, good Roman potters and bad. The good potters made good drinking and cooking vessels; the bad ones made bad vessels *which looked good.*

For what happened was this. Unscrupulous potters did not hestiate to make a cracked pot look sound by filling the crack with wax. You could turn such a pot round and round in the market place and never discover the flaw, so cunningly was it hidden, but when you took the pot home and poured hot water into it, the wax melted, and you found, too late, that you had been had.

Well, the bad potters patched their pots, and often got away with it; but the good potters broke any pots that had cracks or flaws. They scorned the use of wax for hiding a crack. So, a pot *without* wax was genuine, sound, reliable; and this – so, at least it has been suggested – there came into being the phrase *sine cera,* which was the Latin way of saying, without wax. Whether or not our phrase *Yours sincerely* really is indirectly derived from this ancient phrase is uncertain, but it is challenging to think, when next you write *Yours sincerely,* that you are assuring somebody you are altogether genuine and honest; in other words that you are precisely what you seem.

Practice

A famous pianist crossing the Atlantic insisted on having his piano installed in his cabin so that he could practise six hours a day. "But", argued a friend, "surely you can afford not to practise during the few days you'll be at sea? A short break wouldn't affect your playing".

"If I missed practising one day", said the great pianist, "I'd notice the difference. If I missed three days, my public would notice the difference".

Thoughts from the Book of **Exodus**

55. The Continual Offering

(Exodus 29:38-39).

by F. Lavender,
Pastor of our Croydon Church

THIS offering was unique. Many offerings were sacrificed on the brasen altar, some occurred regularly at set times in the month, others only once in the year. There were personal offerings as well which were at irregular intervals, according to need or requirement. The morning and evening offering, however, was made every day; no matter what other sacrifices were made on a particular day, the two lambs must be offered (Numbers 28:10, 15, 24, 31). It was as though the lambs formed a constant sacrifice to the Lord, making acceptable the other offerings.

There is only one sacrifice to which the continual offering of the two lambs can point, and that is that of the Lord Jesus, "Who through the eternal Spirit offered Himself without spot to God" (Hebrews 9:14). His sacrifice was pleasing to the Father, but it is also constantly acceptable to Him, for the Lord Jesus has made one all-sufficient sacrifice for sins for ever (Hebrews 9:12, 25-26; 10:12-14). The fragrance of this offering ascends to the Father continually day and night, and thus makes acceptable all those who come to God through Christ.

We sometimes think we shall be more acceptable to God in eternity, as if death has some mysterious purifying property. Certainly the Christian who dies departs to be with Christ, and resurrection will mean the transforming of our bodies; but in eternity we shall still be accepted in Christ alone (Revelation 5:9-10). God will receive us then on exactly the same ground as He accepts us now, for it is the sacrifice of Christ that is well pleasing to God, it is His offering that continually sends its fragrance to the Father. Through the Crucified One we can constantly approach the Father; on this ground we are as acceptable to God now as we ever shall be.

"So nigh, so very nigh to God, I cannot nearer be;
For in the Person of His Son, I am as near as He".

Presidential Perspective

George Canty's last glance over his shoulder as President of Elim.

ELIM and I were children together, and have grown up together. We have always been very intimate, Elim and I, and we have sought to aid one another in mutual concern. After fifty years of sharing ups and downs, hand in hand, a sense of identity emerges. We've known poverty together, and our hopes and disappointments have been not merely parallel but one and the same. We are now at last, after hardships and fiery trials, taking heart that the future is more promising than we have ever seen it, from the beginning. Elim is in good heart, so I am. That at least I can say after visiting half the churches or more in the British Isles.

The other day a well-known Elim minister, half humorously asked me, "Well, what are you going to do with this movement of yours?" It was only later that the humour registered, as somehow this sense of proprietorship establishes itself so naturally in one's attitude. Older ministers, who struggled through the late 'thirties and the war years, trying to pull together congregations which had been totally scattered, to meet in bombed-out buildings with only a pound or two in the offerings, who never preached to any large congregation until they made their own, nor in any decent building until they themselves had built it, acquire the feeling not only that Elim belongs to them, but that they are Elim themselves.

I've been firmly told that Elim is not the only denomination and that it is tiresome to hear Elim talked up so much. Well, Elim is the only denomination I know well enough to talk about; so I can't talk about the others. This is my movement. And my family. What father does not carry a photo in his wallet of his family to display proudly when he gets the first excuse? We talk of Elim, but boast of God. It is not Elim's size or greatness or organisation we are proud about, but the glorious accummulation of works of grace in thousands of lives within the walls of Elim churches. "We are to the praise of His glory". When I hear Elim folk talking admiringly of other bodies and their preachers, I wonder how much of their own sweat and blood and heart they have put into the objects of their admiration.

A sense of church ownership is not an unspiritual anacronism. It is apostolic instinct. Paul said, "Ye are my crown of rejoicing"; "My little children"; "My beloved". Elim, to use a coloquialism, is "our baby". This strange intimacy and attachment are perhaps the same thing in plain and visible letters as the New Testament means when it says that "We are one body in Christ". What worries me is when people lack any such powerful response, when they can feel detached, or at least only as much attached as anybody feels who belongs to any old organisation, club, or firm. The Spirit of God is supposed to create a mystical unity, a bond between us unknown outside the Church, foreign to all other companies. I have no faith in that claim of a unity which does not show itself in strong church ties, with a particular regard for particular people. If our feelings towards those whom we know are no warmer than our feelings for those of another denomination, then our unity of the spirit is a mere technical say-so. Love must come down from the clouds of abstract theory to the facts of individuals, situations, problems, troubles. This is possible only by a heart-link with a named group. "I will sing a song of my well-beloved". "What is your beloved more than another beloved?". Nothing more – only just that my beloved is mine, not another's.

To me, it is a fantastic piece of good fortune that I can say, "Your people are my people". There is nothing to be found on earth comparable to Christian fellowship with those whom I know through and through. These people, redeemed ones, these recipients of divine favour, whom God has chosen, heard, healed, saved and baptised in His Spirit – who am I to be granted such a heritage? Daily I meet them, more than I meet my own flesh and blood. If I paid to enter this "club" it would be worth a pretty high subscription, but in fact the price was blood – Christ's blood. Club did I say? It's nothing like a club! This is that unique creation, the Church.



George Canty

Now, after more than half a century's work with Elim folk, and after preaching and studying the Word since I was a teenager and younger, it would be odd if one had not a pretty useful accummulation of knowledge, judgment, experience and help. One wonders what to do with such gathered riches. So for one short year I have been relieved to carry a little of a lifetime gains to something like half or more of Elim's churches. It has been a gratifying experience, having freely received to freely give. One would have liked to stay a week in every place – everywhere there was that kind of appreciation of the Word of God. What a testimony to the spirit of our churches this is! Scores of pastors said to me, "Don't worry about the time – give us all you've got". I wish I could have done!

I am writing this, however, in a vast city. I reckon that all the people and children linked with our sole Elim church here are a proportion of one in every one hundred thousand. The possibilities remaining are unlimited and wildly, disturbingly exciting. "My spirit had no rest". Multitudes are waiting to be won, and can be won, obviously. No city on earth is so hard that out of every 100,000 only one is the limit of success in preaching the gospel. One in one thousand is the lowest conceivable success for the next year or two, anywhere.

My Presidency concurs with our Diamond Jubilee and also with "expansion year", which could turn out to be "Expansion Year"! My vision, after touring the land, is of new churches being commenced everywhere. Pastors, not just evangelists, must do something for the scores of areas near them where there are people, perhaps yet unknown, who would form the first tiny nucleus of new churches. My own presidential work has produced one new church (though I did not work alone), and that church itself is already looking at another area for a branch assembly.

Elim is not in-looking. It has given generously of its money, its workers, its support to scores of organisations, groups, efforts, societies and churches completely outside itself. Wherever people reach out for God, Elim is usually somewhere around. This has happened to the point of detriment to our own programmes and extension, as maybe every pastor knows. We want to help others. We can do so better when we are stronger and bigger. I feel that the time has come to re-group, to strengthen our own fellowship, and to plan our own big and bold enterprises. In doing so we'll benefit others – as has always happened. What Elim campaign, for instance, has not blessed other churches? Can the opposite really be said, however? We are not merely an evangelising body. We are a *Pentecostal* evangelising body, and our message is the full gospel.

It has become clear to my mind that our countrymen cannot be reached by three point gospel messages divorced from the realities of ordinary living. Pentecost caters for the whole man, not only for some remote spiritual condition of which he is hardly aware. Pentecost is succeeding in places like Chile because it bestows immediate benefits in new homes, Pentecostal power, social effects, palpable joy, physical as well as spiritual results. Christ meets us in love, sensitive to our most conscious need, otherwise love is only a doctrine. Elim folk must love the gambler, the snooty, the bingo person – who goes because they are lonely – the hard-mouthed grabber of higher and higher wages who is a lost soul – the hated must be loved, like Zacchaeus.

Am I happy about what Elim is? Yes, if, as I believe, Elim is NOT happy yet about what it is, but only what it is to be more and more. And that is. . .? Just the embodiment of Christ – but let's particularise. Jesus was tired by the crowds but never tired of them. Worn out, He welcomed them. That's too mild. He made himself responsible for them, knowing full well what a charge they would be on Him, this bankrupt, feckless, improvident and vulgar lot, who couldn't even think of carrying food with them – grisling, grasping, swearing, uncouth and lewd as they were. They traded on His good nature, but He still taught them in bewitching words, healed them, fed them, and, when they responded by crucifying Him, He prayed for them in weeping pity. He never used them for His own reputation or professionalism. Is that Elim?

When Herod heard what the disciples were doing, he asked about Jesus. When people hear what Elim is doing, about whom do they ask today. . .?

Hope for a World of Woe

by John Lancaster

"A WORLD OF WOE", so ran the headline on a world-famous magazine just recently. Its cover picture was a montage of trouble – pictures of men in conflict, refugees fleeing, hungry children, arguing politicians and a whole assortment of figures symbolising the agony of the modern world. Looking at it lying on the station bookstall, I was reminded of the words of Christ: "Men's hearts failing them for fear of the things that are coming upon the earth".

For the average man, the world situation has taken on nightmare proportions. Even the seemingly infallible Dr. Kissinger, whom many saw as the saviour of the world – and some Christians believed to be a fulfilment of certain end-time prophecies – has proved to have feet of clay. It seems as though there is no world leader of sufficient stature to win the confidence of the common people. Meanwhile the forces of a godless and soul-destroying Communism seem to be everywhere rampant. Evil men seem to be almost totally successful and by the same token the forces of goodness, truth and freedom seem to be fighting a desperate rear-guard action.

In such a situation it would be easy to succumb to despair. But it is exactly at this point that the Christian message becomes so wonderfully appropriate. Amidst the darkness, the crash of storm waves, the confusion and the fear of a world out of control the 20th Century Christian can stand and, in the famous words of a first century evangelist, say: "Be of good cheer: for I believe God".

The apostle's words, uttered on the heaving deck of that storm-battered ship, not only declared his faith in the power of God to save him in a spiritual sense, but also affirmed his conviction that God had the whole of nature in his control. It was a confident restatement of the message he had preached in calmer waters in such places as Lystra (Acts 13:15-17) and Athens (Acts 17:24-28), namely, that the God and Father of our Lord Jesus Christ is Lord of the universe and by His providential care guards and maintains the ongoing life of the cosmos.

Nowhere is this theme more thrillingly expounded than in the opening chapter of the Colossian epistle, where the apostle argues that God has placed the destiny of the universe in the hands of His own beloved Son. Nothing can more help to sustain faith in these troubled days than a careful study of how Paul uses the term "all things" in this particular passage.

In the first place, "all things" were created by Christ (verse 16). Here Paul echoes John's theology of creation (John 1:1-3) and affirms that all things, from the glittering constellations swinging through space to the invisible plankton drifting on the oceans, owe their origin to the creative genius of God in Christ.

The second statement goes further. "All things" were created not only "by" Him but "for" Him. In other words, Christ's relationship to the world is not merely that of manufacturer, but of owner. "The earth is the Lord's". He is not only the designer and maker of the universe, but He has made it with His own purposes in view. The universe is "custom built" for God and its only reason for existence is that it might fulfil the function for which He designed it.

A third statement follows in verse 17: "He is before all things". Both in terms of time and of authority He has priority. The modern theologians would have us believe that there is no God "up there" or "out there", that God is not transcendant. It is part of the arrogance of modern man that he does not like to concede that there might be a Being greater than Himself or that there are dimensions greater and more meaningful than his own world of space and time. The New Testament, however, along with the whole of Scripture, declares that God is not a prisoner of His own universe; it insists that He exists before and apart from the world He made.

One of the most glorious statements in the New Testament forms the second part of verse 17. "In Him all things consist". The word "consist" is a word which means "to hold together" or "to cohere". No verse is more relevant to the fears of the nuclear age than this. We live in an age when man "come of age" has discovered the secret of world-destroying power, when it would seem that some trigger-happy politician could set in motion a chain-reaction of nuclear explosions which could engulf the world. The glorious truth, however, is that the destiny of the world does not lie in Moscow, Peking or Washington. There is a divine finger placed on the pulse of world leaders; there is a divine authority which holds together the very structure of the universe; there is a risen Christ who "upholds all things by the word of His power" (Hebrews 1:3). The sovereignty of God extends to the realms of global politics and nuclear physics, and in this lies the only hope of the world.

But Paul has not finished! Two more statements about "all things" are to come. Christ is head of the Church and the firstborn from the dead, says verse 18, in order that in all things "He might have the supremacy" (NIV). Thus the same sovereignty that controls the universe extends to the Church. He is – He must be – Lord. So Paul makes the final affirmation in verse 20. God's great purpose in Christ is to "reconcile all things unto Himself . . . whether they be things in earth, or things in heaven". God's declared purpose is to obliterate the destructive, disintegrating forces of evil and to unite in Christ a new earth in which dwelleth righteousness. Nor is this merely a wistful hope – God clutching at straws in a desperate bid to salvage something out of a shattered cosmos – rather it is the unveiling of His eternal intention. This is what God has been aiming at from the beginning (Ephesians 1:9-11) and this is the "one far-off divine event to which the whole creation moves". This is the ultimate meaning of the cross, for it is there that the power of sin is broken and the foundations of reconciliation are laid. It is for this that the Saviour came "out of the ivory palaces into a world of woe".

With such a hope we can lift up our heads, knowing that our redemption draweth nigh. We can relax in the knowledge that God is at the controls of history and His purposes are "on schedule". On the other hand, however, we must not treat our hope as a bomb-proof shelter. Rather, we must push it out as a life-raft amongst the struggling men and women all around us. This gospel is the power of God unto salvation and it must be shared while there is still time. "The end of all things is at hand: be ye therefore sober, and watch unto prayer" (1 Peter 4:7).



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Rev Ron Jones
(Bristol City Temple)

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WHY SALVATION ?

This centre page article "Why Salvation?" by Joseph Smith is the first in a series of leaflets issued by the Elim Publications Board. The twelve titles so far issued (there are several others planned) are available from Elim Church Bookroom, P.O. Box 38, Cheltenham. The price is 50 pence per hundred, postage extra.

The Bible does not say that going to church, saying prayers, reading the Bible, or doing good works is salvation, but that "*God* is my salvation": God coming into our hearts and lives. Every meaning attached to the words "save", "salvation", or "Saviour" in the original Hebrew and Greek or in any other language, finds its fullest realization in the coming of the glorious Lord of life, love, peace and joy, into the human heart; nothing short of this meets our need. There is no higher, no more glorious experience, than this to be found anywhere.

It is inconceivable that there could be any life more wonderful than the life which the Creator of the universe Himself enjoys. This is the life which God is waiting to share with all mankind (John 3:16,17).

Salvation is this divine life coming into the human soul making of man a son of God. In the natural realm your father's life in you makes you his son. The impartation of *divine* life is the new birth, which brings us into God's royal family. Jesus said that without it we can neither see nor enter the kingdom of God (John 3:3,5).

This divine life is in a Person, and that Person is the Son of God. "He that believeth not God hath made him a liar: because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, *and this life is in his Son.* He that hath the Son hath life, and he that hath not the Son of God hath not life" (1 John 5:10-12). Without Christ you have existence, but you do not have real life that never dies. The Bible clearly states that it is by receiving Jesus Christ that we become sons of God, not by anything that men do for us. "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1: 10-13).

When the Philippian jailer cried, "What must I do to be saved?", the answer of Paul was, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house" (Acts 16:30,31). As a result of his faith, he "rejoiced, believing in God with all his house." What a delightful change this great salvation brought to this family!

This same salvation wrought a wonderful change in the life of Paul himself. That bitter persecutor of the early Christians was transformed into a fiery evangelist through meeting Jesus of Nazareth on the Damascus Road. This was no temporary change; Paul's whole life was permanently altered. What God did for Paul He has since done for millions of people all over the world. He has transformed the vilest sinners into the brightest saints. Take, for example, some of the peoples in the heart of Africa; what a change the acceptance of Jesus Christ as personal Saviour has wrought in them. These same families now kneel in prayer with their children, pouring out their hearts to God and seeking His face that He might also change the hearts of their fellow-countrymen.

Years ago there lived in the city of Armagh, N. Ireland, a notorious character whose name was Mary. She had been brought before the magistrates so often for being drunk and disorderly that they were at a loss to know what to do with her. One day the magistrate leaned forward in his chair and said to her, "Mary, you are a nuisance! You have been before me so many times – what are you going to do with yourself?" Mary hung her head, and said quietly, "Sir, I think I'll try Jesus." The magistrate's voice softened and he said, "Mary, that is right. Do try Jesus." She did and that was the last time she ever appeared before him.

We know full well that men become such slaves of sin and Satan; surely there should be a way of salvation to be found for them somehow, somewhere? Thank God there is such a way provided for one and all. There are two ways of life: our own way and God's way. The Bible says: "All we like sheep have gone astray; we have turned every one to his own way." But God says: "My thoughts are not your thoughts, neither are your ways my ways." What then is God's way? Jesus said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." All the millions of earth who have found the God of love, righteousness, peace, and truth have done so by coming to God through Jesus Christ. All others have found only religion.

It is contrary to all the laws of righteousness, justice, and mercy, to think that a sinful man could find acceptance with the God of holiness in any other way than the one and only way which He Himself has provided. A perfectly righteous God cannot pardon any sinner, great or small, but through the atoning death of Jesus Christ. Perfect justice demands that the full penalty be paid for every transgression of the law of God before mercy can be shown to the guilty. There was only one way whereby mercy could be shown, and that was for God to find a substitute, whose sufferings and death would satisfy public justice as sufficiently as the punishment of the actual transgressors of His righteous laws. God did find such a substitute in the person of His well-beloved Son, Jesus Christ. As our substitute "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; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53:5,6). Apart from Jesus Christ it is impossible for God to forgive a sin without doing violence to justice and this He cannot do and remain an object of worship. Therefore the words of Christ stand before us as final and unalterable: "I am the way, the truth, and the life: no man cometh unto the Father, but by me".

Salvation brings to man a twofold peace: peace between his own heart and his conscience and peace with God, against whom he has rebelled. In a sinner's life there is a state of war between his heart and his conscience, the conscience, when it is heard taking sides with what is right and the heart, being as the Bible says: "deceitful, and desperately wicked", taking sides with self-gratification and sin. When conversion takes place, the heart is changed from a state of sin to one of righteousness and henceforth takes sides with the conscience. As a consequence a wonderful sense of peace becomes the portion of every truly converted sinner.

If two nations are at war and one of them draws up terms of peace and the other nation accepts these terms, the war immediately ceases. Sinful men are at war with God. They refuse to obey Him and follow their own sinful desires and passions instead, thereby coming under divine condemnation. By his great substitutionary sacrifice, Jesus Christ has satisfied divine justice on their behalf, and God has been pleased to accept the sacrifice of His Son. Therefore, if sinners will only turn from their sins and accept this same sacrifice, made especially for them, God will not only freely pardon their many sins, but will pour into their hearts that peace of God, "which passeth all understanding", that has a deep sense of reconciliation with God and of unity of heart and purpose. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Romans 5: 1,2).

The Greek word translated "save", means "to make or keep sound or safe." It is frequently used in the New Testament for the healing of the sick. The woman who touched the hem of Christ's garment was made whole. This was a permanent healing. Salvation is God's cure for the sin disease.

Salvation is the world's one and only victor over sin and Satan coming into the human heart to abide. It is, as Paul said: "Christ in you, the hope of glory." He declared: "Now if any man have not the Spirit of Christ, he is none of his." (Romans 8:9). The resurrected Christ says "Behold, I stand at the door, and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20). What is your response? The latch is on the inside.

The 12 WHY? Leaflets

1. **Why Salvation?**
2. **Why Pray?**
3. **Why Water Baptism?**
4. **Why Church Membership?**
5. **Why the Baptism in the Holy Spirit?**
6. **Why Divine Healing?**
7. **Why is Jesus coming back again?**
8. **Why Dedication of Children?**
9. **Why Marry in Church?**
10. **Why Heaven?**
11. **Why Hell?**
12. **Why personal Evangelism?**

Proverbs 30:25

Little and Wise



Story and drawing by Sheila Price

MR. BROWN was busy repairing the wall at the bottom of his garden. "Shall we collect some stones for you, daddy?"

"Yes, please", said Mr. Brown. "You will find plenty in the lane".

Brian and Carol pushed the wheel-barrow into the lane and began to fill it with stones.

"Help me with this one, Carol. It is too heavy for me to lift by myself". Brian said.

Carol and her brother got hold of the stone, and after a lot of tugging they were able to lift it from the grass.

"Just look!" said Brian. "The grass is all yellow".

"That's because the stone was hiding it from the sun", Carol told her brother. "And look at all these ants, Brian. We must have disturbed them when we lifted the stone".

"What is taking you so long?" Mr. Brown called to his children.

"We're watching the ants, daddy. There are hundreds running about all over the place. Come and see!"

"Ants are always on the move", Mr. Brown told them. "They rush here and there on their various missions, teaching us all not to be idle, but to be always active in the service of the Lord, using our talents for Him".

"I have just counted seven ants carrying one little leaf", Brian exclaimed.

"Well, Brian", said his father, an ant is a weak creature. It cannot carry a leaf by itself".

"I wonder what they want the leaf for?"

"They are probably storing food up for the winter months", Mr. Brown said.

"They are wise to do that, aren't they daddy?".

"Oh, yes, children. They realise the importance of preparing for the future, and so must we. If we are wise we will make a decision for Christ today and not put it off until tomorrow. Like the ants, we are weak, unable to save ourselves. We need to accept God's offer of salvation while there is still time. Then, as we serve Him day by day, His power will be manifested in us, and we will become strong Christians. Now children, let's take the stones into the garden. You can help me mix some cement".

BIBLE ACROSTICS

By ARTHUR CAMPBELL

("Uncle Arthur")

3 JOHN

Joyous news (vv.3, 4);
Obedience in truth (vv.3, 4);
Helpers to truth (v.8);
Now good report of Demetrius (v.12).

PLEASE PRAY ..... *WHIT SUNDAY (MAY 18)*

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POINTS
for PREACHERS

"Hidden" Songs



by J. Alexander Wright

1 and 2 TIMOTHY and Titus, the so-called "Pastoral Epistles", were written by Paul for the instruction of pastors as to their doctrines and duties, whether in defending the truth, organising and caring for the flock, or shaping their own Christian lives.

Outstanding in the letters is the clause, "This is a faithful saying", or, as the N.E.B. renders it, "Here are words you may trust". Five times it occurs, and those who understand the Greek tell us that the passages are rhythmically balanced and poetic in form. It seems that they are examples of early Christian hymns, or choruses, as we would call them today. Some of us express our preference for Scriptural choruses. These are Scripturally Scriptural!

They sang of **their Saviour** (1 Timothy 1:15), of this sinful scene to which He came, and of His all-sufficient salvation.

They sang of **His service** (1 Timothy 3:1), of the loveliness of it ("good" carries this idea), especially that of the pastor, shepherd, or "bishop". This is a fine aspiration, but let those who aspire equip themselves.

They sang of their **suffering for Him** (1 Timothy 4:8-10), and of the promises which made it all worth while.

They sang of **His sovereignty** (2 Timothy 2:11-13), which we share as we are loyal and true, but also of the danger of denial. He cannot change, but we may.

They sang of **their great salvation** (Titus 3:5-8), which began in incarnation, effects our cleansing from sin, transformation, and consequent justification, and promises eternal life beyond for all who believe.

By these songs the first-century Christians praised their Saviour, fought the good fight, and cheered and encouraged one another on their pilgrimage to glory.

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News Items

Increase in Scripture languages

AT LEAST one book of the Bible is now available in 1549 languages, according to a recent report from The British and Foreign Bible Society. This new figure represents the number of languages and dialects in which a book of the Bible has been published up to the end of 1974.

During that year complete Bibles became available in 257 languages and New Testaments in 368 languages. Twenty-three new translations of various parts of the New Testament were also added, mostly in South East Asian and African languages. These included four translations into the languages of Papua New Guinea, Mark's Gospel for the Yupik Eskimos of Alaska and a complete New Testament in Yapese, a South Pacific language.

"Today's" versions in several languages – Danish, Bengali, Hindi and three Philippine languages, Cebuano, Ilocano and Tagalog – indicate wide-spread interest in modern translations. *Good News for Modern Man*, the New Testament in Today's English Version, has now reached a world-wide distribution figure of 47,000,000.

All these translations have been made by more than 700 translators from various churches and missions, working under the auspices of the United Bible Societies.

"The task of translating the Scripture is never completed", states the Rev. Neville B. Cryer, General Director of The British and Foreign Bible Society "because languages are constantly changing and once-clear concepts lose their meanings". According to Neville Cryer, the message of the Bible has to be made as immediate to each new generation as it was to those who first received it.

Radio Broadcasts

The Italian Pentecostal Church of Canada has nationalised its radio ministry. It now broadcasts over 5 radio stations from Montreal to Vancouver, endeavouring to reach Canada's large Italian population with the gospel. Mario Spiridigliozzi is director and speaker for the broadcast, "La Voce del Evangelo".

There are 16 churches in the Italian Pentecostal Church of Canada, including 13 Italian congregations, 2 Portuguese, and 1 Hungarian. Rev. Daniel Ippolito of Toronto is general superintendent of the denomination.

Former Buddhist Monk addresses conference

Highlight of the 29th biennial General Conference of the Pentecostal Assemblies of Canada was the Sunday afternoon missionary rally which was addressed by a former Buddhist monk, Hirudh Chandkorn, now a Pentecostal pastor in Bangkok, Thailand. The dynamic speaker thrilled the audience at Regina, Saskatchewan, with his account of the growing congregation in Bangkok which he said is youth-oriented and made up largely of university students. A cash offering of nearly $ 17,000 was received in the service. Part of this will go toward expanding the Pentecostal facilities in Thailand, which include an overcrowded Bible Institute.

The Pentecostal Assemblies of Canada, now 55 years old, is a fellowship of 800 churches.

World's largest church building

The Jotabeche Church in Santiago, Chile, dedicated a new sanctuary to seat 15,000 in December. The church, said to be the world's largest local congregation, having a membership of 80,000 persons, is part of the Methodist Pentecostal Church of Chile. The denomination includes 600,000 members and is an affiliate of the Pentecostal Holiness Church in the U.S. Javier Vasquez is pastor of the huge congregation.

Farewell to Pastor and Mrs. L. Reeves on their retirement after 17 years ministry at Norwich Elim Church, Trory Street (Vauxhall Street).

Final service at the church, Saturday, May 24th at 7.30.

Everyone warmly invited.

Please accept this as the only intimation.

D. 4144

Please pray much for the

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conducted by
Rev. Alexander Tee & team

commencing **Saturday, May 24th,**
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Sunday, 6.30 & Nightly at 7.30 pm.

D.4142

May Osman's page

Encouragement

THANKS to many of you for your letters and messages of encouragement on my "Page". One pastor said to me "I enjoy reading your page, but I see that they've exchanged one heavy weight for another". Laughable eh? But as Mrs. Ladlow said in her last article we have to have tough skins. Anyway, I'm glad to know that so many men are reading my page. It is intended as a woman's eye view on things in general and not, as one pastor suggested, that I should write pretty little stories for the ladies. I'll not do that!

I am *not* for Women's Lib, but I do believe that women are as intelligent as men! This is Women's International Year and for the past two years the Brain of Britain Quiz has been won by a woman. In fact, I asked a doctor if there was any difference in the construction of a man and a woman's brain and he said, "They're the same". So I am aiming to write as up-to-date articles as possible, to keep our ladies informed of things that are going on in the world around us, particularly the religious realm. Many mothers of young children simply haven't got the time to read a lot about the economics of our country, so I am seeking to do the reading for them, and to produce concise articles that will keep my readers up to date with the trends in our country. Remember that what the mothers think today the children will think tomorrow. Mother holds a very powerful weapon in the way she brings up her child.

I've had a letter of encouragement all the way from Rhodesia from our missionary Joan Caudell, telling of the wonderful things God is doing for them in Emmanuel School and adding a fervent appeal for a graduate teacher to help them out as they are so understaffed and overworked. She asked if I would include the following testimony in my page:

"My name is Rosewitta Chikonyora, I was born in 1958, none of my relatives are Christians yet. I was baptised in the Roman Catholic Church when I was eleven years old because I could recite the Ten Commandments, but I didn't know who Jesus was.

"Somehow in 1974 God directed me to Emmanuel Christian Secondary School. The word of God was preached but I didn't take much notice of it. However, God loved me before I knew Him. One blessed day I shall never forget, God showed me the right way to follow and I gave my heart to Jesus. Nearly all my life I have suffered from migraine headaches because of a strange wound on my head. In November 1974 God spoke to me, I had a bottle of medicine my mum had given me which had come from a witch doctor. I threw away the bottle and I went to Miss Caudell's house and told her all about my life. When we realised the answer to my problem would be in healing from Jesus, she told me to come at 5.30 p.m. and to prepare my heart by prayer. When I got there, the Principal, his wife and Miss Fisher were all present. Miss Caudell asked me to open my Bible to James 5:14, 15, which she then read for us. She told me that if I only believed, God would heal me. They prayed also for my father who was a hard hearted man.

"At the end of term I went home. My father told me to go to the witch doctor and I couldn't refuse, so I went but I prayed as I went, and when I arrived the witch doctor was not there. The following morning my father called me and told me to prepare my things, and I did so not knowing where I was going. He told me to go to Nyandire Methodist Hospital which is a Christian hospital. Before I went there I praised the Lord. I was there for some days but there was no improvement so I prayed to God to show the doctors how to help me. One day, Doctor Jameson called me into the surgery because he wanted to open up the old scar. He told me not to fear and God gave me a great calm. Within half an hour he had finished his work and the following day I was discharged.

"At the beginning of this term I came to school with the intention of receiving the Holy Spirit. I prayed for this for two weeks, and the third week I received. I spoke in tongues and even prophesied, now I am happy and God is working in me. I am no longer shy about telling my relatives about Jesus Christ my personal Saviour. God is wonderful, He showed me that He doesn't only want those who were born in Christian families. I thank the Lord for His mercy which is beyond measure. He blessed our school at the end of 1974 and most of the Christian students were filled with the Holy Spirit. I praise Him for His power in saving my soul, healing my body and continually filling me with His glory. His name is so precious to those who abide in Him, and He abides in them".

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MARRIAGES

BRADY-BROWN. On April 5th, at our Barking Church. Robert Colin Brady to Heather Rosemary Brown. Officiating minister: B.C. Richardson.

JOHNSTON-ROBINSON. On April 12th, at our Macclesfield Church. Ken Matthew Johnston to Pearl Dawn Robinson of Ruston Spencer. Officiating ministers: Ray Hughes and David Beresford.

TWITCHETT-PACKER. On April 19th. At Elim Pentecostal Church, Wimbledon. Frederick George Twitchett to Beryl Audrey Packer (London Crusader Choir). Officiating ministers: Douglas B. Gray and E. Kirk.

DEDICATION

LINN. On April 20th, Catherine Louise, daughter of Jean and Malcolm was dedicated to the Lord. Officiating minister: W.J. Maybin. C.4145

BIRTH

ERWIN. On April 14th, to Pastor and Mrs. G.A. Erwin of Basildon, God's gift of a daughter, Ruth Esther, a sister for Rachel.

WITH CHRIST

CHARLES. On March 2nd, Elsie Charles of our Rowley Regis Church, aged 74. "Chosen in the furnace of affliction" (Isaiah 48:10). Officiating minister at funeral: C. Stacey.

ELKINS. On April 7th, Elsie Lilian Elkins, aged 74 years, of our Winton Church. Officiating minister at funeral: George Backhouse.

GREEN. On April 14th, William Donald Green, aged 72 years, much loved member of our Stockport Church and a faithful servant of Christ, now "forever with the Lord". Officiating minister at funeral: D.M.M. Richardson, B.D.

SPENCER. On April 9th, Mrs. Beatrice Alice Spencer, aged 81 years, faithful and longstanding member of Hull, City Temple. "With Christ, which is far better". Officiating minister at funeral: C.J. Watkins.

ITINERARIES

The President (L. Wigglesworth):
May 24, Silverdale; 25, Hanley 11 a.m; Longton 6.30; 26, Hadley; 27, Crewe; 28, Macclesfield.

Mack Mabitsela (Transvaal):
May 18, Sheffield; 19, Barnsley; 20, Mosborough; 21, Rotherham; 22, Knottingley; 23, Otley; 24, Bradford; 25, Huddersfield a.m; Sowerby Bridge p.m:

London Crusader Choir with Douglas B. Gray:
May 17, Walthamstow; 18, West Thurrock; 22, Barking; 31, Guildford.

COMING EVENTS

BARKING. May 19-21. Elim Pentecostal Church, Ripple Road. Visit of Danny Mo (Vancouver) who will speak on "The Dynamic people". Every evening at 7.45.

BATH. May 24-25. Elim Pentecostal Church, Charlotte Street. Spring Convention. Saturday 7.30. Sunday 11 and 6.30. Preacher: L. Middleton.

BISHOP AUCKLAND. May 24-26. Elim Pentecostal Church, Tenters Street. Spring Convention. Saturday at 7. Sunday 11 and 6.30. Monday 3 and 6.30. Preachers: Joseph Smith and Dennis Phillips. Cups of tea served between the meetings on Monday.

BLACKPOOL, Marton. May 24-26. Elim Pentecostal Church, Fredora Avenue (off Preston New Road, opposite Telifusion House). Pentecostal Convention. Saturday and Monday at 7. Sunday at 10.45 and 6.30. Preacher: L.W. Green. Singing by the "Good News Chorale", Bible Pattern Trio and others.

BRISTOL. May 17-22. The City Temple, Jamaica Street. Special visit of John Hall (U .S.A.). Studies in the SECOND ADVENT. Weeknights at 7.30. Sunday 6.30.

CAMBERWELL. May 25-26. Elim Pentecostal Church, Benhill Road. Spring Holiday Convention. Sunday 11 and 6.30. Monday 3.30 and 7. Preachers: James McBurney and Peter Smith. Refreshments between the meetings on Monday.

GRIMSBY. May 26. Elim Pentecostal Church, Tunnard Street. Spring Convention. At 3 and 6.30. Preacher: James McAvoy. Music by Come Together singers, a small group from Hull. Trio, "Gospel Sound". Cups of tea between meetings.

HULL. May 24-26. Elim Pentecostal Church, Mason Street. Spring Convention. Saturday 7.30. Sunday 11 and 6.30. Monday 3 and 6.30. Preachers: J. Grisdale and R.C. Stacey.

LEIGH-ON-SEA. May 21-22. Elim Pentecostal Church, Glendale Gardens. Visit of Peter Scothern and party. Ministry of outreach, compassion and healing each evening at 7. May 24-26. Spring Holiday Convention. Saturday at 7.30. Sunday 11 and 6.30. Monday at 3, Missionary rally (tea between meetings) convention at 7. Preachers: Jack Osman and John MacInnes. Singing by the "Way of Life" and Pastor and Mrs. Osman. Convener: Derek Edmunds.

NEWCASTLE. May 18-19. Elim Pentecostal Church, Heaton Road. Sisterhood rally. Sunday 10.45 and 6.30. Monday at 7. Preacher: Mrs. R.J. Morrison.

SOUTHAMPTON. May 24-26. Elim Pentecostal Church, Park Road. Spring Convention. Saturday 7.30. Sunday 11 and 6.30. Monday 3 and 6.30. Preachers: Jim Hunt and Glyn Taylor. Convener: W.J. Maybin. Refreshments between the meeting on Monday.

WARLEY. May 24. The Marquee, Dudhill Road, Brickhouse Farm Estate. "Reach out to Jesus Crusade" first night at 7.30. Meetings continue through to Sunday June 8. Weeknights at 7.30. Youth nights on Wednesdays and Saturdays. Preacher: Richard Lighton. Musical ministry by "Revelation" and "Second Advent". Pray for us.

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YOUTH PAGE

THE WARDEN of a prison asked, "What must I do to be saved?" The chaplain, whose name was Paul, replied, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:30, 31).

Sounds too simple? Not at all. God made it simple so everyone could understand.

If you do not have peace in your soul, you can find it by believing on Jesus Christ as your Saviour and Lord. This involves six simple steps, according to the Scriptures. Take these steps today and a deep, lasting peace will settle over your troubled heart.

1. ACKNOWLEDGE your need to be saved. Christ came to save sinners, not saints. If you claim to be "good enough," or "as good as so-and-so," you can't be saved.

Do you wish to contradict the Bible? It says, "For all have sinned and come short of the glory of God" (Romans 3:23).

This includes all of us. Jesus commended the fellow who prayed, "God be merciful to me a sinner" (Luke 18:13) and He's still smiling with favor upon those who will acknowledge they need to be saved.

2. REPENT of your sin. There were some self-righteous people in Jesus' day who thought they were much better than certain Galileans who had been executed, supposedly because they had sinned; but Jesus said these Galileans were no more sinful than others. "Nay:" He said, "but, except ye repent, ye shall all likewise perish" (Luke 13:3).

Peter preached the same message. "Repent ye therefore," he said, "and be converted, that your sins may be blotted out" (Acts 3:19). Sin is a terrible thing in God's eyes. You must realize this, and repent, or peace will elude you.

3. CONFESS your sins to God in prayer. The Bible says, "If we confess our sins, he [God] is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

4. FORSAKE your sins. God does not save persons *in* their sins—He saves them *out of* their sins. As the prophet of old cried: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord . . . for he will abundantly pardon" (Isaiah 55:7).

If you're truly repentant, you will turn your back on your sins once and for all.

5. BELIEVE on the Lord Jesus Christ. This is more than a nod of assent. It's a sincere belief that comes from the heart—the kind of belief that makes a person dedicate himself to a cause, and even give his life for it.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Notice how essential and fundamental our belief is to our salvation: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). Jesus said that. He wants us to believe that He paid the full penalty of our sins when He died on the cross.

6. RECEIVE Him. Don't just receive a blessing, or a doctrine. Receive a Person, the Lord Jesus Christ. Let Him enter personally into your heart and life.

It is written, "He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:11, 12).

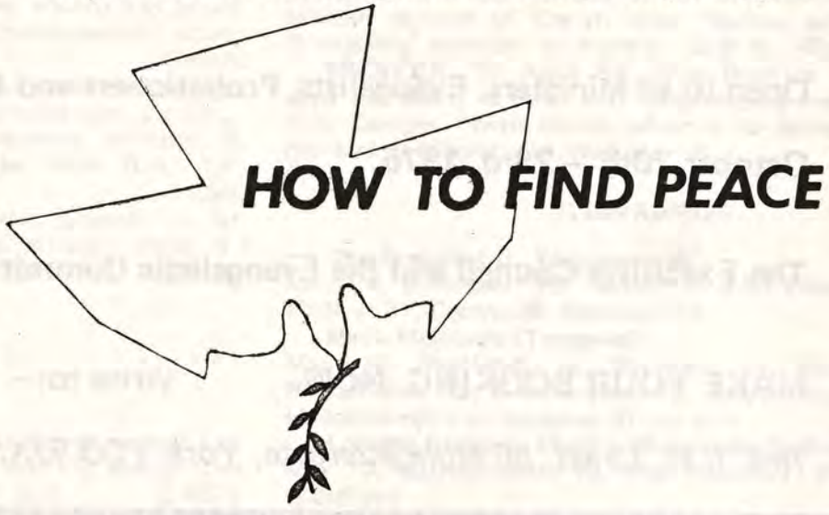
Are you getting tired of reading these Bible verses? Does it seem that this article is just a string of scriptural quotations? Actually it is.

But where else can you discover the way to have peace with God, except in the Scriptures?

Jesus is the Prince of Peace. He stands at the door of your heart, knocking. He speaks your name. If you will listen to His voice and open the door, He will come personally into your life and cause you to have peace—peace with yourself, peace with all mankind, and (what is most important) peace with your Maker.

Wonderful peace prevails in the life when all sins are forgiven and all the controls are in God's mighty hand. It's the Bible way—and it works.

If you wish to be saved, take these six simple steps.



The Family Altar

Scripture Union Portions — **Notes by John Burgan**

Monday, 12th May — **Psalm 132:1-18**

"We will worship at His footstool" (v.7).

THIS is where true worship will always find us – at His footstool. It is something of a paradox that the Christian who is seated at the right hand of God in the heavenlies should worship at the footstool, but it is no contradiction. We are always safe in a low place. Those who are prostrate before the Lord cannot fall! There is no surer antidote to pride, that arch-sin of man, than praise and worship. You cannot be worshipping God and self at the same time.

Tuesday, 13th May — **Psalm 136:1-26**

"O give thanks unto the Lord" (v.1).

THIS psalm opens with a threefold thanksgiving. The writer returns thanks to God for His greatness and His mercy. Every answer to prayer is a token of God's mercy towards us and a proof of His love. Every petition that has been met should bring forth a response from our hearts. "Thank you" is only a short phrase but it is vitally important. Those of us who have children are immediately aware when a "Thank you" is missing after any favour done to them or any gift given. God is no less sensitive. As we thank God for what He does we shall find that we shall have more to thank Him for. "In every thing prayer and supplication with thanksgiving let your requests be made to God" (Philippians 4:6).

Wednesday, 14th May — **Joel 1:1-20**

"O Lord, to Thee I will cry" (v.14).

JOEL gives us a vivid picture of the fiery judgment of God upon the land of a backslidden people. This land of ours too is under the judgment of God and it is time for us to repent. Both the spiritual barreness of our country and the coldness of our own hearts surely call us to such actions. There is always the conditional, "If My people" before the promise of God: "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14).

Thursday, 15th May — **Joel 2:1-17**

"Spare Thy people, O Lord. ." (v.17).

THE cry of the prophet for the people must become ours before revival will come. There must be a coming together of God's people for urgent intercession "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children. . .let the priests, the ministers of the Lord, weep. . .let them say, Spare the people O Lord" (vv.15-17). We should note that the burden rests particularly upon those who minister to God's people.

Friday, 16th May — **Joel 2:18-32**

"I will pour out My Spirit upon all flesh" (v.28).

WE must be zealous to win souls by way of personal witness (1 Peter 3:15). When God pours out His Spirit in revival He can accomplish more in ten days than we have been able to do in ten years by steady work. Both means are necessary, as is the Holy Spirit, but let our prayer for souls be channelled constantly into that larger prayer for world-wide revival. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day or night: ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth" (Isaiah 62:6, 7).

Saturday, 17th May — **Joel 3:1-21**

"When I shall bring again the captivity of Judah and Jerusalem" (v.1).

JOEL has much to say about the Day of the Lord (chapters 1:15; 2:1, 11, 31; 3:14). A key sign of the coming of this great day is the restoration of the nation of Israel and the return of the Jews to their own land. This century has seen these events take place, therefore we conclude that the time is short. Let us pray to God with new vigour and with greater awareness the prayer our Lord taught us "Thy Kingdom come" (Matthew 6:10). Let us call on our God for a mighty ingathering of souls for His glory before that great and terrible day heralds His coming.

Sunday, 18th May — **Acts 2:1-13**

"Cloven tongues like as of fire" (v.3).

WHAT did this signify? Tongues speak of speech and the fire speaks of the Holy Spirit: Holy Spirit inspired speech. Of course this was immediately manifest by the supernatural speaking in tongues which was inspired by the Holy Spirit. The meaning of this sign was that God had given them power of speech. He had set their tongues on fire for Him, He had given them power to witness for Him. The primary reason why Jesus baptises in the Holy Spirit is in order for God's people to witness to His praise and glory.

Reminiscences

Resuscitation or Resurrection?

by O. G. Miles

WHAT a grand, inestimable joy it is to walk down Memory Lane and recall some of the heart-warming events of past days. There seems to be no end to the wonderful thrills that one can recapture in making such a journey. It does not require a vast amount of energy. You can travel many miles, visit folk of a past generation and listen again to sermons of yore while enjoying the comfort of an armchair and a glowing fire. Many of these lovely memories never die. They often have a direct link with eternal things and they will live for ever.

The other evening, while relaxing in our lounge, my memory took me back many years. I remembered vividly going into Westminster Chapel, London, on a Friday evening to attend that great Bible School conducted by the late Dr. G. Campbell Morgan. There I was to learn a sublime truth which I had never grapsed before, a truth that was to live with me through the long years of my ministry and that has ever been a solid foundation upon which I have been able to build. If you were ever privileged to attend that Bible School, I am sure the experience will linger with you. The large congregation filled the area of the church week after week. You needed to be there in good time to get a seat. Indeed, the Doctor did not like the atmosphere disturbed by late arrivals. If I remember correctly, the service commenced at 7.30 p.m. and concluded promptly at 8.30 p.m. Almost invariably Big Ben would be chiming as this teacher of teachers was pronouncing the Benediction. Not a moment of that time was wasted. Dr. Morgan could pack into an hour more than some folk can manage to get into two. Some sermons have so many frills and so much packing, that you cannot see the wood for the trees.

I think it was C.H. Spurgeon who once said something like this: "If a man has really got something to say, he can say it in fifteen minutes. If he hasn't got much to say, it will take him half an hour, and if he has nothing at all to say, he will need an hour". I do not think that is altogether true, but it is worthy of consideration.

In Westminster Chapel the people listened intently to the preacher's every word. On this memorable occasion he was expounding the great theme, "The Resurrection of the Lord Jesus". His text lives with me still, "But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Corinthians 15:20).

The tremendous truth contained in these words was obviously a living reality to the preacher. He rejoiced in it. What a mighty, glorious resurrection from the dead was our Lord's! No-one else had ever been loosed from the pains of death like this before. No-one else had ever tasted the thrilling joy of resurrection before. The risen Saviour now lives in the power of an endless life. He arose, a mighty Victor over His foes. Christ was the firstfruits of that blessed resurrection.

"Ah, but wait a minute", said the preacher, "somebody contends, surely others were brought back from the dead before the Lord Jesus Christ? So they were, but that was not resurrection that was only resuscitation". It was a resuscitation of the old life which they had before. They did not come forth with a new glorified body. It was still the same old natural body and they all died again. "That's not resurrection", we were told, "that is only resuscitation. Resurrection life can never die again". "Behold", says the risen Christ, I am alive for evermore". The Apostle Paul declares "I Christ being raised from the dead dieth no more: death hath no more dominion over Him" (Romans 6:9).

The preacher, however, was to thrill our hearts even more. "Christ", he pointed out, "is the firstfruits of them that slept". Every true believer is to share in that mighty resurrection. The miracle that took place on that happy first day of the week is a picture of our inheritance in Jesus. Because He lives, we are going to live also. Here is a glorious unchangeable truth: "This mortal is going to put on immortality". Death is going to be utterly, completely swallowed up in Victory. We are not looking for resuscitation, we await the glorious day of resurrection of which our Lord is indeed the firstfruits.

I cherish this lovely, precious memory of Dr. Morgan's teaching and constantly rejoice to know that the message is as much alive and life-giving now as it was when I first heard it. The body may be lain in the grave a natural body, but it is going to be raised a spiritual body. "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ". Together with Calvary, the resurrection is the central fact in our soul-saving gospel message. "He was delivered for our offences and raised again for our justification".

The Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

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May 17th, 1975

The Elim
Evangel

Proclaiming
the Truths of Pentecost

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Editorial

THE anniversary of the first ourpouring on the Day of Pentecost comes round again, though it may slip by unnoticed now that Whitsun is separated from the newer Spring Bank Holiday.

It was on this day that the Church was born in Jerusalem in A.D.30. The symbol of the early Church was a cross, though their enemies were probably the first to use this in a written form, for to them it was a symbol of disdain, in the same way that a noose would be to us today.

The symbol that we use today for the Pentecostal Movement is that of fire. In the early days we used an open Bible. We do not suggest that there is any sinister significance in this change, for it is true to say that the present generation of Pentecostals are just as firm in their adherence to the Scripture as their fathers and grandfathers were.

On the first day of Pentecost there were several different phenomenon to be observed.

There was the sound from Heaven which was the prelude to the pentecostal infusion. The significance of this is that in the Old Testament the word for "spirit" is ruach. The root from which the noun is derived is primarily "to breathe out through the nose with violence". The word carries with it the idea of power and violence. It was this dynamic force that filled the house in which the disciples were sitting (Acts 2:2).

The second evidence of the presence of the Spirit was to be observed. We sometimes get involved in endless discussions about initial evidence of the reception of the spirit. The evidence here was not simply for the benefit of the recipiants (those who spoke tongues) but each of them also saw the outward sign upon the others. The sure and Scriptural evidence that a man has received the Spirit is that he speaks with tongues (Acts 10:44, 46; 11:15-17).

The third feature of that remarkable day was that the crowds who were drawn together, "heard them telling in their own tongues the mighty works of God" (Acts 2:11). This was something that was not only new but in some ways it was unique. We need to note that the speaking in tongues did not in itself produce either repentance or conversion, indeed in some of the onlookers it caused great perplexity and even derision. Peter still had to stand up and preach!

One final observation: The disciples not only received the power to talk to God in a language that they had not previously known, they also received the power to communicate with men in an extremely effective manner (Acts 1:8; 2:11).

Some of the events of the first Pentecost were unique, but we need the power of that experience as a fresh living reality today.

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Family Altar 19
Mzee Bull 20

FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH -- *1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.*

ELIM NEWS

Report on BALLYMENA

SINCE 1916 a body of unswerving Elim folk has existed in the Ulster country market town of Ballymena. Elim's own ups and downs have been reflected in the history of this local church. The last few years however have brought the results of rock-like steadfastness to the Pentecostal testimony. Increasing congregations demanded better accommodation.

There were problems. Should it be a new site? That would mean a building on the outskirts of the town. A new building on the same central site would mean a year or more in some rented hall. Finally, for a year the pastor (Don Sandford) and his people struggled along in hired premises until the builders tore down the old Elim and built another.

Many thousands of £'s of work, such as trench digging, footings, and later electrical and similar work was contributed free by Elim members, and even by some who were not members at all. An expert spent half the week laying the carpets without charging for his labour. Looking after a large congregation, watching the daily building development, and himself putting his hand to the manual labours, Mr. Sandford found himself living on divine strength. I have come to accept this kind of herculean achievement as typical of what Elim ministers will do.

On Saturday April 12th, John Smyth and I met on the plane for Belfast, and soon we stood facing the crowd waiting to get into the new complex of halls and rooms which the architect has managed to squeeze into the limited area.

I like playing with figures, and I made a mental calculation; if a church was opened in my city of Birmingham and was attended by the same proportion of the population that I saw there in Ballymena, it would have to accommodate 45,000 people! That is, one in forty of the inhabitants. Scores of people stood along the walls, in the fine entrance hall, and spilled over into the rear halls. Certainly Elim folk came from distances on the Saturday, but the Sunday meetings were also amazing. At night the church used all possible seating, and folk stood by the dozen. I spoke to the Sunday school and the 250 chairs in the youth hall were occupied with three to every two seats.

I was quite unprepared for the scale of money which flowed in. The afternoon meeting, without any pressure, brought in an offering of over £2,000, and nearly £500 at night, with another £450 or so on the Sunday, plus a single gift of £3,000. On top of such prodigiousness, the church secretary Mr. Jack came forward and presented a bouquet to Mrs. Sandford and a wallet of money to Mr. Sandford. On arriving home we discovered that the people of Elim had once more shown open-handed appreciation for one of God's hard labourers. Altogether, Ballymena Elim had poured more than £6,000 into God's work in one weekend.

I enjoyed the thought that the large Ballymena Town Hall became the minor hall of the Elim church that Saturday as hundreds were served with refreshments.

The growth of the Ballymena church has been such that the architect has planned for expansion. Since the site is fully utilised the church has been built high enough for a possible gallery to be added later.

Ballymena, like all Ulster towns, is like a beseiged city. All entrance roads are guarded, and visitors must identify themselves. Evil may strike at any time, anybody, anywhere. Despite these conditions churches show no decline. Elim, after some years in which no new churches were planted, is adding to its list. Seeing that the entire population of Ulster is less than that of Birmingham, it is challenging to note that it has already more than twice as many churches as that city, and still increasing. Challenging I said – this is Elim's year of expansion. What about some of the vast conurbations of England?

I need hardly describe the rest of the Ballymena opening meetings – the mighty roar of praise filling the lofty vault of the handsome church, with its beautiful stained glass windows, purple carpetings, and seats which are not a penance. The ministry was mostly from myself about which I can say nothing, except that I spoke seven times in two days, to folk who obviously like the bread of the Word and plenty of it. I did watch the intense interest of the hundreds as they listened to John Smyth's excellent address on the Church. There's no sign here of that common sickness which cannot stomach a full course meal of ministry.

One small incident illustrated for me why the events of this thrilling Ballymena weekend became possible. I walked into the new minor hall, it was Sunday morning, and a number of strapping young fellows were bowed in prayer asking God for "souls, souls, Lord give us souls today". That prayer was answered – and always will be.

GEORGE CANTY

There was a marriage

by Margaret M. Ladlow

EVERYONE loves a wedding, whether it be in Britain or in Africa. Even in these days of cynical attitudes towards marriage there is a quickening of the heartbeat and genuine pleasure when a young couple make their solemn vows to each other. This is particularly so when two committed Christians, truly born-again of the Spirit of God, give their promises in the house of God and in the presence of the whole church. Such was the case with Emmanuel and Esther who kindly delayed their wedding until we arrived in Kumasi, Ghana. God has been at work in these young people's lives. Emmanuel was first aroused to his need of salvation by a godly schoolteacher, subsequently he entered the Elim Bible School. He continued learning under my husband's teaching. Afterwards he worked for us as house steward and interpreter. Moving to Kumasi with the Mills family he threw himself into the work and witness of the Church of Pentecost, becoming involved in the Witness Movement (identical with our Elim Crusaders) and teaching in the Sunday school of the Asokwa Church. Finally he went to work full-time for the Bible Society of Ghana. Esther, his bride, grew up in Kumasi, she was a shy, quiet girl, living and working in the house of her aunt. Attracted by the singing and jubilant worship of the Church of Pentecost, she began to attend the Bompata Church and surrendered her life to Christ. There was great excitement on the day of the wedding, guests began to arrive from early morning, all the refreshments, lovingly provided by Mrs. Mills, had to be conveyed to the church; the floral arrangements consisting of crimson sprays of scarlet and blossoms intermingled with cascades of blue flowers (their names were unknown to me) made a gorgeous bouquet for the bride. The groom and best man sported cream coloured roses in their button holes, but who would look at them when the singing and clapping rose to a crescendo as the moment we had all been waiting for arrived? The bride, escorted by dancing, beckoning, deaconesses was coming down the aisle. There she was, dressed all in white, actually wearing Mrs. Mills' own wedding veil, and bedecked with beautiful gold jewellery, ear-rings, necklace, pendant, and bracelets, which were a gift from her parents, and so the marriage ceremony began.



Emmanuel puts the ring on Esther's finger.

Over the microphone a packed church of upwards of 500 people heard the responses and promises as Pastor Nyarko performed the ceremony. There was particular response by the congregation when, after the bride's father had signified his assent, the pastor turned to him and said in the vernacular of the village from which he came, "And now you've given her away leave her to make her own life and never interfere in the affairs of this young couple!". Pastor David Mills, who gave the address, as was befitting one who has encouraged and helped these young people so much, referred to Emmanuel as his "adopted son". A charming interlude came next, the bride and groom were called to the platform where they faced each other, with an outstretched hand resting on the other's shoulder they sang in turn "You are mine and I am yours for ever". This brought claps and cheers from the congregation, and then at the platform table in full view of the congregation they signed the register. After this, groups, representing all sections of the church came forward singing, bringing their best wishes, while Emmanuel and Esther remained seated on the platform. Finally Mrs. Mills cut the wedding cake and resreshments were served to the whole congregation, during this time gifts for the happy couple were brought to the platform, these consisted mainly of sums of money, each in an envelope bearing the donors name and the amount enclosed and each was announced over the microphone by one of the Elders, all told there were about 150 gifts.

Altogether it was a happy and memorable occasion, a truly Christian wedding, so different from the pagan weddings with their drinking and their drumming and revelry. It could surely be said that "Both Jesus was called, and His disciples, to the marriage", just as it

was in Cana of Galilee. Our Saviour's presence brought His special blessing. Emmanuel is going into a new sphere of service after his honeymoon. He is to become manager of Africa Challenge Bookshop in Kumasi, where he will serve God under the auspices of the Sudan Interior Mission, but he will still continue his active service with Pastor and Mrs. Mills and the Church of Pentecost.



Mrs. Mills cuts the cake.

Please pray much for the

COATBRIDGE CRUSADE

conducted by
Rev. Alexander Tee & team

commencing **Saturday, May 24th,**

at **7.30 pm.**

Sunday, 6.30 & Nightly at 7.30 pm.

D.4142

Farewell to Pastor and Mrs. L. Reeves on their retirement after 17 years ministry at Norwich Elim Church, Trory Street (Vauxhall Street).

Final service at the church, Saturday, May 24th at 7.30.

Everyone warmly invited.

Please accept this as the only intimation.

D. 4144

BOOK REVIEWS

All books reviewed or advertised in ELIM EVANGEL are available from Elim Church Bookroom, P.O. Box 38, Cheltenham, Glos.

When the Spirit comes, *by Colin Urquhart, published by Hodder and Stoughton, price 50p.*

"IT'S a tough job", the bishop warned Colin Urquhart when offering him the incumbency of the Anglo-Catholic parish of St. Hugh's , Luton. "The first priest had a nervous breakdown, and the present vicar's physical health has given way under strain. It's no use expecting much response". However, history now shows that he obtained quite a remarkable response, for this book is the story of how he and his church plunged headlong into the implications of the Holy Spirit's renewal. The book is simply written, and at first rather jumpy, as the writer leaps from one incident of divine healing to another, leading up to the initial breakthrough when he moved to Luton in 1970. The real value of this story is that it goes on from the experience of the baptism in the Spirit and healings, to the out-working of the implications of the Spirit-filled life amongst the congregation. They realised that they had to go further in their commitment to each other, they were not content to remain with the experience of Acts 2; they read on, and then sought to follow the example of the Jerusalem Church.

They developed several communities from within their local church, and these the participants surrendered their total income and extracted only what they needed, this provided the resources for the employment of several full-time lay staff. The author frankly admits the various problems that arose out of this radical new way of living, and in particular the reluctance of his wife to accept her husband's ways (but there is a happy ending!). He tells how "Wynne, the Elim Pentecostal pastor" helped him, and you should guess that Mr. Urquhart refers to my predecessor Wynne Lewis. He makes it clear that their concord was to be found in the things of the Spirit and not the cricket field!

Perhaps the most interesting aspect of this book to established Pentecostals, is the nòlvetē in their approach to the Lord. Mr. Urquhart does not claim to have "arrived", he is still on the journey of discovering what God has provided for His people. It challenged me to think that God has a plan and purpose not only for individual Christians, but also for each individual local church, and we do well to seek it out.

JOHN BRISTOW



"And Your Children . . ."

by John Lancaster

"The promise is to you and to your children . . ." (Acts 2:39).

IT SEEMS hardly credible but it is true – Adolf Hitler was once a cuddly baby nestling in his mother's arms, dandled on his father's knee and cooed over by visiting aunts! So, too, were Nero, Ivan the Terrible, the KGB torturers, the vandals, rapists and murderers whose presence in our society cast such dark, chilling shadows. It is hard to think of them as small babies sucking their thumbs or as tousled toddlers, chattering, laughing, exploring and kissed into slumber by a mother's tenderness, but they were – once.

What possibilities for good or evil lie locked up in every child! How tremendous to realise that the children who gather round our breakfast table or sit in our Sunday school class have the makings of a Booth or a Borgia. There before our very eyes and under our influence are the citizens of tomorrow's world – its composers and criminals, its politicians and prostitutes, its doctors and its drop-outs. How exhilerating, yet how disturbing, to realise that our words and actions, or our failure to speak and act, may be the decisive factor in some child's future.

The responsibility of the local church towards the children in its midst is colossal. Many of the children in our Sunday schools have little or no spiritual help beyond that which we give them; for most of them only 1 hour out of a 168 hour week is spent in contact with any Christian influence. For the rest of the time the majority of them are exposed in their homes, at school and amongst their friends to the soul-destroying brainwashing of a godless, materialistic society.

It is tragic to realise that most of the children in our modern society are subject to the subtle but deadly mind-manipulation of an aggressive pagan ideology. Alongside, and sometimes in conjunction with, the forces of Communism, there are sinister forces at work bent on destroying the moral basis of our society. In education, entertainment, the glossy magazines on the bookstalls and the "soft-sell" techniques of the TV opinion-formers the minds of future generations are being bent as easily as a well-known entertainer bends forks. Against these massive pressures the Church has one short hour a week!

Is it not time that we took our Sunday school work more seriously? We are engaged in a massive confrontation with the forces of darkness in a struggle for the minds of children. Our Sunday school staffs need to realise the tremendous implications of their work and seek to discover the most effective use of that short hour on a Sunday. Are we making an impact? Are our methods right? How can we improve our schools? These are the question we ought to be asking. But the whole church needs to face the facts, too. As diaconates, as members of the local assembly, are we concerned for the children? Do we pray for them? Have we been generous enough in the allocation of funds? Are we willing to take a personal interest in these children, talking to them, visiting their homes, welcoming them into our own homes?

But more is needed. Our methods are important but above everything else we need a visitation of the Holy Spirit upon our children. Only the Spirit of the Lord can raise a standard against the incoming flood of wickedness. The wonderful thing is that the God of Pentecost has the children in mind. He is no respecter of age groups. "I will pour my Spirit upon thy seed, and my blessing upon thine offspring", says the Lord (Isaiah 44:3). And again: "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy" (Joel 2:28). So it is that Peter, in his Pentecostal sermon can affirm, "The promise is . . . to your children" (Acts 2:39). Pentecost is for every generation, and there are no limits placed on the time at which each new generation may exercise it.

The same Lord Jesus who insisted, in spite of the overbearing of His disciples, in welcoming the mothers and their children (Mark 10:13-16), is still deeply concerned for the children, for He never changes.

There are wonderful spiritual possibilities in children. Our Lord refers to their "openess" to the things of God as an example that adults should follow (Matthew 18:1-4). Matthew records that it was the children in the temple who caught the true meaning of the Lord's triumphant entry into Jerusalem and earned the Master's approval for the perfection of their praise (Matthew 21:15, 16). The simplicity and humility of little children makes them ideal subjects for the inworking of the Holy Spirit, and it is significant that Jesus was moved to thank God for the receptivity of the Child-like mind and heart (Matthew 11:25).

The history of revival contains many striking incidents which illustrate the truth that children can experience the moving of the Holy Spirit. At Coleraine, in Northern Ireland, in 1859, a whole school was swept by the conviction of the Holy Spirit so that its playground was filled by boys and girls seeking God. The historians of the revival record that the movement began when one boy came under conviction of sin and was led to Christ by another boy. So great was the power of the Spirit that adults entering the playground to investigate came under conviction themselves, and it was midnight before the last person left the school with the peace of forgiveness in his heart.

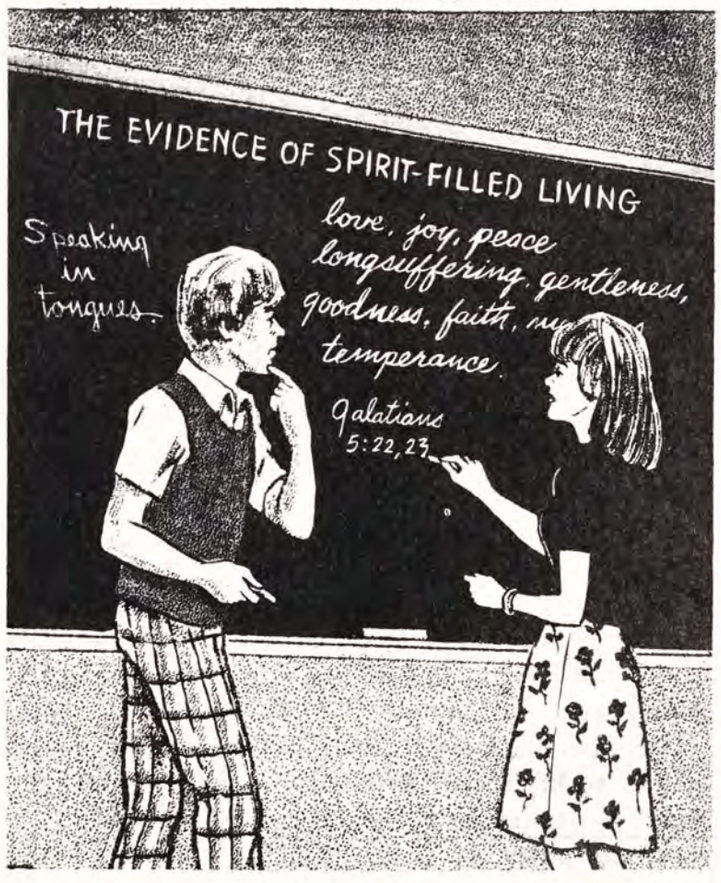
During the same period children's prayer meetings were held in many places. In Flintshire a child was heard to pray: "My father is ungodly; I am afraid to go home because of his swearing. O! Come and save him, Lord! Thou hast knocked at his door many times; compel him to open, and if he refuses, take the door off its hinges, Lord!" At Llanharan the influence of 8-10 year olds was such that a local minister said: "The children were like steam-tugs sent out to draw large vessels into port. The worst of sinners were drawn in by them". Eifion Evans in his account of the Welsh Revival of 1904, shows that it was amongst young people that the first stirrings of revival occurred and he says of the meetings at Newquay in Cardiganshire, "Children cried for salvation, and an older generation rejoiced".

Space prevents us from enlarging on this theme, but the evidence of Scripture and Church History is such that we can rest assured that God is concerned about our children: He desires to save them and to fill them with His Spirit. It is our responsibility, however, to make this known to them. Just as the men of the Old Testament were urged to teach their children by precept and example (Deuteronomy 11:18, 19) so we are commanded by the risen Lord to feed the lambs of His flock (John 21:15). Just as Elisha by earnest, fervent prayer sought for the revival of a dead child so must we stretch ourselves out before the Lord on behalf of our children and young people (see 2 Kings 4:32-37).

In days when more and more young people are being lured by the fascination of the occult it is our privilege and responsibility to teach the truths of Pentecost to a new generation and lead them into the possession of their true spiritual heritage. 'Christian education is not enough – Christian experience is the vital objective. It is the great responsibility of our Sunday schools and youth departments to emphasise Pentecostal doctrine and to lead our children and young people to a genuine experience of the indwelling and infilling of the Spirit. They are *not* too young for this, provided that we teach them in a responsible way.

Let me add one thing more. The responsibility of the local church towards the children is not fulfilled by the activities of the Sunday school. That is only a part of the whole. It requires the whole church – Pastor, deacons and members – to concern themselves in every way possible with the needs of the young and to give themselves to urgent and passionate prayer for an outpouring of the Spirit upon them. Nothing short of this can meet their need – and the promise is for them!

BOTH ANSWERS CORRECT





Tongues in Sunderland

The beginnings of a Pentecost for England

by Rev. A.A. Boddy
All Saint's Vicarage, Montwearmouth, Sunderland

HOW can we sufficiently adore the Loving Master Who has begun to visit us now in England, in Sunderland.

On Saturday, August 31st, 1907, *my dear brother Pastor Barratt, arrived across the North Sea.* We had been praying for him specially ever since he sailed from Copenhagen, on Thursday, and God gave him a beautiful voyage and brought him in six hours before time. Hallelujah! What rejoicing there was at our "Waiting Meeting" that night when it was found he actually was in our midst. I soon found he was still the same after all his months of storm and service; manly, peaceful, rejoicing in the Lord, humble and yet strong for God.

On the night of September 1st, two who were seeking Him entered right in and went right through into Pentecost with the signs following; to encourage others God allowed them to be dealt with very tenderly.

I had a talk with one a few days later and found that the Holy Spirit had done a real work. She thanked God so humbly and so lovingly that He should have come to her. She was passing through deep waters – and had difficulties, yet she felt that while God was removing all earthly helps He had done far more for her by coming Himself.

The Lord then dealt with two friends who came among us the week after Keswick, and who have been helpers together with Him in this place ever since – both working and praying; not waiting only, but ready to accept any work He called them to (this is a point I think many should note). One of these friends that Sunday received an overwhelming Baptism of the Holy Ghost, but did not receive the "Sign" of the Tongues at that time.

But the place was almost filled with glory that Sunday night as the first words came slowly from the other prostrate form stricken down by the overwhelming power of God. From the commencement the Lord interpreted word by word deliberately

Worthy is the Lamb!

Jesus **IS** victorious, Glory to God!

Praise Him! PRAISE HIM!! **PRAISE HIM**!!!

Jesus says, "Be loosed", They SHALL speak with Tongues

I am coming soon. (3 languages seemed to be spoken).

* * * *

The next evening she testified to the larger meeting that her Pentecost had come, and the Gift of Tongues was (involuntarily) witnessed to as God took possession and sang, and spoke, and interpreted.

Soon others began to receive. The Heavenly Music was heard now as two or more in wonderful tones – prolonged cadences – sweet bell-like tones were adoring the Lamb. Every day now others are entering in. Visitors arrive from distant places to share the blessing. From London, Llandrindod, Clifton, Eastbourne, Leith, Lydd, Halifax, Stockport, etc., they come.

Our experiences of the first few days has shown us the subtilty of the Enemy of Souls.

1.–Outward opposition we must expect from *(a)* the World and, *(b)* the Nominal Church, and *(c)* Earnest Christians who unknowingly are in the flesh.

But once established in the knowledge that God is working we do not fear.

2.–Subtler workings are the creeping in of those who think they are in experiences they do not possess. I have had practically to forbid the meetings to some who seek to interfere and help. Touching a person who has fallen under the power of God, or in whom there is a conflict, is a hindrance.

Standing round them talking and praying in a wrong way for them and is a cruelty.

3.–When the Holy Ghost comes in Pentecostal Power we must not shrink from any humiliation He

allows us to suffer. "That can never be the Holy Ghost", said a reporter to Pastor Barratt, when strange noises and behaviour was noticed. "Yes, it is all right", was the reply, "You come after a month and you will see the change".

Different temperaments have different experiences, no two cases seem exactly alike: But there must be:

a. The longing for the Holy Spirit to be in full possession of the body (His Presence to be manifested with signs following).

b. There must be confidence in the Blood as the cleansing and separating and protecting power.

c. The willingness for any conflict in the flesh. The flesh (and demons working through the flesh) often resists for hours with mighty and alarming movements. To one inexperienced it seems terrible at times, but God takes care of His own. But they must be "in Christ".

d. There is the coming through into the joy of the Lord, and subsequently the twitching of the facial muscles, and speedily the Glorifying God in the Tongue which the Holy Ghost gives (with the interpretation following).

"When I saw Him I fell at His feet as dead, and He laid His right hand upon me, saying, "Fear not"". (Revelation 1:17).

The Spirit (demon) cried and rent him sore, and came out of him, and he was as one dead: inasmuch that many said "He is dead". But Jesus took him by the hand and lifted him up and he arose". (Mark 9:26).

BIBLE ACROSTICS

By ARTHUR CAMPBELL

("Uncle Arthur")

JUDE

James's brother (v.1);
Universal salvation (v.3; "common");
Defiled characters (v.8);
Examples (v.11); Cain (Genesis 4);
Balaam (Numbers 22); Core (Numbers 16).

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WHY THE BAPTISM IN THE HOLY SPIRIT?

This centre page article "Why The Baptism in the Holy Spirit?" by H.W. Greenway is the fifth in a series of leaflets issued by the Elim Publications Board. The twelve titles so far issued (there are several others planned) are available from Elim Church Bookroom, P.O.Box 38, Cheltenham. The price is 50 pence per hundred, postage extra.

Following the resurrection of our Lord from the grave, and before His ascension, He met the disciples in Jerusalem and gave command that they should not depart from the city until they had been endued with power from on high, the promise of the Father, the baptism in the Holy Spirit, "of which, saith He, ye have heard of Me" (Acts 1:4,5; see also John 14:16-18; 15:26; 16:7-15).

Naturally, having witnessed His conquest of death, the disciples anticipated an immediate advent of the kingdom which their Master had described to them, and raised the query, "Lord, wilt Thou at this time restore again the kingdom to Israel?" (Acts 1:6). The reply of Jesus underlines the importance of the experience to which He had referred and which they were soon to enjoy. "It is not for you to know the times and the seasons, which the Father hath put in His own power. But ye shall receive power after that the Holy Ghost is come upon you. and ye shall be witnesses unto Me" (Acts 1:7,8). Acts 2 records the fulfilment of the Master's promise: "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). This was proof that Christ was at the Father's right hand, for He had said, "If I depart, I will send Him unto you" (John 16:7). It also confirmed the testimony of John the Baptist: "I indeed have baptised you with water: but He shall baptise you with the Holy Ghost" (Mark 1:8).

The Church was thus equipped for the task of evangelism — not merely the Church of that day and age, but the whole Church, including succeeding generations, for Peter, preaching to the crowds assembled for the Feast of Pentecost who had gathered to observe the remarkable phenomenon of 120 believers speaking in tongues and magnifying the Lord, replied to the scoffers by an appeal to the sacred record: "This is that which was spoken by the prophet", adding the further promise regarding the continuity of the outpouring: "For the promise is unto you; and to your children, and to all that are afar off, *even as many as the Lord our God shall call*" (Acts 2:39).

The Holy Spirit has left us in no doubt concerning the people who qualify for this blessing — "as many as the Lord our God shall call." This includes all believers in all ages throughout God's day of grace; thus we in the twentieth century are included in the promise of the Father. Has there ever been a period in world history when the power from above was more urgently needed than in this decadent, distressing age? We are surely living in the last days of our dispensation before the return of our Lord Jesus Christ, days of apathy toward spiritual things, of appalling vice and cruelty, when the professing Church has lost much of its authority and effectiveness. There is every need for an infusion of this energy within the Church, for believers must meet the spirit of the age with the Spirit of God.

Our Lord Himself, the perfect pattern for all Christians, set the example for us at the beginning of His public ministry. Standing in the Jordan after His baptism in water by John, He received the Holy Spirit in bodily shape like a dove coming upon Him (Luke 3:21,22). Previously He had told the disciples that it was expedient for Him to go away in order that they might receive this power (see John 7:37-39; 16:7-11). He *commanded* them to wait at Jerusalem for the promise which had been made to them (Acts 1:7). By this infilling of the Holy Spirit their witness to Christ would be amplified (John 15:16-27). There are abundant references in the Scriptures to prove that the pentecostal baptism for believers is not an exception but the norm in a vital Christian experience. Herbert Lockyer reminds us that "it is spiritually disastrous to neglect what the Bible reveals of His activities." We need to acknowledge both the

presence and the presidency of the Holy Spirit in our religious exercises. He must take the place of pre-eminence ascribed to Him in the New Testament if we are to enjoy His abiding influence in our lives, worship and service.

Human organisation is but a feeble substitute for the power of God. We must have God's power to do God's work, for it gives boldness (Acts 4:31) and provides the spontaneous word (Matthew 10:19,20); moreover the Holy Spirit convinces men of sin (John 16:8) and causes them to cry out for salvation (Acts 2:37). A Quaker once said that "a man truly touched of God can influence the countryside for ten miles around." The Christian is certainly in need of power if he is to combat the evil forces of a degenerate society and break through the indifference of a generation afflicted with materialism and the mania for worldly possessions.

It is not to be wondered at that there are critics of the miraculous ministry embodied in the teachings of pentecostal churches. There are those who try to accommodate the Word of God to their own concept of truth by declaring that all Christians are baptised in the Holy Spirit when they are born again and that this baptism and conversion are one and the same experience. If it can be demonstrated by reference to the Word of God that members of the Early Church were converted before they received the baptism in the Holy Spirit; it is obvious that they are separate events. The time gap establishes the fact that they are distinct the one from the other.

Let us take a look at the biblical story. The disciples who gathered in the Upper Room bore the characteristics of true discipleship: they were not of this world (John 17:14); they were clean (John 15:3); Christ was glorified in them (John 17:10); their names were written in heaven (Luke 10:20). The believers at Samaria, to whom the apostles at Jerusalem sent Peter and John, had been converted in the revival which occurred through the preaching of Philip (Acts 8:12) and they were baptised. On receiving this information Peter and John laid their hands on them "and they received the Holy Ghost (Acts 8:17). Verse 16 adds this comment in parenthesis, "(For as yet He was fallen upon none of them: only they were baptised in the name of the Lord Jesus)."

The Ephesians had believed and were baptised (Acts 19:1-6). In verse 2 Paul referred to them as believers and later queried their baptism and on learning that they had been baptised unto John's baptism, he directed their attention to the need to be baptised in the name of Christ Jesus. After this baptism Paul laid his hands on them and they received the Holy Spirit and spoke in tongues and prophesied (verse 6).

Christ had a specific purpose in giving this gift to believers. What, then, are the results of the baptism in the Holy Spirit? The evidences described in the Bible were of a supernatural character. On the day of Pentecost when the Spirit came to the 120 there was the sound of a rushing, mighty wind which shook the place where they were gathered together, then tongues of flame, and then the tongues spoken by this company of waiting believers which amazed the multitudes. This was the sign that followed the outpouring on other occasions and which has since given rise to the bitterest controversy but the New Testament states quite clearly what happened and the reader is advised to look at the following scriptures: Acts 2:1-4; 10:44-46; 19:1-6; 1 Corinthians 14:18.

The next important result was the new power given to our Lord's witnesses. Before Pentecost they faltered in their allegiance, but subsequently faced persecution and suffering with a daring that astounded their captors. Their ministry was with a remarkable power of penetration, causing men to cry out for salvation. Every Christian today stands in need of this power, for only supernatural power can break through the tragic indifference of this permissive generation. Jesus said that when He is come He will convince the world of sin (John 16:8).

But perhaps the greatest witness is to Christ Himself (John 16:14). This is the testimony of those who have received the pentecostal baptism: Christ becomes more real to them and they find it easy to speak of His glories and to worship Him. In addition to this the Word of God is more precious and truth is revealed (John 16:13).

It remains for us to answer the question: "Have ye received the Holy Ghost since ye believed?"

The 12 WHY? Leaflets

1. Why Salvation?
2. Why Pray?
3. Why Water Baptism?
4. Why Church Membership?
5. Why the Baptism in the Holy Spirit?
6. Why Divine Healing?
7. Why is Jesus coming back again?
8. Why Dedication of Children?
9. Why Marry in Church?
10. Why Heaven?
11. Why Hell?
12. Why personal Evangelism?

Pause for Thought



by Trevor Partington,
Covenant Hall, Stafford

IN ONE of his books, Lindsay Clegg tells the story of an old man who had had a wonderful experience with the Lord, twenty-five years before. The experience was so wonderful that he wrote it all down and called it his "Blessed experience". When people called on him he would bring the manuscript out and read it through to them. One night, when a friend called, he said to his wife, "My dear, just run upstairs and bring down my 'Blessed experience'". She went upstairs to get it, but returned saying, "I'm sorry, but the mice have been in the drawer and have eaten up your 'Blessed experience!'".

That man's experience with the Lord had grown stale, not mature with the passing of the years, and the same thing can so easily happen to us. There was that time when God saved us. At that time we delighted to go to the prayer meeting. Do you remember the time when we were baptised in water, and when you were baptised in the Holy Spirit? What "blessed experiences" these were, but we must keep them fresh. We must walk in newness of life and "be being filled with the Spirit". Some people seem to pick up only second hand experiences with the Lord. They rely entirely on the experiences of others. We must take care that this does not happen to us. Our growth in the Christian life will be second hand if we can rest our faith entirely on the experience of other Christians, rather than our own growing relationship with the Lord.

Second hand things rarely carry any guarantee. The instruction book is also usually missing. Our instruction book is the Word of God, and we cannot do without it. An inadequate knowledge of the Bible is one of the causes of weakness in the Christian life. What of our guarantee? Thank God, we have this promise. "We are kept by the power of God" (1 Peter 1:5). A stale, or secondhand experience with God is certainly not kept, and a good thing too. The sooner that goes the better. But a living faith that is daily and progressively rooted in Christ is gloriously kept. We have His own guarantee!

Forthcoming . . .

Nationwide Evangelistic Conference

ELIM friends will recognise that this event in York on 20th–23rd October next is a very important one and we would seek to enlist the prayer support of all our Elim members.

The Conference will be open to ministers, probationary ministers, evangelists and honorary pastors. Our Executive Council and Evangelistic Committee will be present and we are hoping to have with us a representation of the diaconates of the four presbyteries nearest to York.

The Conference will open with a banquet on the Monday evening of which the chairman will be the President (Leslie Wigglesworth). We expect to have distinguished guests present with us. The keynote address will be given by our Secretary-General, P.S. Brewster.

Booking Forms are obtainable from the Minister of our York Church, viz., Pastor I.W. Lewis, 55 Muncastergate, York, Y03 9JX, telephone: York 55064.

T.W. WALKER

Book Review

Hymns at the Holy Table . *A selection of 70 sacred songs, words only, supplementary to the Redemption Hymnal, and compiled by Ian Macpherson. (Evangel Press). Price 15p, postage and packing 7p extra.*

TO the reviewer's eyes, what a gladdening sight, since he believes that the Lord's Table is the watershed of the assembly's life. Indeed, the compiler, in his foreword, acknowledges "a wide catchment area, with all purely evangelical". It is a pity that a "supplement" contains fourteen hymns already found in the R.H. However, most will be new to us, and Ian Macpherson himself supplies four of his own composition. Recalling his "If I but knew Thee as Thou art", we thank him for these. Matching tunes from the R.H. are suggested for all, which makes scansion a little difficult here and there, but this is a minor matter. In one hymn the word "biscuit" occurs. Concerning this one, we think that controversy is best left out of Communion hymns. This Supplement is sure to enrich the quality of the Sunday Communion service. In case this review escapes your pastor's eyes, deacons please note!

J. ALEXANDER WRIGHT

Thoughts from the Book of ***Exodus***

56. Worship (Exodus 30:7-8)

by F. Lavender,
Pastor of our Croydon Church

THE golden altar stood in the Holy Place of the Tabernacle directly in front of the mercy seat, but on the opposite side of the veil. No sacrifice was offered upon the golden altar, but twice each day, early in the morning and late in the evening, incense was to be burned upon it. The incense spoke of pure worship being offered to the Lord, and one can visualise Aaron with hands upraised in worship as the cloud of incense ascended.

Two other matters were *always* connected with the offering of the incense; the sacrifice of the morning and evening lambs (Exodus 29:38-39), and the trimming of the wicks of the golden lampstand (Exodus 30:7-8). This teaches us that worship cannot stand on its own; true worship is sure to involve other commitments; it will lead to the daily renewing of sacrificial vows, and also to the cleansing of the "lamp" of testimony.

Worship is the most elevated form of communion with God, for when we worship the Lord we pour out our praises to our Creator-Redeemer, or else we silently contemplate His glories with adoring wonder. Worship should be a continual part of our prayer life, both in personal communion and in church life. Yet we must realise that worship must have deep, searching implications for us; if our worship is true it must evolve more than words. It will mean, first, the continual offering of our lives to God, the daily giving of ourselves to the doing of His will, denying the claims of self so that His purpose may be done in us. Worship will also bring about the constant purifying of our testimony, cleansing it of all that is dead and formal, so that it may shine clearly and steadily at all times. Let us, then, engage in the worship of our glorious God. This is the noblest of Christian exercises, let us accept its searching requirements with reverent joy.

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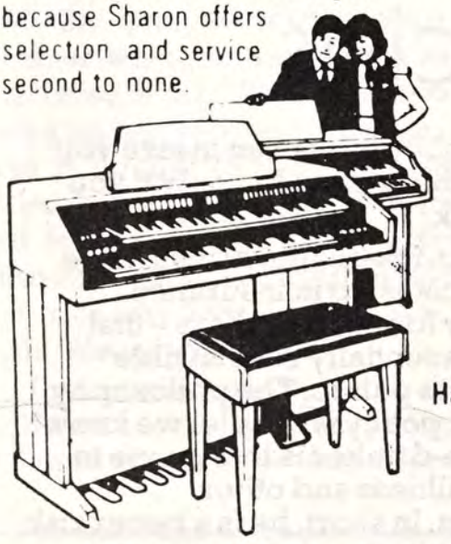
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May Osman's page

Teenage Magazines

I HAVE been stopped in my tracks by a pamphlet which has been recently published. "Teenage magazines are exploiting girls and pushing anti-parent propaganda and casual sex". These are the findings of a three year survey by 22 year old Joanna Nash, in a pamphlet called *"Entertainment or Exploitation"* published by The Responsible Society, 28, Portland Place, London W.1, price 10p. This survey concerns the magazines *Jackie, Honey, Petticoat* and *19.*

Miss Neal writes "There was, for instance, a tremendous emphasis on sex, as opposed to romantic love. There was also a great stress on the generation gap and the supposition that parents and growing children don't get on well". She found that contraception, abortion and promiscuity are treated lightly and in a chatty way ignoring ethical and moral questions. On reading an article in *Petticoat* she comments "Any girl reading this would assume that sleeping with a boyfriend is so normal and natural that the matter of contraception for teenage girls can be discussed as cosily as the usefulness of face cream".

In examining Claire Rayner's Problem page in *Petticoat* she says: "On questions of sexual morality she rarely committed herself to a definite answer. When a 15 year old girl wrote to ask if she should sleep with her boyfriend, also 15, her theme was that couples should think it out for themselves, always use contraceptives and the whole tone of her advice seems to boil down to – "Yes if you like, but don't get found out".

"Honey and *19* magazines have more to do with the occult, and their horoscopes are presented in an elaborate way, so it becomes impossible to miss them. Anyone taking an objective look at these magazines *must* see that the readers are being exploited and even dangerously brainwashed".

So let me sound the clarion call – Parents and young girls beware! I have seen young Christian girls with these magazines, but I did not know until now about their contents. It is time we raised our voices against such publications. The trouble seems to be the fact that there is no alternative secular literature published for teenagers, so we *must* encourage our girls to read Christian literature. They must not be degraded by the lack of morals of these modern-day writers.

I am concerned for our young people in these evil days, they are bombarded by temptations on every side. The apple of sin is made to look so rosy and tempting, and it is suggested to be "The norm" that young people should take a quick bite and find out for themselves.

It is no good shutting our eyes to the fact that many young Christian marriages are breaking up in these days, and the divorce rate is creeping up even in the churches. "Beloved, these things ought not to be". The real problem is self-gratification. The Newspapers, T.V., and hoardings shout at us that we simply must have such-and-such – we have not lived unless we have it. Greed is ruining our nation and our people. If only we could get back to the old recipe – Jesus first, Others second and Yourself last = JOY.

Why not start a Crusader Library in your church with modern up-to-date Christian literature, not old throw-outs from your shelves. There are a great many Christian paper-backs written specifically for the young folk, and those in schools and colleges can't afford to buy them for themselves. Here is an avenue of service for you older people – to provide good, modern, readable literature for our young Christians. One lady said to me in The Albert Hall on Easter Monday, "I haven't any talents to use for the Lord". Well, here's a work for you to do. The Editor will provide you with a list of suitable books which can be bought from our H.Q. offices. Let me finish with a synopsis of Philippians 4:8. "Whatsoever things are true, honest, just, pure, lovely, of good report; if there be any virtue, any praise, THINK ON THESE THINGS".

Classified Advertisements

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ITINERARIES

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May 24, Silverdale; 25, Hanley 11 a.m; Longton 6.30; 26, Hadley; 27, Crewe; 28, Macclesfield.

Mack Mabitsela (Transvaal):
May 18, Sheffield; 19, Barnsley; 20, Mosborough; 21, Rotherham; 22, Knottingley; 23, Otley; 24, Bradford; 25, Huddersfield a.m; Sowerby Bridge p.m.

K.J. McGillivray:
May 18, 19, Plymouth; 20, Torquay; 21, Falmouth; 22, Penzance; 23, Newquay; 24, Exmouth; 25, Exeter.

London Crusader Choir with Douglas B. Gray:
May 17, Walthamstow; 18, West Thurrock; 22, Barking; 31, Smarden; June 8, Homerton.

BIRTH

MCWATERS. On March 13th to Alan and Barbara (nee Tattersall) of our Woolwich Church, God's gift of a son, Julian David, a brother for Heather.

WITH CHRIST

BAKER. On April 12th, Elsie Baker, beloved wife of Irvine, and mother of John and Lynette, faithful member of our Newhaven Church. "With Christ which is far better". Officiating minister at funeral: A.J. Chuter.

HOPKINS. On April 21st, Jessie Hopkins, aged 61 years, of our Winton Church, after much suffering bravely borne. Officiating minister at Cremation: George Backhouse. "At Rest with the Lord".

WAVELENGTH ELIM ON THE AIR

United Kingdom
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COMING EVENTS

BARKING. May 19-21. Elim Pentecostal Church, Ripple Road. Visit of Danny Mo (Vancouver) who will speak on "The Dynamic people". Every evening at 7.45.

BATH. May 24-25. Elim Pentecostal Church, Charlotte Street. Spring Convention. Saturday 7.30. Sunday 11 and 6.30. Preacher: L. Middleton.

BISHOP AUCKLAND. May 24-26. Elim Pentecostal Church, Tenters Street. Spring Convention. Saturday at 7. Sunday 11 and 6.30. Monday 3 and 6.30. Preachers: Joseph Smith and Dennis Phillips. Cups of tea served between the meetings on Monday.

BLACKPOOL, Marton. May 24-26. Elim Pentecostal Church, Fredora Avenue (off Preston New Road, opposite Telifusion House). Pentecostal Convention. Saturday and Monday at 7. Sunday at 10.45 and 6.30. Preacher: L.W. Green. Singing by the "Good News Chorale", Bible Pattern Trio and others.

BLACKPOOL. May 18. Jubilee Temple, Waterloo Road and Central Drive. Sunday at 11 and 6.30. Preacher: Lyndon Bowring. Enquiries, Tel: 45105.

BRISTOL. May 17-22. The City Temple, Jamaica Street. Special visit of John Hall (U.S.A.). Studies in the SECOND ADVENT. Weeknights at 7.30. Sunday 6.30. The Lee Singers (U.S.A.).

CAMBERWELL. May 25-26. Elim Pentecostal Church, Benhill Road. Spring Holiday Convention. Sunday 11 and 6.30. Monday 3.30 and 7. Preachers: James McBurney and Peter Smith. Refreshments between the meetings on Monday.

COATBRIDGE. May 24. Elim Pentecostal Church, King Street, CRUSADE conducted by Alex Tee. Weeknights at 7.30. Sunday at 6.30.

EASTBOURNE. May 23-26. Elim Pentecostal Church, Hartfield Road, Spring Convention. Friday at 8. Youth Night. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher: Len Magee. Convener: John Lancaster. Tea drinks between Monday meetings.

GRIMSBY. May 26. Elim Pentecostal Church, Tunnard Street. Spring Convention. At 3 and 6.30. Preacher: James McAvoy. Music by Come Together singers, a small group from Hull. Trio, "Gospel Sound". Cups of tea between meetings.

HEREFORD. Elim Pentecostal Church, Clive Street. Monthly Rally. Saturday May 24 at 7. Speaker: T. Broomhall. Visit of Choir is anticipated.

HULL. May 24-26. Elim Pentecostal Church, Mason Street. Spring Convention. Saturday 7.30. Sunday 11 and 6.30. Monday 3 and 6.30. Preachers: J. Grisdale and R.C. Stacey.

KENSINGTON. June 1-5. Kensington Temple, Kensington Park Road, Notting Hill Gate, visit of Alfred Webb for a week of Bible Teaching.

LEIGH-ON-SEA. May 21-22. Elim Pentecostal Church, Glendale Gardens. Visit of Peter Scothern and party. Ministry of outreach, compassion and healing each evening at 7. May 24-26. Spring Holiday Convention. Saturday at 7.30. Sunday 11 and 6.30. Monday at 3, Missionary rally (tea between meetings) convention at 7. Preachers: Jack Osman and John MacInnes. Singing by the "Way of Life" and Pastor and Mrs. Osman. Convener: Derek Edmunds.

LIVERPOOL. May 24-26. Elim Pentecostal Church, Jubilee Drive. Annual Spring Bank Holiday Convention. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Speaker: A.A. Biddle.

NEWCASTLE. May 18-19. Elim Pentecostal Church, Heaton Road. Sisterhood rally. Sunday 10.45 and 6.30. Monday at 7. Preacher: Mrs. R.J. Morrison.

NEWCASTLE-UPON-TYNE. Bible Prophecy. Sunday June 1st at 10.45 and 6.30. Monday at 7.30, Tuesday at 7.30. Preacher: Rev. George Stirrup (Kent). Convener: D.D. Phillips.

ST. HELENS. May 31. Elim Pentecostal Church, Duke Street. Presbytery Rally at 7. Preacher: David Woodfield (Selly Oak, Birmingham).

SOUTHAMPTON. May 24-26. Elim Pentecostal Church, Park Road. Spring Convention. Saturday 7.30. Sunday 11 and 6.30. Monday 3 and 6.30. Preachers: Jim Hunt and Glyn Taylor. Convener: W.J. Maybin. Refreshments between the meeting on Monday.

WARLEY. May 24. The Marquee, Dudhill Road, Brickhouse Farm Estate. "Reach out to Jesus Crusade" first night at 7.30. Meetings continue through to Sunday June 8. Weeknights at 7.30. Youth nights on Wednesdays and Saturdays. Preacher: Richard Lighton. Musical ministry by "Revelation" and "Second Advent". Pray for us.

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Saturday, May 24th at 7.30 pm.

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His Government

by Malcolm Dyer, Springbourne

I WAS asked to give a talk in one of our Crusader meetings recently. This prompted me to do some serious thinking for once. What was I to speak on? Anyway, after some prayer and thought on the subject I came up with this.

One of the subjects I am studying at college is British Government. This involves the study of government in general, constitutional terms and politics. Eventually I started thinking about constitutional terms in relation to Christianity, and I was surprised to find some similarities and contrasts. One of the first lectures at college consisted of thinking up definitions for constitutional terms. So, I have taken some of these terms, attempted a definition, and then related them to Christianity.

The first term that I decided upon was Monarchy. This, quite simply, is the inclusion of a king or queen in a system of government, which is the system we have in this country. If we relate this to Christianity, we observe that as Christians we also have a monarchy; our King is Jesus, but He is no ordinary king, for, in his letter to Timothy, Paul says that Christ is King of kings and Lord of lords.

The powers of the monarchy in Britain today are very limited. The one power that has been kept though; this is the Royal Prerogative, this gives the Sovereign the right to commute a sentence of death to a term of imprisonment, the right to pardon someone who has been convicted of a crime. Just as the Monarch has the power to pardon a criminal, so Christ has power to forgive a sinner. He can commute the sentence of eternal damnation to one of salvation. All we have to do is to call on Him and He will save us. In this country, and indeed in many others, the Monarchy is constitutionally controlled, that is to say it is bound by restrictive rules and regulations. Christ has no restricting constitution, His powers are limitless. This is amply illustrated by His time on earth. He was born of a virgin, made in the likeness of man, performed miracles, was crucified, yet He raised from the dead, and now He is alive in heaven.

The next term I have used is Democracy. This is more difficult to define. Simply, but basically, it is that system which we have in this country. We have the power to choose a group of people to govern us, to make decisions for us. It is in the words of Abraham Lincoln: "Government of the people, by the people, and for the people". So basically, demo- means freedom in the choice of government; God's method of working is democratic. He does not force himself on people, for He has given us the power of choice. As in other democracies, we have been given the right to choose, and our choice is between God and the world (Joshua 24:15). I know that God's party gets my vote!

Talking about parties, let us not forget that parties do not do very well without their supporters, they need people to work for them, to speak up for them, and to campaign on their behalf. God's party is no different, He needs our help in winning souls. We must remember that the final day of reckoning is drawing very near and this age is coming to a close.

My final point embraces the two previous definitions and many others. If you put the Monarchy and its powers and functions, and democracy and its limitations, and many other constitutional points together, you will probably come up with a constitution of sorts; that is a framework of rules by which a country is governed. Some countries have a written constitution, as for example the United States. Others have unwritten constitutions, which is the case where rules and laws come from many and varied sources. This is the type of constitution we have in Britain.

The Christian has a written constitution that was inspired of God and written by many people over hundreds of years. This constitution does not merely deal with points of law, it deals with love, peace, war, anger and many other things. It is of course the Bible.

Just as we should keep the constitution of this country, so we should keep God's constitution. We should read it, know it, and put into practice what it says. It is not some boring, longwinded document, like many another constitution, but it is a document that contains something for every occasion we may meet. So let us make the most of it.

The Family Altar

Scripture Union Portions — Notes by **John Burgan**

Monday, 19th May — **Acts 2:14-21**

"I will pour out My Spirit upon all flesh" (v.17).

THE gift of the Holy Spirit is not limited to any age group. In this verse we will all readily agree that God baptises both young men and old in His Spirit, but what about our children? I believe that if we have an earnest and sincere faith in God He will baptise them too. The promise is "unto you and your children" (Acts 2:39), indeed to "even as many as the Lord our God shall call". If our children are old enough to receive Jesus as Saviour and obedient enough to follow Him, then the gift is for them (cf. Acts 5:32). Let us not be afraid or limit God. (Matthew 21:16).

Tuesday, 20th May — **Acts 2:22-36**

"Him, being delivered by the determinate counsel and foreknowledge of God" (v.23).

GOD planned it; but they fulfilled it. The cross was no accident, for God planned it and foreknew it. (cf. Acts 4:28: Isaiah 53:10). It could not be otherwise, for the shedding of Jesus' blood was the only way for us to obtain forgiveness (Hebrews 9:22). When we realise that God, not man was responsible for the cross, it inspires wonder in our hearts when we see the unfathomable depths of His love for us. I am glad that Jesus went to the cross.

Wednesday, 21st May — **Acts 2:37-47**

". . .they were pricked in their heart" (v.37).

THIS was real conviction, they were "cut to the heart" (RSV). The cutting edge of the Word of God is driven home by the Holy Spirit and it brings about this result. The secret of Holy Spirit witnessing, resulting in real conversion, is firstly, prayer in the Upper Room (Acts 1:13, 14), secondly the infilling of the Holy Spirit (Acts 2:2) and finally the application of the pure Word of God (Acts 2:16), exalting the Lord Jesus Christ as the Saviour (Acts 2:22, 23).

Thursday, 22nd May — **2 Corinthians 1:1-11**

"You must also help us by prayer" (v.11 RSV).

WE are sometimes tempted to place the Christian leaders of the first century on a pedestal. We need to remember however that in their own estimation they were far less consequence. Both Peter and Paul regarded themselves as "mere men" (see Acts 10:26; 14:15). Though at other times both of them were prepared to state the grounds of their own apostleship in order to defend their integrity and the authority that was the basis of their preaching, they were never too proud to ask for the prayers of even the humblest members of the Christian community.

"He that is down needs to fear no fall, He that is now no pride". John Bunyan.

Friday, 23rd May — **2 Corinthians 1:12-24**

"For we write you nothing but what you can read and understand" (v.3 RSV)

THERE may be a few places in the Scripture where the meaning is not always clear, not at least at the first reading; such instances however are the exception rather than the rule. Preaching in biblical times was not subtle or mysterious but plain and straightforward. Preachers used "Great plainness of speech" (2 Corinthians 3:12). The promises of God are not, "if, perhaps, maybe". His promises are, "Yes" and "Amen". Let our prayer today be both plain and direct. "Ask, and it shall be given you; seek and ye shall find; Knock, and it shall be opened unto you" (Luke 12:9).

Saturday, 24th May — **2 Corinthians 2:1-17**

"We are not ignorant of His (Satan's) devices" (v.11).

SOME of the words of this letter and of the first epistle, are written in order to set right the serious misconduct of the assembly at Corinth. Those who were responsible for such disgraceful behaviour had brought the Christian testimony into disrepute, even amongst the ungodly. Paul, in the true discharge of his commission was very severe with them, but behind the human failure he sees a more sinister power. None the less, even when his own character was "evil spoken of" he was willing to forgive the wrongdoer. Do we really "win" when we stand upon our "rights"?

Sunday, 25th May — **2 Corinthians 3:1-18**

"Where the Spirit of the Lord is, there is freedom" (v.17 RSV).

THERE was something terrifying about the giving of the old Law at Sinai. The Day of Pentecost was a time when the people of Israel remembered the giving of the Law; what a contrast. The mountain had been covered with a cloud and the sight was so terrible that people were unable to draw near. When the Spirit was given however on the Day of Pentecost the power of God was manifested in such a way that caused men to ask "What meaneth this?". After Peter's preaching they cried "What shall we do?" The work of the Holy Spirit is to being conviction, resulting from a godly fear that turns men to the Lord; the Church of the firstborn had its beginnings in Jerusalem on the Day of Pentecost not at Sinai more than a thousand years before.

MZEE BULL

This woman whom Satan..

I DON'T see her very often now but I know she prays for me daily. On a recent surprise visit her joy overflowed. "It is you" she exclaimed. "Praise God!" she said, as she stood up. She grasped my hand and sat down again. "It's really you!" I remarked to the brethren with me. "If she has such joy in seeing me, what will it be when she sees the Lord?" "It is you" she repeated, "and I have nothing to give you. I had three chickens but they stole them from me. If I could only catch those thieves I would fetch them such a clout with my hoe! Because of them I have nothing to give you". She had given me a present on the first day we met.

Her home was the centre of a bush school where we had a few converts. One of them, a young lad, told me of his grandmother, whom he said had a shetani. The villagers chimed in, "It's a demon of fear pervading her whole life". "Where is she?" I asked, "Hiding of course", they answered. How can we get her to the meeting. I wondered. Her two sons brought her holding her firmly, but she appeared to be quite unresisting as they steered her to a seat where she remained quiet with her eyes fixed on me. Did she sense God's presence as I had done when first entering an Elim service? That was almost forty years ago when I had gone to a prayer meeting in the Lanes, Brighton. That day I fell in love with Christ, and now He was telling me that He had power for every situation. The Lord stood with us as we laid hands upon her. The words came to mind: "This woman whom Satan hath bound". Instantly Maria (which was the name she was given when later she was baptised) was delivered completely. Her testimony ever since has proved the reality of that experience. As the meeting closed Maria disappeared. A little later she returned. The sitting chicken in her hut had been swept aside, the eggs gathered up and tied in a piece of rag. She tendered them to me saying, "These are for you". A couple of hours ago she was an object of fear, but now we had a visible symbol of the unseen Lord whom she had accepted into her life.

The people marvelled at this new power, but they still watched her closely. The witchdoctors claimed to heal, what was this new medicine? Her eldest son turned to the Lord, so did the village headman. Nearly twenty years have gone by. Maria has never faltered in her love for the Lord who delivered her. She is really old now, and although she lives where the temperature is always high, she feels the cold. How she blessed you Elim sisters when she received a coat and blanket from one of your parcels. That grandson who was so keen was too young to be baptised, so I thought. A few weeks later he was baptised in the Holy Spirit. Like Peter I had my doubts removed. He chose the name of John (Yohana), and he is now the leader of the church.



Yohana helping his grandmother with her coat.



Grandma lifts up her hands in praise.

The Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

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The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

I AM writing these words prior to going to the forty-second Elim Conference, which will be held this year at Morecambe.

On the previous evening I returned to my home city of Birmingham for a meeting organised by the Birmingham Presbytery. The venue was the Cathedral, and the programme of gospel songs and praise was given the title "In One Accord". Len Magee and John Hall, whom we now call Big John Hall, worked in wonderful harmony together to present a fine evening of gospel music.

As I sat in the meeting, I could not help wondering what the first Bishop of Birmingham, Charles Gore (1853 – 1932) would have thought (his statue stood outside the entrance) of such a meeting. I was not only thinking of the fine way that the modern means of communication were used (both Big John Hall and Len Magee used pre-recorded tapes as backing to some of their singing), I was trying to imagine what an old fashioned high churchman, with liberal views on theology, (who resigned in 1919 and died in the same year as our first conference) would have thought about the invasion of his Cathedral by 1300 pentecostals.

In some ways, that such a meeting should even be contemplated, is a reflection of the more tolerant times in which we live, and of course it also shows the high regard that there is for the pentecostal testimony within the city.

Before we begin to congratulate ourselves, however, we were reminded of the "other side of the coin" when we learned that Gloucester Cathedral was to be used for a special service in honour of a catholic priest, and that a Roman mass was to be said in the same building that had been the seat of John Hooper, who was put to death in 1555.

We thank God that we live in times when professed Christians are much more tolerant, but let us not so love peace that we are prepared to sacrifice truth. It is to be observed that the Scripture links sincerity with truth.

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FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – *1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.*

It happened in Clacton

Reporters: Patrick Rose and Ron Jones

Press reporters have their own way of giving news, so we were not surprised to see the following headline in the Clacton edition of the *East Essex Gazette.*

"JONES THE CRUSADE VISITS CLACTON"

LONG before that headline appeared, however, the Clacton crusade had commenced. Special pre-crusade prayer meetings had been held and thousands of homes had been visited with special literature. Members had been busy sending personal invitations to their relatives and friends. On the opening Sunday night the church was packed, and a number decided for Jesus. To put it in the words of the press reporter. . . . . .

"Crusade gets off to rousing start"

> "In an atmosphere charged with excitement and expectancy the congregation worshipped with joy and singing. Nine people prayed and asked God to come into their lives for the first time".
>
> *East Essex Gazette*

God has His own way of doing things

The team which consisted of Ron Jones, Len Magee, Patrick Rose and Rhiannon Jones, gained an entrance into one of Clacton's largest comprehensive schools for three morning assemblies, which gave them a total "congregation" of 1,400 teenagers. Of course, this was a "captive" audience, but it must also be said that over 300 of them came back in their own lunch time for a Christian Union meeting, which usually has an attendance of only thirty-five.

We also had the privilege of being guests at the very first Christian Union meeting at another comprehensive school which gave us the opportunity of proclaiming the gospel message to another sixty-five teenagers and eight of their teachers! Crowds of these young people were amongst the 200 who attended a late night youth special (commencing at 9.30), when Len Magee sang some of his songs and told of the wonderful things God had done for him. No one moved until after 11.15.

On other days where were coffee mornings in different homes with numbers of between fourteen and twenty-six, many of whom took literature about salvation and the Christian life.

In all Ron Jones and the team conducted twenty-six services in just twelve days – ten of them in the space of 48 hours!



Ron Jones leading the singing

But What About the Results?

Ah yes, that's important to *us.* The trouble is that we don't know them all, but there's no need to worry, for *He does.* What we can say, however, is that there were at least sixty people who recorded their decision for Christ in the church services, and already eleven have asked for water baptism. We have no record of how many may have made decisions at the school assemblies, the coffee mornings and the Christian Union meetings.

We cannot report any outstanding case of Divine healing but we do know that the power of The Lord was present, and many came to tell us of the touch of the Master upon their body.

It was just thrilling to see God at work during the crusade communion service; in the space of about six minutes, well over twenty people stood to give thanks to God for what he had done in their lives.

On one never-to-be-forgotten evening, the power of God swept over the meeting in an amazing way. Ron Jones had preached on Samson trifling with God.



The congregation at Clacton



Ron Jones with the contingent of young people

He gave an invitation for young people who were prepared to give the whole of their life to God to come and kneel at the front. Immediately, in all parts of the building thirty-seven young people walked right out to the front. The next morning an elderly Christian gentleman said, "Pastor Jones, I am almost eighty years of age, but I have not been in a service like last night for many a long year. I wept tears of joy".

There was the lady counsellor who came to us after one meeting, pointing to her soaking wet skirt she said, "This is from the tears of some of the new converts who have been weeping their way to repentance and salvation".

One of the men converts has since related a little of his story. He wasn't even counselled. During the appeal, but he stood to his feet to make known his decision and then went home. "When I got home" he said, "I found I was soaked with perspiration, and I just fell on my knees and sweated it out before God. Now my sins are gone".

One young man with a strong catholic background was only a visitor to Clacton on the first Sunday, and he came along to the service and was converted. By the end of the week he had phoned us from his home town to tell us that his young lady had committed her life to Christ as a result of his testimony.

By the way, if you happen to be interested in the finances, the costs were quite heavy, but as a result of the giving of the people, without any pressure, all the costs were completely met, with about five pounds to spare.

Please continue to pray for the minister and members of our Clacton Church, where the Sunday morning and evening attendances are showing a marked increase and new activities of outreach are being commenced.

A word of thanks to Elim members.

"I would just like to say thank you for your prayers for us during the recent crusade at Clacton. The Lord did answer"

RON JONES

Conferences

The Christian Brethren Research Fellowship Conference to be held in October are planning to deal with the subject of "The gifts of the Spirit" in its "Biblical, pastoral and psychological" aspects.

Rev. Olan Hendrix is to conduct a Management Seminar for Christian workers in London, June 9 to 11. At a previous meeting last December, there were over ninety present. One of the most popular features last year was the rapid reading course conducted by Mr. Ben Johnston.

Dr. J. Edwin Orr is to lead a conference in Oxford on the subject of revival. The first week from July 28th to August 1, will concentrate on the history of revival around the year 1800, and this will be of special interest to historians and thelogians. The second week, from August 4-8 will deal with more recent events and will have missionaries especially in mind. Amongst those expected to take part in the panel of speakers is Professor F.F. Bruce, who will lecture on the Biblical Nature of Revival.

Electronic Evangelism

GEORGE CANTY reports what is going on in the new world of local broadcasting, national radio and television, and also on the policy of Elim's Radio and Film Committee.

LORD REITH, the original shaper of all British broadcasting, imposed below-the-knee and high-at-the-neck habits for radio which brought the soubriquet "Auntie BBC". Even religion had to be "proper", and we Pentecostals didn't quite convince the powers of Portland Place that we came up to such a level. We were therefore included among the excluded.

In those days our American colleagues were already buying time on the air, and covering the country with a film of gospel propaganda, day and night. Mark you, they spent quite a lot of their cash (and still do) in putting people off. A mass of broadcasters are pastors, most of whom have about as much idea of communicating as I have of playing the balabalabonka. Some smell-it-a-mile-off and old fusty-style evangelism wafts over the British Isles still from continental commercial stations.

However, the Americans used their opportunities. We in this country had only newspapers which we totally neglected as means of getting across to the public. To this moment our ideas of spending on this are pathetic. There seems to be no reason at all why Elim churches should not use as large a proportion of their income on newspaper space as American churches spend on radio time, except that it never seems to occur to us. That's our blind spot I suppose.

However, in broadcasting it is different, chiefly because we have seen what the Americans do. Lord Reith's excellent rules have been stuffed into the museum, which is a tragedy, but the ill wind has brought some good, for it has let in the Pentecostals.

At first, we could broadcast if we did not distinguish ourselves too much from the Anglicans, and later from the evangelicals. Then I was interviewed in the World at One on the subject of speaking with tongues, and later I was allowed a typical Pentecostal meeting on a Sunday morning which brought an unbelievable mailing response. We were in – as ourselves.

Next came local (BBC) radio, and now commercial city stations. The basic witnessing zeal of Elim men has brought us a share of air-time which is very large considering Elim's actual statistics.

Ron Williams jumped in with both feet into the Medway Radio and made a splash from the start. He has been heard on 350 occasions in that corner of southern Britain. Having moved to Reading, his successor in Rochester, Stephen Squire, is learning the trade, and Ron Williams is already busy in his new sphere as co-ordinator for the local Evangelical Church Radio Committee, operating over Radio Kennet.

The Bristol City Temple pastor, Ron Jones, has also developed his opportunities on Bristol Radio, which success brought him a series of 2½ minute stories on Radio 1 and 2. Then came an outstanding and major chance with a television service, and again (on Whit Sunday) a further broadcast, via sound radio.

Meanwhile Pastor Fred Hodge has done weekly broadcasts on Radio Brighton, and has now taken over the complete control of a weekly radio programme. At Leeds, in the heart of a vast urban complex, our Elim pastor, Eddie Moore, is chairman of the committee producing weekly evangelical programmes.

It would be impossible even to list the many other Elim contacts in city radio areas – Elim men have made the most of their chances. While travelling as President, time after time, Elim pastors had planned for me to be interviewed locally, both by press and radio.

For two successive years ATV Network have put out my own "George Canty" 5 minute feature, in which I paint and speak about the gospel. In 1974 this programme appeared immediately before a popular thriller series ("Riptide"), and was seen by perhaps a million people every week. Including BBC and repeats, this feature has appeared forty-five times.

We have just heard that Cardiff City Temple is to supply twelve half hour programmes for Radio 2 and another twleve programmes for Radio Humberside. The last invitation is especially instructive. It came from a hearing by Radio Humberside of a sample tape from Cardiff. It appealed to the Humberside producers though Cardiff is situated nearly 300 miles away. When trouble and thought are taken, Elim's message can be expressed palatably and in quality equal to the requirements of modern broadcasting. There is a "market" for good Pentecostal radio material.

The Radio and Film Committee was brought into existence some time ago by the Elim Conference.

Continued on page 8

The Ten Commandments

Exodus 20:23

THE FIRST COMMANDMENT – GOD FIRST

by Gordon Hills

THE SCENE at Sinai when the Ten Commandments were first given to the children of Israel created a great sense of fear in the hearts of those who gazed upon the accompanying wonders. The mountain was enveloped in smoke as God descended upon it in fire; His presence was announced by the resonant note of a trumpet, whose player cannot be discovered, it was accentuated by thunder and lightning, while the mountain itself trembled at the presence of its Maker. It was necessary that a sense of awe should be instilled into those who would come near to God, that He might be held in reverence by them; it was also important that they should be helped to understand that God was compassionate. The first words which God directed Moses to speak to the congregation were: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage". In the midst of such surroundings, God had need to declare Himself in terms in which man could find hope.

In this initial statement **God revealed Himself in His Name.** "I am Jehovah thy Elohim". Jehovah was the name which particularly conveyed the essential nature of the self-existing and covenant-keeping God. Elohim "points to God as the strong and Mighty One" (Berkhof). God was conveying to the Israelites a picture of Himself as the One Supreme Person. This was essential, not only because of the numerous "gods" which were the object of worship by their contempories, but also because, as Calvin puts it, "Such is (man's) proneness to vanity and presumption, that as soon as God is named, our minds, unable to guard against error, immediately fly off to some empty delusion".

God revealed to them His nature. He was a God of deliverance. Their cries during their days of slavery had not gone unheard. God's promise to their fathers, that He would give them an inheritance, was no mere platitude. God's word is His bond, "Whosoever shall call on the Name of the Lord shall be delivered". Each of them could now testify to the reality of this promise. They needed to be reminded of whom it was who was speaking to them, in order that they might unhesitatingly obey His personal directives to them. As Frederick Tatford has written, "It was because of His redemptive work that God expected the people to respond to His will".

The commandments which Moses proceeded to relay were couched in such simplicity and with a clarity that it would be difficult for anyone not to understand their implications.

"THOU SHALT HAVE NO OTHER GODS BEFORE ME"

The first commandment demands a belief in God. The story is told concerning the German physicist Anathasius Kircher, who was expecting a visit from an acquaintance who did not believe in God. In the hope of convincing him of his error. Kircher procured a handsome globe of the starry heavens and placed it where it could not escape his friend's observation. The latter asked where it came from and to whom it belonged. "Not to me" replied Kircher, "nor was it ever made by any person, but it came here by mere chance". His friend ridiculed this reply saying that such a thing was absurd. To which Kircher countered, "You will not believe that this small body originated in mere chance, yet you will contend that those heavenly bodies, of which it it only a faint and diminutive resemblance, came into existence without order and design". As the Scripture itself affirms, only fools say "There is no God".

This is a command to put away everything from the place where God should be. Dr. Campbell Morgan declares: "There is to be no interference between God and the human soul". This law, though stated in a negative form, must essentially teach a whole hearted acceptance of God. When Jesus was asked what the first commandment of importance was, He upheld the first commandment and stated its principles in a positive form: "Thou shalt love the Lord thy God with all my heart, and with all thy soul, and with all thy mind" (Matthew 22:37). The Shorter Catechism asks the question, "What is required in the first commandment?" Answer: "The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify Him accordingly". We owe worship to God as to the only righteous Potentate. He has said "Whoso offereth praise glorifieth me" (Psalm 50:23).

We owe thanksgiving to God for all His blessings for, "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matthew 5:45). Man cannot in all honesty worship any other, He alone is the source of our life and He is disposed to be merciful and kind unto us. The unfortunate truth is that man ignores his duty to God, and has set the affections of his heart elsewhere. The Puritan, Thomas Watson sums the matter up aptly when he says, "God made man out of the dust of the earth and man makes a god out of the dust of the earth". It is possible for a person to give their whole heart to the pursuit of things, which may ordinarily be considered to be legitimate, so that these things become their God. The Apostle Paul's analysis of the religion of some self-indulgent people is: "Whose God is their belly" (Philippians 3:19). When we begin to adore anyone or anything more than God, then we are making that our god. God must come first. This is what Jesus was underlining when He said, "He that loveth father or mother more than Me is not worthy of Me" (Matthew 10:37). God can never be second in our lives. Christians can be in danger of making God second, by giving to Him certain priorities in their time or talents, yet all the while enthroning self as the chief object of their affection.

Some make a god of work, they must ever be active, to the exclusion of all else; others make a god out of pleasure, which is the thing they live for, and without which they say, their life would be empty. Materialism is worshipped on every hand, while praise is reserved for the baser instincts of man, displayed under the false caption of entertainment. What is your god? It is that thing which you feel you cannot be without – it is that thing which you are not prepared to give up, to sacrifice, for God's greater glory. It is that which you trust in with your whole soul, saying you cannot enjoy life without it – that is your god – you cling dearly to it, but it cannot save you from eternal ruin.

During the reign of Henry VIII, Cardinal Wolsey was known to have been eminently faithful in the service of his sovereign, but in later life he incurred the king's displeasure. While awaiting trial, he was known to have remarked, "Had I but served God as diligently as I have served the king, he would not have given me over in my grey hairs. But this is the just reward that I must receive for my indulgent pains and study, not regarding my service to God, but only to my prince". How sad to come to the end of life only to realise that all one's act of homage have been to no real purpose. Have the courage to pray before God right now:

"The dearest idol I have known, whate'er that idol be;
Help me to tear it from its throne and worship only Thee". Put God first, for He has said, "Them that honour me, I will honour" (1 Samuel 2:30).



We have never had any funds, and we are actually in debt, but we have explored the field, to discover in what ways we can be useful. Most broadcasting is done by the personal initiative and drive of individual ministers, and we exist to encourage them, and to try to gather know-how and material for their projects. Sample tapes have been produced, and are available for those who think they could persuade local stations to use them, if churches cannot make their own. Many seminars have been held to inspire churches to approach radio outlets and to train workers in radio communication techniques, generally under expert tuition from the BBC and other broadcasting agencies.

The film side of our agenda has proved extremely problematical because of the fantastic costs of filming to professional standards. One Elim member, however, has expended a large sum of money on video apparatus and has bought a modern communications unit, which Elim is helping to equip. This unit will present sound and vision outside for the purpose of the gospel and as back-up to campaigns and similar events. I am deeply impressed by this voluntary and highly costly service on the part of Mr. Smith of Swindon.

Lack of funds weaken this tremendous arm of evangelism and we have been operating on a deficit. To help, cassette tape ministry is now under way. The first cassette of Elim music will soon be issued as a quality publication. Four recorded talks have sold out their first edition. The small profit from these sales will not be enough to produce a credit balance, so we shall shortly be giving an opportunity for others to share in the work by their gifts. In the wider field beyond all this, radio work (assisted by the Radio Committee) is proving extremely successful in the missionary situation, and has actually brought about the commencement of churches in Guyana.

The power of radio and literature is beginning to be seen. A council composed of various evangelical sections has become necessary in order to solve the problem of handling the many enquiries which are coming in through general Christian witness in both broadcasting and printing, and we thank God for this necessity.

Electronic evangelism is not simply a substitute or an easy means of spreading the gospel. It is an extension of normal personal face to face preaching and witness. Our society is radio and television conscious, so the Word must be heard on this medium. What is not heard there is discounted by the public. Elim must give it close attention and effort. We can be sure that some seed will fall into good ground.

"Evil Triumphs when good men do nothing"

TV and radio standards depend upon you!

The pen (and the phone) are mightier than the sword. Use the following addresses and telephone numbers to MAKE YOUR VOICE HEARD.

BBC London, W.1 (Radio)	01-580 4468
BBC TV Centre, London, W.12	01-743 8000
Ind. TV Authority London, S.W.3	01-584 7011
Border TV, Carlisle	0228 25101
Anglia TV, Norwich	603 28366
Channel TV, Jersey	0534 23451
ATV, Birmingham 3	021 236 5191
Grampian TV, Aberdeen	0382 21777
Granada TV, Manchester	061 832 7211
Harlech TV, Cardiff	0222 26633
ITN, Wells Street, London W.1	01-637 2424
London Weekend TV, Wembley	01-902 8846
Scottish TV, Glasgow C.2	041 332 9999
Thames TV, Kingsway, W.C.2	01-387 9494
Tyne-Tees TV, Newcastle-on-Tyne	0632 610181
Ulster TV, Belfast	0232 28122
Westward TV, Plymouth	0752 69311
Yorkshire TV, Leeds	0532 38283

From the past

Stop!

Coming out of church one Sunday morning, a West Riding man was greeted by his friend, Joe Dyson, who had been awaiting him twenty minutes. "Tha's late", said Joe.

"Aye".

"Parson been a bit long-winded?"

"Aye".

"'Appen he hasn't finished *yet*?"

"Oh, aye, he finished a long while sin, *but he won't stop!*"

Thoughts from the Book of ***Exodus***

57. The Brasen Laver (Exodus 30:18).

by F. Lavender,
Pastor of our Croydon Church

ONLY two pieces of furniture were in the outer court of the Tabernacle; those were the brasen altar and the brasen laver. The altar was placed near the door of the outer court and the laver stood between the altar and the entrance to the holy place. The laver was filled with water for the use of the priests who washed their hands and feet, both before offering sacrifices on the altar, and prior to undertaking any service in the holy place.

This washing was more than a ritual cleansing; the thoughtful mind would discern a deeper meaning. The priests had already been separated for service in the tabernacle; the Lord had directly called them to minister to Him. However, the Lord who is holy, could not accept any defilement, so the service and worship of the priests needed constant cleansing. This was the lesson for the priests as they washed at the laver. The cleansing of their hands speaking of their service, the feet showing their daily walk.

We who are Christians are already the children of God. Our sins have been cleansed by the blood of the Lord Jesus Christ; we have been born again of the Spirit of God. We are called to serve the Lord and to live for His glory. Yet we live in a world that is defiled and defiling, so our Christian service and walk need daily cleansing – spiritually our hands and our feet need to be washed. The "laver" where we must wash is the Word of God as the Psalmist (Psalm 119:9), the Lord Jesus (John 15:3) as the Apostle Paul (Ephesians 5:26) all join to tell us. The Word of God, applied by the Holy Spirit, teaches us His will and convicts us of those things which are displeasing to Him., As we humble ourselves before the Word of God, the Holy Spirit strengthens us to obey Him, thus enabling us to live and work for His glory day by day.

Unnoticed

A highland shepherd met a botanist on the hills.

"Just look through this magnifying glass", said the botanist, putting a tiny flower into the shepherd's hand.

"Mon, mon", exclaimed the shepherd, "To think I've been treading down rare wee bits o' loveliness like this a' the time!"



'Gwen and I have been singing together since we were both in Bible College. We've worked, prayed, laughed and been sad together and come to know each other's ministries.

Until now, the precocious Gwen Murray has rather stood in my shadow—contributing backing vocals on my albums and generally cheeking me from the wings. Now she has her own album. And deservedly so.'

Len Magee

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WHY DIVINE HEALING?

This centre page article "Why Divine Healing?" by George Canty is the sixth in a series of leaflets issued by the Elim Publications Board. The twelve titles so far issued (there are several others planned) are available from Elim Church Bookroom, P.O. Box 38, Cheltenham. The price is 50 pence per hundred, postage extra.

To ask why God allows suffering is about as intelligent as asking why the Minister of Transport allows road crashes. To keep the rules would help.

In fact God actually heals most sickness. His natural safeguards protect us from illness continuously. Our skin carries chemical death to bacteria, and, if this outer defence is breached, countless other functions begin. Often when we are "off colour" we are warding off a serious disease without knowing it. We get over most of our physical disorders.

Even pain and fear are designed to serve our welfare, and God has, after all, given us common sense for the same purpose. Instincts by the dozen are in action all the time from our first moment, and the vast majority of us are perfect at birth.

Our own habits, especially smoking and drinking, are the worst hazards, and, of course, worry, to which faith in God is the answer.

This built-in Divine health service is proof enough that God does not "allow" suffering, but some gets through against His most obvious intentions.

We have a true picture of what God is like in the life of Jesus, whom "God anointed with the Holy Ghost", and who "went about doing good and healing all who were oppressed with the devil". It is impossible to square Christ's incessant warfare against sickness with the theory that sickness is God's will.

The Bible is a book of health. For nearly 3,000 years clear instructions for hygiene have been in our hands direct from God, instructions which the world chose to ignore, with the resultant misery of disease, plague and death which has so characterised the dark centuries. The surgeons of even a few years ago could have saved the lives of their patients who died through infection, if they had taken the books of Moses seriously. Most of the ills of mankind would disappear like morning mist if we really followed the Book, and that not by magic or even the supernatural, but by Bible-style living.

Beyond nature is God and the supernatural, and Divine Healing is a *personal ministry* of God obtainable through prayer.

Divine Healing is nearly always confused with faith healing. Faith in this sense is merely conviction that you will get better, and it is really auto-suggestion. The French psychotherapist, Emile Coue, who died in 1926, gave us the formula: "Day by day, in every way, I am getting better and better". The power of positive thinking was almost a fad in the 'twenties to keep people well.

"Spiritual healing" is also a common term. This describes a kind of spiritual psychotherapy, in which patients are advised to get well spiritually and mentally as an answer to their physical troubles. Obviously a great deal of illness arises from spiritual causes, like anxiety, loss of faith, resentment, bitterness, unhealthy attitudes and emotions. They need to be replaced with healthy emotions, such as love and trust. It is common for converts in our churches to improve in health simply because of their new attitudes to people, life and God.

Spiritual healing is a commendable facet of Divine Healing, but we do not like the term because it is too similar to Spiritualistic healing. The Spiritualist healer calls on the dead, such as dead doctors, to come through the veil and manipulate on living patients and to bring to them the new healing influences they have found on "the other side". The Bible forbids us to have dealings with "familiar spirits", or "spirit guides" as modern Spiritualism calls them. In any case, why call on the dead when we can call on the Living God? The greatest Physician ever known was Jesus Christ, whose loving Spirit stands near us all.

There is also the mysterious "healing touch", once known as the king's touch. The realm of the human spirit is little known to us, and certainly some kind of force is released by certain people, especially where there is belief in it. At present it is more a curious novelty, as magnetism once was; it might one day be better understood and utilised scientifically. But this is not Divine Healing.

Divine Healing began to operate in New Testament times, "God anointed Jesus of Nazareth with the Holy Ghost", showing that there was an advance beyond the level of faith healing, spiritual healing and the healing touch, into an age when the Holy Spirit became active through Christ. Later the same activity of the Spirit was transferred to the Body of Christ, the Church, and the early years of Christianity witnessed healings the same as we see today in churches where Divine Healing is practised. Only the invasion of superstition, commercialisation and materialism within the Church ended

this first phase. Not until Protestant times was the possibility of Divine Healing seen again. In the Dark Ages the priests taught that people simply got what they deserved, and left it at that. The Pentecostal revival finally brought healing clearly to public notice in the great campaigns of the pre-war decades, especially from 1924.

Divine Healing is not a complicated theory and needs little explanation. In Christ's commission to His servants, He simply commands "lay hands on the sick and they shall recover". In the letter by James, the Scripture says that the elders of the church are to "pray", "anoint with oil", and "the prayer of faith shall save the sick and the Lord shall raise him up".

Divine Healing is not a fancy theory, either. It is a part of the Gospel of salvation. The very word "salvation" in our Greek original New Testaments means "healing". The Gospel should never be cut down to "soul religion", or to a mere free ticket to heaven. It has significance for each of us in body, soul and spirit, i.e. physically, psychologically and preternaturally.

One of the disadvantages admitted by medical men is that they are often treating effects and symptoms rather than causes. Numerous patients are talked to by their family doctors and told to change their habits and their attitudes to be well. Others simply get a drug prescription which cannot really deal with more than a physical effect of their own inner life. Divine Healing handles the whole man. "The prayer of faith shall save the sick, and the Lord shall raise him up, and if he has committed sins they shall be forgiven him". The man himself is "saved", that is his personality is preserved from disintegration. He doesn't "go to pieces", but Christ saves him. Then he is healed. Then he is forgiven. This is healing for me, not just for my arm, or heart, or eye.

Divine Healing comes not through any "healer", but through Christ the Healer. The Church has only to preach Christ. That Christ is described in the Gospels, and no preacher has any right to talk of Christ except the Christ according to the Gospels of Matthew, Mark, Luke and John. If we never preach a Christ who heals, we are preaching a Christ who is different from the Bible Christ. The Bible says that "Jesus Christ is the same yesterday, and today and forever". If He is the same we dare not preach a Christ who has stopped healing the sick. His compassions are those of God — new every morning. "I am the Lord, I change not". In plain language, Christianity is seriously misrepresented if Divine Healing is ignored, It is more than getting a few ailments improved. It is a case of the whole concept of things. Bible religion is for human beings living on this planet, not for rarefied spirits somewhere else. Healing is our Christian heritage.

Divine Healing often comes without people knowing it, and many cases of what hospitals call "remissions" are the finger of God at work in sovereign power.

People are healed sometimes slowly, sometimes instantaneously, sometimes after a lapse of time. God has no sense of the dramatic about it.

Healing comes through prayer, or through the sacraments (i.e. ordinances), or through confession of sin, or by taking healing by faith, and acting healed.

If a person is ill, he should do what is obvious to be well. God can't heal a man with a spear in him nor a splinter, nor if he tears open his wounds, real or mental. Get right with God and man, and then claim the promise of God: "I am the Lord who heals".

If you have no faith, read Mark's Gospel a few times. Then go to a church where there is an atmosphere of the Holy Spirit and of faith. When you are ready in your heart, ask the Pastor to put his hands on you. At that moment imagine Jesus Christ coming towards you from the tomb in His resurrection, stretching out His crucified hands, and remember "by His stripes we are healed". Don't think about how He will do it. That is His problem, not yours. Nor should you fill your mind with doubts about the "unhealed", or try to solve all mysteries first. The answer to unanswered prayer is faith? Faith requires time to demonstrate that it is faith. It is not an experiment with a theory. Faith is not tense, but relaxed. It is not a grim determination to believe "six impossible things before breakfast", but a child-like rest in God, who picks us up as we pick up a child. If we struggle He'll put us down again. My usual advice to seekers of healing is to forget the very word "faith". While you are concentrating on your faith, you can't think about Jesus. Sitting on my chair at this moment I am not telling myself I must have faith that it will not collapse under me. Jesus said "*Only* believe". True faith is like that — mere faith, repose of spirit, which is possible to anybody. It is simply recognising the goodness and ability of Christ to be as good as His Word.

God gives many things without anybody asking. He knows we have need of these things, Jesus said. But things are also to be given on request, such as the Holy Spirit, and we are told to "pray one for another that ye may be healed".

When Jesus was told by a man that his servant was ill, he did not say, "I'll remember to send some flowers from the church," or even, "I'll try to come and cheer him up." He answered directly, "*I will come and heal him*". That stands as the eternal, heartening response of God to our plagued planet. We are told to pray: "Thy will be done in earth as in heaven" — for in heaven there is no sickness or pain. "I will, be thou healed".

The 12 WHY? Leaflets

1. **Why Salvation?**
2. **Why Pray?**
3. **Why Water Baptism?**
4. **Why Church Membership?**
5. **Why the Baptism in the Holy Spirit?**
6. **Why Divine Healing?**
7. **Why is Jesus coming back again?**
8. **Why Dedication of Children?**
9. **Why Marry in Church?**
10. **Why Heaven?**
11. **Why Hell?**
12. **Why personal Evangelism?**

NEWS ROUND UP

A psychological phenomenon?

THE charge that glossolalia is a psychological phenomenon was made by Bishop Pike in his pastoral letter warning against the practice of glossolalia in the California diocese. He said, "Glossolalia is a psychological phenomenon which has been known over many, many centuries, quite apart from any particular religious orientation; in more extreme forms it is associated with schizophrenia. To deny that glossolalia provides a psychological release would be to admit that one knows little about the nature of man. Tears of repentance, confession of sins, and other religious exercises provide a cathartic effect, because the whole man is affected by true religion. But to say that glossolalia is a psychological phenomenon and is not Christian in its origin is to confess an absence of a vital experience and a lack of knowledge in Biblical interpretation.

Speaking with tongues is a spiritual phenomenon. Therefore, the Holy Ghost, a Biblical and spiritual experience, is not researchable by modern methods. To be sure, one can do historical and descriptive research, and even some experimental research, but one must receive (experience) the Spirit in order to discern His operation. For the Apostle Paul has said in 1 Corinthians 2:14, "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".

Ray H. Hughes, *Glossolalia in Contemporary times, The Glossolalia Phenomenon,* Pathway Press, Cleveland, Tennessee.

* Available from Elim Church Bookroom, £2.20p postage and packing, 34p extra.

New Council on Alcohol

IN an effort to stimulate public awareness and education about the alcohol problem, the Ansvar Insurance Company has established a Consultative Council to consider a united approach to the subject. The inaugural meeting was recently held at Eastbourne when discussion concentrated on the identification of the key areas of the problem. The meeting followed a most successful seminar on the theme "Alcohol, whose Problem?" which had been sponsored by the Company in association with the National Council on Alcohoism. One hundred people including doctors, social workers, magistrates, teachers, ministers and people representing other interests throughout East Sussex attended.

Members of the Council pictured below, from left to right around the table are:

Rev. Reg. Bedford (Chairman), Richard Barton, Rev. Eldin Corsie, John Willis, James Cowley, James Plaice, Bernard Kinman, Geoffrey Williams, Major Lawrence Fisher, Rev. William Arbuckle, Rev. Keith Steven, Rev. Douglas Hunt.



MARK TWAIN tells us of a neighbour of his, a connoisseur of books, who knew less about the art of being friendly than he did about first editions. Once, Mark Twain asked if he might borrow a book, and the connoisseur replied: "You may consult it in my library, but I cannot let you take it away".

There came a day when the book-lover asked if he might borrow Mark Twain's lawn-mower, whereupon the humorist replied: "Certainly, but you must use it in my garden".

DON'T MISS –

TEEN CHALLENGE

TRAINING COURSE

Birmingham Bible Institute

July 26th – August 2nd

Send foolscap S.A.E. for details to:

Training Course Secretary,
Teen Challenge, 12 Lime Hill Road, Tunbridge Wells, Kent TN1 1LL.

D.4150

Points for Preachers

by J. Alexander Wright

An Outline

"Tharseo"
(Elim Choruses no. 364)

THIS one word is translated by four in the A.V.: "Be of good cheer" and "Be of good comfort", as we would say, "Cheer up" (Phillips). When lightly spoken they can be "as vinegar to the teeth and smoke to the eyes" (Proverbs 10:26), but sincerely said in the power of the Spirit, they can be a cordial and a spur.

Used by our Lord five times, it was said to the *paralytic* (Matthew 9:2); to the *woman with an issue* (Matthew 9:22); to the *disciples on Galilee* (Matthew 14:27); in *the upper room* (John 16:33); to *Paul in prison* (Acts 23:11), a wonderful touch, thirty years after His ascension, yet "this same Jesus"!

It was also used by *the disciples* to *Bartimaeus* (Mark 10:49).

Let us speak it to all from whom hope is fled. He is able!

A Point of Grammar

"You and I" or "You and me"?

HOWEVER well-spoken we may think ourselves to be, these may give us away instantly. They are so often a pitfall for preachers who have either never learned, or else who have forgotten their cases. In most places, "we" answers to "you and I", and "us" to "you and me". Why not use these two little words more often? They are less likely to confuse you, and there is a distinct economy of words. Besides they also diminish that implied difference between pastor and people!

A Poem

"The Conquest of the Commonplace"

(Title of a book by the late Pastor E.C.W. Boulton, of beloved memory).

A COMMONPLACE life, we say and we sigh,
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day.
The moon and the stars are commonplace things,
And the flower that blooms and the bird that sings:
But dark were the world and sad were our lot,
If the flowers failed and the sun shone not.
And God, who studies each separate soul,
Out of commonplace lives makes His beautiful whole.

The principal principle of safe driving

Opinions will differ, of course. But what we do know is that the non-drinker is less prone to accidents, illness and many other misfortunes – and consequently tends to be a safer driver. In insurance parlance, he is a better risk.

Recognition of this basic fact is the essence of Ansvar insurance; we offer policies at advantageous rates exclusively to this small but essentially responsible* section of the community.

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From the Pastor's Study

by Archie Nicolson,
Pastor of our
Southend-on-Sea church

THE Free Church manse on the little island of Raasay, near the Isle of Skye, had quite a large orchard attached to it in which were a number of fruit trees. When I was a boy I used to go into the orchard with one or two of my friends and pinch an apple or a pear now and again. At that time I thought it was fun and a bit daring. I knew it was wrong however, and dreaded being caught.

One day I had an idea. I decided to have my very own branch on my favourite tree. With my penknife I made a neat hole in the trunk of the tree and carefully inserted a branch which I had picked up from the ground. It fitted perfectly, and looked as though it was part of the tree. The time came when the other branches brought forth their leaves, then the blossom, and finally the fruit, but my branch was bare, there was not even a leaf to be seen. I was disappointed and saddened each time I looked at my poor branch. To be sure, my branch was in the tree all right, and it fitted well, but there was one important difference, the life of the tree was not in my little branch so it brought forth no leaves or blossom, and it bore no fruit.

There are many people today who go to church, who read their Bible and even pray, and they look as though they really belong to the True Vine, but alas, they are like my little branch. The life of the True Vine is not in them. Jesus told Nicodemus that he had to be born again if he was to become a real branch in Christ who is the True Vine.

I wonder if you, my reader, are stuck in or grafted in to the True Vine. Let me put it another way; do you only have the appearance of Christianity, or do you have the experience of daily contact with the living Christ?

PAST NEWS . . .

Dr. Leslie F. Church had to make a sea trip when a gale was increasing in fury. The friend who went to see him off remarked, "It's blowing hard. I'm afraid you're in for a bad passage".

With unusual pessimism Dr. Church said, after looking at the small and rather ancient vessel, "This isn't exactly one of the finest boats, is it?"

"No", his friend agreed promptly. "As a matter of fact, she's the worst boat in the line—*but she has the best captain*".

JUST PUBLISHED

MINISTERS' MANUAL

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Assemblies of God Executive Council, 106-114 Talbot Street, Nottingham.
Elim Pentecostal Church Executive Council, 117 St. George's Road, Cheltenham, Glos.

price £1, including postage and packing.
Order from Bookroom, P.O. Box 38, Cheltenham, Glos.

BIBLE ACROSTICS

By ARTHUR CAMPBELL

("Uncle Arthur")

REVELATION

Record of Word of God (1:2);
Every eye shall see Him (1:7);
Voice as trumpet (1:10);
Ephesus (1:11);
Laodicea (1:11);
Alive for evermore (1:18);
Things past, present, future (1:19);
Illustrious One (5:5, 6);
Overcomers (2:26; 3:5; 3:12, 21; 12:11);
Numbers – innumerable praises (5:11, 12);
"worthy the Lamb" (7:9, 10).

Radio 4. Morning Service from Northampton Elim Pentecostal Church 10.30-11.10. July 13th.



May Osman's page

Remove not the old Landmarks

(Proverbs 23:10)

RECENTLY my husband and I went back to our home town of Swansea to participate in the opening services of the new Elim City Temple. It was wonderful to see the new building but my heart was sad as I looked at the old Elim Church, so soon to be pulled down. I had been baptised and married there; my two sons had been dedicated to the Lord and I have always had a love for that old building. However, things cannot stand still, and in these days wider roads have to be made to accommodate the ever increasing flow of traffic.

When we went on a tour of the town I was completely lost. Old familiar buildings and landmarks had disappeared and it was difficult to get our bearings. The same thing happened to a friend of ours when he came to Bournemouth recently. He said, "They've taken down that tall chimney and now I've nothing to steer by". To those of us who live in a particular town the changes are so gradual that we get used to them, but the traveller gets lost.

So I thought upon the spiritual state of our country. The old religious landmarks have and are being removed. Truth is fallen in the streets. The Bible is no longer treated as the precious Word of God and children are not being brought up according to its standards. Landmarks were set up (Deuteronomy 19:14) to mark a person's property and God forbade anyone removing his neighbour's landmark. Job 24:2 tells us "Some remove landmarks; they violently take away flocks and feed thereof". Aren't we seeing this very thing in Cambodia and South Vietnam today?

Communism is putting out its greedy paw and is grasping small countries and enforcing its pernicious doctrine upon them. It is destroying the lands and culture of the people and thousands are made destitute and homeless as their landmarks are being removed. Do not be deceived, Communism is spreading in our own country and its roots are spreading underground, and before long we shall see the leaves and plants emerging like the convolvulus plant, which smothers all the other plants. We need to wake up and try, like Nehemiah to rebuild the wall of our Christian culture.

I read in The *Church Times* that a "Landmark in the history of the Christian Unity Movement took place on Monday with the publication of The Common Catechism the first joint statement of faith by Roman Catholics and Protestants". The book published by Search Press at £5.50 covers the whole range of Christian belief and has been written by thirty-six continental theologians. I was glad to read one statement about our Bible – "In transposing the kerygma from one thought word to another, it is maintained, the fathers of the church remained remarkably faithful to the original New Testament witness". So Catholics and Protestants agree that our present Bible is like the first one. I would expect it to be so, for is it not the Word of God? It is His landmark and He will see that His word never fails.

I am not looking for Christian unity, for I believe that it already exists in the body of Christ. We are living in the latter days and God *is* pouring His Holy Spirit upon all flesh and in many different denominations. There is no need for us to try to organise unity, the Holy Spirit is doing this, but we've got to treasure the old landmarks of our pentecostal faith and testimony and not give an inch of our possession to the enemy of our souls. There is a need for Christian discipline in our families today, a need for a family altar, and for children to see their parents praying together. The seeds of the gospel have to be planted in their young minds because when they get to school they will soon come up against atheism and agnosticism. Be proud of your faith in God and let your landmark be clearly seen by all who come into contact with you. Folk are searching for something today, and you can be like a beacon which is set upon a hill.

The King is coming! Our eyes must be upon Him for the future; we must not be tainted with the ways of the heathen folk around us; we must guard our testimony as Christians – let the image of Christ be found in your life.

Classified Advertisements

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DEDICATION

LONGWORTH. On April 20th, Timothy James, son of David and Margaret Longworth, members of our Marton Church. Officiating minister: R. Clarke. C.4152

WITH CHRIST

HUDSON. On April 28th, Mrs. Annie Hudson, aged 80, of our Sheffield Church. Officiating minister at funeral: Arnold Brooks.

ROBERTS. On April 27th, Ada Lily Roberts, aged 81. Affectionately known as "Auntie". Member of our Bristol City Temple for over twenty years. Officiating ministers at funeral: Ron Jones and Douglas Ward.

LANCASTER. On April 25th, Kate Lancaster, aged 88 years, greatly loved mother of Lewis, Joyce and John and faithful member of our Petersfield Church, was gently called home. Officiating ministers at funeral: A.A. Biddle and D. James. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ".

ELIM
BIBLE
COLLEGE



OPEN DAY

Saturday, 14th June, 1975

3 pm: Presentation of Awards
by Mrs. L. Wigglesworth

6 pm: Public Service. Guest Preacher:
Rev. J. Hywel-Davies
(European Director Coverdale Publishers)

Chairman: Rev. L. Wigglesworth (President)

* Student participation in Song and Instrument
* Refreshments during interval.

D.4151

FROM THE PAST . . .

Only a name!

It is related that Sir Henry Irving's handwriting was at times almost illegible, but he told J.B. Booth that apparently his shocking scrawl had its virtues. "I once gave a scallywag formal notice of dismissal", he declared. "It seems that only the signature was readable, to the fellow used the note as a free pass to the Lyceum for many years".

COMING EVENTS

ALDERSHOT. May 24-26. Elim Pentecostal Church, Holly Road. Spring Convention. Saturday 10.30, 2 and 7. Rev. Trevor Deering. Sunday at 11 and 6.30. Monday at 3 and 7. Rev. Bill Worboys.

BATH. May 24-25. Elim Pentecostal Church, Charlotte Street. Spring Convention. Saturday 7.30. Sunday 11 and 6.30. Preacher: L. Middleton.

BIRMINGHAM, Kings Heath. May 31. Calvary Chapel, Allenscroft Road. Farewell services for Pastor J. Williams who is retiring. Tea at 5.30, rally at 2. Convener: R.J. Morrison. Preacher: George Canty.

BISHOP AUCKLAND. May 24-26. Elim Pentecostal Church, Tenters Street. Spring Convention. Saturday at 7. Sunday 11 and 6.30. Monday 3 and 6.30. Preachers: Joseph Smith and Dennis Phillips. Cups of tea served between the meetings on Monday.

BLACKPOOL, Marton. May 24-26. Elim Pentecostal Church, Fredora Avenue (off Preston New Road, opposite Telifusion House). Pentecostal Convention. Saturday and Monday at 7. Sunday at 10.45 and 6.30. Preacher: L.W. Green. Singing by the "Good News Chorale", Bible Pattern Trio and others.

CAMBERWELL. May 25-26. Elim Pentecostal Church, Benhill Road. Spring Holiday Convention. Sunday 11 and 6.30. Monday 3.30 and 7. Preachers: James McBurney and Peter Smith. Refreshments between the meetings on Monday.

CLACTON-ON-SEA. May 24-26. Elim Pentecostal Church, Hayes Road. Spring Convention. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tea between meetings on Monday. Convener: P.K.G. Rose. Preacher: Philip Streeter. Musical ministry: Gospel Folk style with Graham and Judy Nichols.

COATBRIDGE. May 24. Elim Pentecostal Church, King Street, Crusade conducted by Alex Tee. Weeknights at 7.30. Sunday at 6.30.

EASTBOURNE. May 23-26. Elim Pentecostal Church, Hartfield Road, Spring Convention. Friday at 8. Youth Night. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher: Len Magee. Convener: John Lancaster. Tea drinks between Monday meetings.

GRIMSBY. May 26. Elim Pentecostal Church, Tunnard Street. Spring Convention. At 3 and 6.30. Preacher: James McAvoy. Music by Come Together singers, a small group from Hull. Trio, "Gospel Sound". Cups of tea between meetings.

HEREFORD. Elim Pentecostal Church, Clive Street, Monthly Rally. Saturday May 24 at 7. Speaker: T. Broomhall. Visit of Choir is anticipated.

HULL. May 24-26. Elim Pentecostal Church, Mason Street. Spring Convention. Saturday 7.30. Sunday 11 and 6.30. Monday 3 and 6.30. Preachers: J. Grisdale and R.C. Stacey.

KENSINGTON. June 1-5. Kensington Temple, Kensington Park Road, Notting Hill Gate. Visit of Alfred Webb for a week of Bible teaching.

LEIGH-ON-SEA. May 21-22. Elim Pentecostal Church, Glendale Gardens. Visit of Peter Scothern and party. Ministry of outreach, compassion and healing each evening at 7. May 24-26. Spring Holiday Convention. Saturday at 7.30. Sunday 11 and 6.30. Monday at 3, Missionary rally (tea between meetings) convention at 7. Preachers: Jack Osman and John MacInnes. Singing by the "Way of Life" and Pastor and Mrs. Osman. Convener: Derek Edmunds.

LIVERPOOL. May 24-26. Elim Pentecostal Church, Jubilee Drive. Annual Spring Holiday Convention. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Speaker: A.A. Biddle.

NEWCASTLE-UPON-TYNE. Elim Pentecostal Church, Heaton Road Bible Prophecy. Sunday June 1 at 10.45 and 6.30. Monday at 7.30. Tuesday at 7.30. Preacher: Rev. George Stirrup (Kent). Convener: D.D. Phillips.

ST. HELENS. May 31. Elim Pentecostal Church, Duke Street. Presbytery Rally at 7. Preacher: David Woodfield (Selly Oak) Birmingham.

SOUTHAMPTON. May 24-26. Elim Pentecostal Church, Park Road. Spring Convention. Saturday 7.30. Sunday 11 and 6.30. Monday 3 and 6.30. Preacher: Glyn Taylor. Convener: W.J. Maybin. Refreshments between the meeting on Monday.

WARLEY. May 24. The Marquee, Dudhill Road, Brickhouse Farm Estate. "Reach out to Jesus Crusade" first night at 7.30. Meetings continue through to Sunday June 8. Weeknights at 7.30. Youth nights on Wednesdays and Saturdays. Preacher: Richard Lighton. Musical ministry by "Revelation" and "Second Advent". Pray for us.

ITINERARIES

The President (L. Wigglesworth):
May 24, Silverdale; 25, Hanley 11 a.m; Longton 6.30; 26, Hadley; 27, Crewe; 28, Macclesfield.

Mack Mabitsela (Transvaal):
May 24, Bradford; 25, Huddersfield a.m; Sowerby Bridge p.m; 29, Greenock; June 1, Aberdeen; 3, Dundee; 4, Alloa; 5, Glasgow; 8, Kennoway; 9, Kilsyth; 10, Edinburgh.

J.K. McGillivray:
May 24, Exmouth; 25, Exeter.

London Crusader Choir with Douglas B. Gray:
May 31, Smarden; June 7, Homerton; 14, Guildford.

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Brazil
Radio Londrina – 18.30-18.55 (Brazil time), each morning
Radio Wenceslau, 30 minutes every Sunday.
Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.
Guyana
Guyana Broadcasting Service every Saturday at 9 a.m.

Please pray much for the

COATBRIDGE CRUSADE

conducted by
Rev. Alexander Tee & team

commencing **Saturday, May 24th,**

at **7.30 pm.**

Sunday, 6.30 & Nightly at 7.30 pm.

D.4142

YOUTH PAGE

The Higher Cost of the Cheaper Price...

By J. S. McCullough,
The Bolivian Indian Mission.

IT is aptly said, "Beware of the higher cost of the cheaper price." The end cost of a cheaper article can be more than that of the better-quality purchase. "You get just what you pay for" is still true. That which costs little or nothing isn't cherished, so why want something for nothing?

Service for the Lord has a price tag too – and it is never cheap. The cost must be considered in the light of the Cross, and the price paid by the One Who died there and Who calls us to follow Him. The price is, *"that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."* If we will pay the price, we receive the high privilege of becoming ambassadors of the King of kings. This privilege involves the responsibility of rightly representing Him, and there can be no compromise here in standards of conduct, relationships and message. Eternal issues are at stake, for *"we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life."* We cannot choose to be "good fellows" with the world, but as true ambassadors we must proclaim: "Be ye reconciled with our King."

Many would gladly serve the Lord if they could do so according to their own terms, paying a cheaper price. Some wish to choose the place and type of service, and the conditions under which they live. Others demand financial security and some provision for the future. Others define limits to what may be expected of them regarding their time and talents. To some the matter of separation from children for schooling on the field, or in the homeland, may be the critical issue. Relationships in and out of one's group loom large in the minds of a few, with set borders regarding fellowship and the fear of compromise.

Each of these matters has its proper place and certainly should be considered in our service, but the problem comes in letting any of them keep us from wholehearted surrender to His will for us. By faith we know that *". . . He shall give us the desires of our hearts"* and *". . . no good thing will He withhold from them that walk uprightly."* Our Heavenly Father knows what things we need and has promised *"all these things shall be added unto you."* There is a wonderful satisfaction in proving that His will for us is *"GOOD, ACCEPTABLE AND PERFECT."*

How lovely to meet those who are *"living sacrifices"*; who are sold out, body, soul and spirit, to our all-worthy King. They give a ready and joyful response to the demands on their time, talents and treasures. Being rich in faith, God uses them to enrich other lives. They have proved His promise and principle, *"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again."*

King David refused to offer to his God that which cost him nothing. He had sinned in numbering the people of Israel, and the Lord commanded that he build an altar on Ornan's threshing floor. Ornan freely offered to David the piece of ground and all else needed for the sacrifice – oxen, threshing instruments for wood, and wheat for a meal offering. David did not accept the generous offer and his noble reply might well be emblazoned in letters of gold: *"I will not offer burnt offerings unto the Lord my God of that which doth cost me nothing."* He paid the "full price" and fulfilled his obligation to God.

The results of this action are worthy to note. When he offered the sacrifices, the Lord answered from heaven and fire fell upon the altar. God approved his deed. It was a great satisfaction to David to have God's approval on his service, and we may enjoy a like experience. Today He gives the fire of the Holy Spirit which purifies the *"living sacrifice"* of our bodies and, through us, burns the message of life into other hearts. Note also that the purchased threshing floor became the site of the Temple of God, where the Shekinah glory, the visible presence of God, came to dwell.

Let us say with David, *"I will not offer . . . unto the Lord my God of that which doth cost me nothing."* Let us pay the "full price" as *"living sacrifices"* in full surrender and wholehearted service. Then the "Shekinah" of the Lord's presence will be evident in our lives and our King will be glorified.

(reprinted from Evidence)

The Family Altar

Scripture Union Portions — **Notes by John Burgan**

Monday, 26th May — **2 Corinthians 4:1-15**

"So then death worketh in us, but life in you" (v.12).

THE true pastor is a type of the Great Shepherd. As Christ laid down His Life for the sheep, so the pastor lays down his life for his flock. Calvary and Easter take place in his life every day; he does not die for sin, for Christ did that once and for all at the cross, but he does die daily to self, that the life of Christ might be made manifest in his life, so that he might be a fountain of life for the people. As he shares in Christ's death, so his people, through him, share in Christ's life (Colossians 1:24). Esteem your pastor very highly in love for his works' sake and stand in the gap before God on his behalf (1 Thessalonians 5:12, 13; Ephesians 6:18, 19).

Tuesday, 27th May — **2 Corinthians 4:16-18; 5:1-10**

"The judgment seat of Christ" (v.10).

FOR the Christian, the judgment for sin is passed, for we were judged for our sin at Calvary (John 5:24). The judgment that awaits us is for reward or loss. We shall be judged according to our faithfulness and obedience to Christ. In view of the seriousness of all this, "What manner of persons ought ye to be?" (2 Peter 3:11).

Wednesday, 28th May — **2 Corinthians 5:11-21**

"He hath made Him to be sin" (v.21).

IT WAS a dark and terrible day when the Son of Man was made sin for man. It was a day in which the Altogether Lovely One was to become the altogether ugly one. No one can know the depths of suffering that were His; the loving heart of God has chosen to hide that from us, but these words tell us enough of what we need to know; He was made to be sin for us. It was the ugliness of our sin that spoiled His beauty. But what glorious fruit the cross has born – "that we might become the righteousness of God in Him".

Thursday, 29th May — **2 Corinthians 6:1-13**

"In watchings" (v.5).

IN Hebrews 13:17 this same word is used with reference to the pastor watching over the souls of his sheep. The word means literally "to be sleepless". The same Greek word is used in Mark 13:33 in reference to watching for the coming of the Lord. It follows from this that the watching of the pastor over his flock is a serious one indeed. It may mean that the true pastor will have sleepless nights as he watches and travails in prayer for his people, jealously guarding them lest they come to any harm. Any man who cares like this can expect the obedience of his people to the word that he ministers (Hebrews 13:7, 17).

Friday, 30th May — **2 Corinthians 6:14-18; 7:1**

"Be not unequally yoked. . .with unbelievers. . ." (v.14).

A CASUAL courtship with an unbeliever can result in many years of untold misery for the unwary Christian boy or girl. We have seen this happen several times and it is always a bitter cup. However deeply our affections may be involved we must obey God's Word. At frist this may be a bitter pill, but God's Word must be followed at this point, disobedience is sin. We must learn "to live according to Scripture" (1 Corinthians 4:6 RSV). To those who obey, God promises, "I will receive you" (v.17). It is worth losing anything to gain Christ (Philippians 3:7, 8).

Saturday, 31st May — **2 Corinthians 7:2-26**

"I am filled with comfort" (v.4).

THE idea behind the word translated "comfort", is that we have someone called alongside to help. If you need help in a special way today, the Holy Spirit is the One called alongside to help. But He isn't simply by your side to get you through, He does much more than that. The Amplified Bible translates the relevant parts of this verse "I am filled brimful with. . .comfort" and "overflowing with joy". This can be your experience today, even in grief and tribulation.

Sunday, 1st June — **2 Corinthians 8:1-15**

"First they gave themselves to the Lord" (v.5 RSV)

THE grace and generosity of God is reflected in the attitude of His people. Many of the early Christians possessed very little of this word goods, but what they did have they were prepared to share with others whose poverty was more acute than their own. Paul is not trying to lay down the law (v.8), he is trying to show the generosity of another group of Christians who begged for an opportunity to give. Now these believers are urged to carry out their expressed intentions. Those who are themselves committed can take on any commitment.

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D.4153

The Elim Evangel



Platform party: Swansea opening.

Vol. LVI No. 22 8p

May 31st, 1975

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

WE have just returned from the Conference at Morecambe, and to sum up in a few words, we are tired but happy!

For many years the conference was confined to the discussion of business, and those who attended were all engaged in the ministry. Lay representatives were introduced twenty-five years ago but the meetings were still confined to the discussion of business. It was only in 1948 that the first public meetings were held in London. A further development took place when the conference moved north to Harrogate in 1955. After moving to various places like Bournemouth, Brighton and Llandudno, where the delegates and a few friends were accommodated in a number of hotels, the Y.M.C.A. at Skegness was booked in 1963. Thereafter, with the exception of the 1965 conference in Bangor, N. Ireland, all the conferences were held in holiday camps, and each year increasing numbers of people were in attendance.

This year the total bookings were up by twenty-five per cent on the previous year.

There were the same business sessions for ministers and lay representatives which occupied the time of the delegates from Tuesday morning until Friday afternoon, but there were more than fifty other meetings during the week. None of the visitors were under any obligation to attend, except the delegates who had to attend the business sessions. Many of the meetings were crowded to capacity. It was really thrilling to see the crowds that filled the hall for the Bible studies on the second advent. In the present writers opinion this was the best conference that we have ever had.

Some of the experiences that were related to us were thrilling. There were several remarkable cases of healing which we will give in more detail in a later issue. A number also were baptised in the Holy Spirit.

The missionary offering was the highest ever, as were the taking on the bookstalls. Above all the records however, was the impact that these meetings will have made on the lives of the people who came from all over the country to spend a week in camp. One church brought over ninety, and there were large parties from several other places. We feel sure that even more will be coming again next time.

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FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – 1. THE BIBLE: We believe th the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at the peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Ho Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all pe sons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. TH SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the dea and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALE We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to H will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7 THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to r ceive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We belie that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Lo joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe th the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healir miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God h given some apostles and some prophets and some evangelists and some pastors and teachers for the perfectir of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTUR STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal co scious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinance Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying o of hands and the anointing of the sick with oil.

ELIM NEWS

Alderney Crusade

ALDERNEY is the third largest of the Channel slands, but we do not have an Elim Pentecostal Church on the Island at all. In fact there has never been any Elim witness there, at least not until April his year when Pastors Phillip Stormont and George Wallace went there to conduct a five day crusade.

Self-catering chalets were hired for the team and he others who gave up the time, and who came t their own expense, from Jersey and Guernsey to elp to spread the Word of life. The team was made p of Mr. and Mrs. David McFeeters and their children, Mandy and Stuart, from Jersey, who were in harge of the childrens work; Maurice Allaire, also rom Jersey, was the soloist and David Jarvis was the ianist. Two girls from Guernsey, Miss J. LePrevost nd Miss C. Vidamour together with Mr. W. Jones, rom Jersey also joined us for the week; there were everal others who came for a shorter period.

Very early on Monday April 14th the team members were flown to the Island in a small yellow plane. Apart from stocking up with groceries we were not able to do very much in the way of preparation for he crusade owing to the heavy rain. In the afternoon we went around the shops with posters advertising the meetings. Even before the arrival of the eam we had put an advert in the local newspaper, o before the first meeting took place everyone knew hat we were coming; we followed this up by visiting very home on the island (population 1,800) with gospel literature.

We had three separate types of meetings. There was "Sunshine Club" for children at 5.30, an evangelstic meeting at 7.30 and a coffee bar for the teenagers at nine. During these meetings the power of God really came down and during this time there were eleven decisions for Christ. Many sick folk were prayed for, and one lady had her hearing restored as well as having her arm healed after it had been locked for years.

Since our homecoming we have had several letters hat have told us of the progress of those to whom we ministered. One young lad who was saved in the coffee bar, and who attends a boarding school in Guernsey has written to tell us that he has since led one of his school friends to Christ. One of the team who stayed on the Island after all the rest, met this boy's father who expressed his thanks for all the help hat we had been to his son. He begged us to return so that we could help many more.



Picture: George Wallace and Phillip Stormont with members of the team and some of the boys and girls at the "Sunshine Club".

Before we went to the Island we did not know anyone there, but we were all agreed that it had been a very worthwhile effort. It might be difficult to establish a regular meeting there owing to the expenses of travelling to and fro, but we hope to pay another visit later in the year. Pray for us, that in this effort something lasting may result.

GEORGE WALLACE

DAGENHAM **Pastor: James McBurney**

GOD has been wonderful to us here in Dagenham. At one period it was feared the building of our new church would not be possible owing to the economic situation. Our Pastor challenged us to pray and make personal sacrifices and believe God. It was therefore with great thankfulness and praise to God that we gathered with many of our Elim ministers and the members of their churches who came from far and near to witness the opening ceremony. The short service outside began with the first verse of hymn 47, prayer by Pastor Charles Kingston and a short reading. The building was opened by Pastor A.A. Biddle, who was the preacher for the entire weekend. In the church, the service was convened by Pastor Jim McBurney, and the prayer of dedication was by Pastor D. Anthony, who asked God's blessing upon every aspect of work, that God would bless every effort to win souls for His kingdom.

Greetings from a number of ministers and their wives who were unable to attend were read by Pastor McBurney: J.L. Eaton, J.A. Wright, G. Backhouse, H. Jeffrey and Mr. P. Monk, secretary of Chadwell Christian Mission. Many former ministers of the church were in the congregation, and they each gave a brief word of greeting. We were also delighted to have with us the Rev. J. Buckley of the Baptist Church, who has kindly loaned us his church hall for our prayer meeting and bible study for nine months.

Pastor McBurney paid tribute to the builder Mr. Royer for the lovely building, and for his gift to the church of a reading desk; to the architect Mr. Savage, to Mrs. Marsh a member of the church for a communion table and chairs, and to everyone for their help and co-operation. Our soloist, Mrs. Pamela Richardson gave a splended rendering of "How great thou art". Pastor Biddle emphasised the need to be steadfast in the work of God, and challenged the congregation of over 200 to be faithful to their church, and in their service to God. He reminded us of the faithfulness of the early disciples, and of the impact of their work on the Christian Church of today. Tea was provided by the sisters, and the days events was climaxed with a grand rally in the evening at which 200 were present. We praise God for a wonderful weekend, for His great faithfulness in spite of many disappointments and delays. We believe the seeds for a very rich harvest have been sown here at Dagenham.

J.E. MANN



E.J. Jarvis in the Pulpit of the old church, spiritual home of the Elim Pentecostal Church, Swansea for over 40 years.

SWANSEA **Pastor: E.J. Jarvis**

THE opening and dedication services of the new City Temple Swansea took place on Saturday April 12th at 3 and 6.30. The principle preacher was our Secretary-General, P.S. Brewster, who was handed the key by the Architect, Mr. David Hughes. A large crowd witnessed this ceremony. Another guest was Mr. Donald Anderson, M.P. who represents Swansea-East and who is a former Swansea Crusader. So many people came that it was standing room only with approximately 500 people at both meetings. Mr. Brewster was able to stay with us until the Wednesday evening, and crowds gathered each evening to hear the gospel, and decisions were made as the Holy Spirit moved in each service. Tribute must be paid to the local deacons and members for their untiring work, loyal support and sacrificial giving, which made it possible to open this new church to the glory of God.

AMERICAN Church of God in the Far East has experienced a 100 per cent increase in membership in the past seven years. They now have 550 churches, 110 missions, 561 ministers, and 29,222 members according to Lovell R. Cary, who has been superintendent in the Far East since 1967.

BOOK REVIEW

The Lord gave the Word. *Studies on the Christian Year by Ian Macpherson, published by Grenehurst Press, price 75p, postage and packing 10p extra.*

THE great Congregational minister, Dr. R.W. Dale, declared that he found it profitable to himself, and his congregation to follow "The Christian Year" in his pulpit ministry because by so doing both he and they were being reminded regularly of the great doctrines of the Christian Faith.

In this, his latest book, Ian Macpherson, in twelve refreshing and uplifting chapters, takes the reader through "The Christian Year" commencing with "Through The Entry" (New Year) to "What shall we call Him?" (Christmas).

As always, Mr. Macpherson's style is so fluent and expressive that reading this book is a pleasure. Doctrine is dealt with in the simplicity of language only possible to "a master in Israel" who is at home in such matters; this is accompanied by the most apt illustrations, arresting phrases and sentences. We heartily recommend it.

HARRY PALLISER

News Round-up

EUROFEST '75

EUROFEST '75 will take place from July 24th to August 2nd at the site of the 1958 World's Fair at the Palais du Centenaire in Brussels, Belgium. Included in the international team will be Elon Svanell of Filadelfia Church, Stockholm.

The ten-day conference will be conducted in seven official languages: English, Dutch, French, German, Italian, Norwegian and Spanish. It is expected that some 8,000 to 10,000 young people will travel to Brussels where they will sleep on site, either in caravans and tents or in dormitories in the great halls. The conference will incorporate a national Billy Graham Crusade to Belgium.



EUROFEST '75 location in Brussels, Belgium. In the foreground the 100 metre high Atomium, international symbol of Brussels. To the left, the Heysel Football Stadium, where the evening Crusade rallies will be held, addressed by Dr. Billy Graham. Adjacent (centre of picture) are the ten halls of the Palais du Centenaire, covering more than 100,000 square metres of ground and behind them — 120,000 square metres of camping and caravaning area.

Outreach

IN connection with the Nationwide Evangelistic Conference to be held at York on 20th–23rd October next, evening services will be conducted from Saturday October 18th (Monday 20th excepted) until Monday, 27th October. Various evangelists will be conducting these meetings including our Secretary-General, P.S. Brewster, and your prayer support will be cordially welcomed. If you are near to the area please join us in fellowship.

Booking forms for the Conference can be obtained from Pastor I.W. Lewis, 55 Muncastergate, York, Y03 9JX, telephone: York 55064.

T.W. WALKER

NEWS FROM THE PAST:

A humble clerk in Whitehall had a bright idea one day. In his office were scores of ancient files crammed with out-dated and wholly worthless correspondence. Why not burn the lot, and thus make more room for recent letters? Greatly daring, the clerk ventured to suggest this, doing so in true bureaucratic style, for he submitted his proposal in the form of a chit which was duly sent to his immediate superior.

As that individual heartily agreed, he endorsed the chit, and forwarded it to *his* superior, who sent it to another department, where it was advanced to yet a higher authority. Thus the idea worked its way to the supreme authority and, in the fullness of time, the chit returned to the humble clerk.

"Your recommendation is approved", declared the Big Chief. "The files referred to in your communication of the 8th May be destroyed provided *that copies are made of all papers beforehand".*

It's not who you know

From Pickering in Yorkshire comes the story of the farm labourer who never could resist the temptation of claiming acquaintance with notable people. If, during his visit to one of the public houses, somebody mentioned any of the gentry, Jack would be sure to say, "Oh, aye, Ah know *'im*!"

On one occasion someone happened to mention Lord Middleton. "Lord Middleton"? exclaimed Jack, running true to form. "Oh, aye, Ah know *'im*"!

"Mabee thoo does", replied one of his pals. "But t' question is, does Lord Middleton know *thee*?"



Big John Hall and Len Magee in Birmingham Cathedral rally, on May 7th. (Report later).

The Ten Commandments

Idolatry Forbidden

Exodus 20:4 – 6

by Gordon Hills

IT IS not unusual to hear a non-church goer protesting to the Christian that he does not need to go to church to worship God. One has heard on numerous occasions such people say, "I can worship God just as well at home in my own way". While we could readily agree that location is not the essential factor, we must say, in the words of Geoffrey B. Wilson, "The New Testament knows nothing of a solitary Christianity". (Though, John Wesley said that years before). But more important still, it is a fallacy to imagine that man is totally free to worship God in his own way, and it is this very thing which the Second Commandment is stressing. The First Commandment declares that we are to worship the One True God; the Second directs us as to *how* we are to worship the Only God. This is not something which God has left to the discretion of the individual – far from it. This is made abundantly clear to us by the numerous and detailed instructions to be found throughout the Old Testament Scriptures. Nor is the New Testament silent on the matter, for we find our Lord calling the worship of some, who professed belief in God as being "vain" (Matthew 15:9). Paul reproaches the attitudes of others for "their self-inspired efforts at worship" (Colossians 2:23 Phillips). Furthermore, the serious threat contained in this commandment serves to warn us that God will not tolerate any deviation from His will.

It is immediately obvious that God is forbidding the creation, construction or carving of any form whatsoever, for the purposes of religious worship. To the majority of us, it is beyond our understanding that any intelligent person could be so foolish as to bow before some graven image which is only the work of men's hands. One writer, who was making an assessment of this commandment, suggests that the creation of idols was not so foolish as we might at first think. The idea was postulated that when man created an image of an elephant, for example, to represent God, he was striving to convey the thought that God was a God of strength and power. The fact that an elephant and not some minute creature, was made as an idol, showed a degree of understanding from the primitive mind and was a serious, early attempt to express theology. All this would sound very reasonable if we believed in the theory of evolution, but such thinking falls to the ground in the light of revelation. Man was not created with an ignorance of his maker – God's image was stamped upon man from the very first (Genesis 1:27) and though it has been marred, it still remains (James 3:9). Adam knew God, because God was disposed to reveal Himself, such revelation reaches its climax in the Incarnation. The truth is that idolatry is not an attempt to find God, but the direct result of man's rejection of God's revelation of Himself. Paul makes this clear in his letter to the Romans. "Yes, they knew about Him alright, but they wouldn't admit it or worship Him, or even thank Him for all His daily care. . .they took wood and stone and made idols for themselves" (Romans 1:21, 23 Living Bible) at Sinai the children of Israel could not claim to be acting in ignorance when they conspired together to make a golden calf. (Exodus 32:1-60). They knew full well that it had not been instrumental in their deliverance from Egypt. They might have been out of Egypt but Egypt was not out of them. Idolatry is the product of man's sinful heart.

The Prophets constantly ridiculed idolatry. We find Elijah acting in this fashion on Mount Carmel – he certainly did not think there was a degree of intelligence associated with the attitudes or actions of the prophets of Baal (1 Kings 18:21-40). Isaiah's analysis of the idolator further emphasizes this point. "He plants the ash in the forest to be nourished by the rain. And after his care, he uses part of the wood to make a fire to warm himself and bake his bread, and then – he really does – he takes the rest of it and makes himself a god . . . he falls down before it and worships it and prays to it. 'Deliver me' he says, 'you are my God'" (Isaiah 44:14-17 Living Bible).

Though many of us may see the humour of this description, it is tragically true that this commandment is violated by many who profess to honour God. Idolatry, as such, in this connection, is not reserved to those who worship after the Roman Catholic tradition – among whom this commandment is not taught. Even there, some are beginning to realise the dangers and absurdities of these superstitions. In this respect Magdalen Goffin, a practising Catholic,

has written: "Savages perform ritual dances to end a drought. Nuns carry a statue of Our Lady into the garden to ward off the rain which threatens to ruin the school bazaar". Referring to the journeyings of another statue she states: "The Madonna of Fatima was . . . transported by air to Frankfurt to enjoy a six-week tour of the Archdiocese of Cologne". That they are not alone in their error is easily seen by the relevancy of the words of John Hooper a sixteenth century Bishop of the English church who wrote: "Those that would be accounted Christians, paint God and His saints with such pictures as they imagine in their fantasies: God, like an old man with a hoary head, as though His youth were past, which hath neither beginning nor ending; Saint George, with a long spear upon a jolly hackney, that gave the dragon his death-wound . . . Saint White, with as many round cheeses as may be painted about his tabernacle. No difference at all between a Christian man and a gentile in this idolatry, saving only the name". In more recent times the late Geerhardus Vos, a theologian of Princeton Seminary stated, "To make a representation of the person of Christ for the purposes of religious worship is blasphemous. To make a representation of the person of Christ which is not for the purpose of worship is equally blasphemous; for it suggests that the person of Christ is worthy of something less than worship".

It is no accident that the Scriptures give no hint as to the form or likeness of God. Indeed Scripture is emphatic that no man can look on God and live. (Exodus 33:20). Even those who were inspired by the Holy Spirit to write a record of the life and death of God's son, make no mention whatsoever of the physical details of His person. God the Spirit would not encourage men to sin. It is impossible to represent, in any form of substance, the eternal, limitless God. If we would see His greatness, we must see it in His attributes of goodness, holiness and righteousness. If we would know Him more fully then we must hear the words, see the works and marvel at the mercy of God in His Son, Jesus Christ, for He is "The image of the Invisible God" (Colossians 1:16). Only God can properly represent Himself. God's displeasure with the creation of idols is because all attempts to represent Him are misrepresentations.

"We may never have manufactured some gruesome metal image with out hands" writes John Stott, "But what hideous mental image do we hold in our minds?" How easy for us to create a false image of God. A God who thinks, plans, acts and judges in the manner in which we think God ought so to do. We create a God who is nothing more than an extension of our own perverted sense of values – then we say "This is the God I will serve, this is the God to whom I will give my allegiance". How easy it becomes to reject the God of revelation, (whose standards and demands leave us utterly condemned) for the more acceptable creation of our own hearts. But such a god cannot help us; he is of necessity limited by our own limitations. Man may be filled with thoughts of God, but if it is a false god, his religion is meaningless and helpless.

Someone has written, "An idol is worshipped, not for its shape, but for its imagined power". In this age of materialism many people see power in possessions, and a thousand shrines are erected before an ever-increasing host of inanimate objects which people adore. A house can occupy more of our interest than is necessary; a car may be lavished with love; a television may demand more and more of our time and devotion. What shape is your idol? On the other extreme, some put their confidence in a refined ritual, in religious ceremony, in a form which they say, "It helps me to feel the presence of God, it aids me in my acts of worship". Even religious idols in which men trust do not bring men nearer to God. Such people are really expressing their inability to worship God. Jesus said: "God is a Spirit; and they that worship Him must worship Him in spirit and in truth" (John 4:24). Only they who are born of the Holy Spirit, only they who have Christ in their hearts, are able to offer acceptable worship to God.

We worship and adore Thee, for Thy redeeming grace,
Thou set Thy love upon us, to Thee be all the praise.
We worship and adore Thee, a tribute, Lord, we bring,
Of praise and glad thanksgiving, and crown Thee King of kings.



Elim Church in Caerphilly: See back page.

Church News Reports from New Zealand

from M.J. Frith, ACA, LTH (Lon).



BLENHEIM **Pastor: I. Bilby B.Sc.**

IN three short years the Lord has wonderfully transformed this church from being the smallest of our churches into the largest one. Early in the year a further series of second coming meetings were held with Rev. Barry Smith and a number were gloriously saved. In recent weeks a number have been saved, some baptised in water, a goodly number baptised in the Spirit, and still others testify to being healed.

Included in a dynamic church program are Leadership Training Classes for men, Maranatha Teas for young people from 5.30 – 7.15 on Wednesdays, Joy clubs reaching out to children in different areas, and a weekly outreach meeting to a community seventeen miles away. Truly God is at work, but no doubt a daily 6 am. prayer meeting before the Barry Smith campaign also made a significant contribution.

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

MUCH time and attention is being focused by the people in this church upon their extensions which are nearing completion. God's hand has been on them from the beginning, the floorspace has been doubled in size, most of the work having been done by voluntary labour on Saturdays, and after work, and finance has been wonderfully provided.

Recently, the church was saddened by the death of one of the deacon's wives, Vera Scott, who was originally from one of the Birmingham churches. But the Lord is really helping her husband Clive and the three children in this trial.

Sunday school work continues to grow, and once the extensions are complete, we will have the facilities for another forward push.

DUNEDIN **Pastor: H. Jenkins**

AFTER several years with Underground Evangelism; Pastor Jenkins felt constrained by the Lord to move 900 miles south to Dunedin where He found God had directed three other Elim families to this "Edinburgh of the South" in recent months. Regular house meetings were commenced. Some weeks ago public services commenced in a city lounge, and encouragement soon came. Attendances increased, the Bible Class doubled in size and many opportunities started opening up.

We trust this will be the first fruits of a real forward move of expansion which we are going to see in New Zealand.

HAMILTON **Pastor: L.W. Covic**

IT was a great day for this church when Pastor C. Bilby and Pastor M. Frith inducted Pastor Covic into the pastorate, after being fifteen months without a pastor. At the same time as the Covics moved from Nelson, Mr. Gavin Rush, his wife and family moved from another South Island town, to Hamilton to help in the work.

Already they have seen much encouragement with people being saved and baptised in the Spirit. Attendances and offerings have shown a wonderful increase in recent months, as has the young peoples work.

At our last conference, the movement launched a Church Advance Fund to help strengthen our movement. The first project was to support Pastor Covic full time in Hamilton and to help him become established there. And praise the Lord He is really honouring this step of faith.

NELSON **Pastor: L. Hannen**

THE impending move of Pastor Covic to Hamilton after ten years in Nelson was viewed with some trepidation by the people. But when God moves one man he provides another. And under Pastor Hannen, a former Church of Christ minister, and long time member of this church, the assembly is moving forward in blessing.

Some 300 people from all around the Nelson district and some from Blenheim gathered at a farewell service for the Covics. Earlier eighty-five people sat down to dinner provided by the ladies of the church.

At Easter, about forty young people joined in a camp at beautiful Lake Rotoiti where they really enjoyed the blessing of God.

Then at Easter, six young people found or rededicated their lives to Jesus and several were baptised in the Holy Spirit. Truly it was a memorable occasion for us all.

WELLINGTON Pastors: M.J. Frith and B.C. Verner

DURING the past year, we have had the thrill of having no less than six baptismal services, some in conjunction with another Fellowship. One of them recently was a particular thrill. Four young people were baptised, and among these was Pastor Verner's son Eric. The blessing of God was very evident as the candidates were baptised. Afterwards, several young people were saved, and others filled with the Holy Spirit. The mother and sister of one of the candidates felt this was the step God wanted them to take too, so we had a second baptismal service that evening!

Missionary News

OUR missionary family, The Bilkerton's, have now returned to New Zealand following their sixteen years in Japan. While the boys re-orientate to a Western civilisation and do their secondary education, Frank will be involved in training Asian Christians in evangelism.

This does not call for retrenchment in our missionary programme but for expansion. Not only will we be involved in supporting Japanese national workers, but we are becoming closely linked with Ken McGillivray's work in Taiwan the support of national pastors, and in helping support new projects to be embarked on, on that field.

So we are seeing increase in many directions, and praise God for it. But we are believing for more churches, more pastors, more blessing and a greater ministry for the Lord. At present, Elim ladies are to the forefront in the start of "Aglow" meetings in N.Z. which will meet a real need.

Brethren, (and sisters) do keep praying for us.



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WHY PRAY?

This centre page article "Why Pray?" by J. Craig Kennedy is the second in a series of leaflets issued by the Elim Publications Board. The twelve titles so far issued (there are several others planned) are available from Elim Church Bookroom, P.O.Box 38, Cheltenham. The price is 50 pence per hundred, postage extra.

Why should a Christian pray? He must pray as a suppliant for the robust health of his own spirit. What is the vital relationship between the praying soul and the attainment of moral, spiritual robustness? How is prayer related to a man's moral force? This is the relationship: *a praying Christian receives into his soul the grace-energies of the eternal God.* This power of grace is the love and strength of Almighty God flowing into the needs of the soul and filling it with His own completeness. *We do not pray in order to make God willing to impart this grace but in order to fit ourselves to receive it.* We do not pray to turn a reluctant God towards ourselves; but to turn our reluctant selves toward a ready, bountiful God.

The subject of prayer is one that men have given much thought to down the centuries. Prayer is mentioned right from the beginning of the human race, as recorded in the Bible in Genesis. The Old Testament saints prayed and many of their prayers are recorded. The Psalms are full of David's prayers. In the New Testament we read in the Gospels of Jesus praying. There are no less than fifteen occasions where Jesus is mentioned as praying. If He needed to pray, then we do. The Early Church spent much time in prayer and the Apostle Paul seemed to reach his loftiest spiritual heights in prayer.

We firstly need to be convinced of the reality of God and of His interest in us and that He will hear us when we pray. Hebrews 11:6. Because He is Almighty God and has wisdom and power He can intervene on our behalf and influence events or persons and supply all our needs; *there is nothing He cannot do.*

The second essential is to approach the throne of God in the name of our Lord Jesus Christ, who gave this promise: "That whatsoever ye shall ask the Father in My Name He will give it you." Your power with God is through this name and this name only.

The third requirement is to confess all known sin and to repent of wrong-doing, because the Bible says: "If I regard iniquity in my heart the Lord will not hear me." The line to the Throne must be cleared of all obstructions.

The fourth basic need is faith. Many references to faith in the Bible show that it is impossible to receive anything from God except through faith. As Hebrews 11:6 says: "Without faith it is impossible to please Him." Unbelief acts like paralysis to the soul.

The fifth element in prayer is to desire that the will of God be done, i.e. that the Father's giving will be according to His will and not ours. "Thy will be done on earth as it is in heaven." Prayer, upon which the Bible places so much emphasis, is one of the foundation elements of a rich Christian experience.

It is of the utmost importance that we should know what we are doing when we pray for the sanctifying energies of the Holy Spirit. Prayer is first and chiefly the establishment of communion with God, the clearing of the blocked roads crowded with all sorts of worldly hindrances. When I turn to God in prayer I open the doors and windows of my soul to Him for the reception of the gifts of grace which God wants to give me. My reverent thought in prayer perfects communion between my soul and God.

There is electricity in my house. This mysterious, invisible power is waiting to be my

minister to serve me in a dozen different ways. I go into my room where the genius is said to be waiting, yet the room remains in darkness. Where is this friendly power? Where is the light which is one of its promised services? A simple action is required; only when it has been performed will the waiting light reveal itself in radiant beams. I push a tiny button, or lift a lever, my action completes the circuit and the subtle energy leaps into the filament and turns my darkness into light. *My action completes the circuit.* When I turn my will to pray, when I seek the power of God, *my prayer completes the circuit between my soul and God* and I receive whatever the inexhaustible fountain of grace is waiting to bestow.

Lord Tennyson said that prayer is the opening of the sluice-gates and the letting into the soul of the waiting life and power of God, thus the water of life floods the sluggish affections and freshens the drowsy sympathies and braces and speeds the will like the glorious rush of the stream upon the miller's wheel.

When should we pray? Here is the Apostle Paul's answer: *"Praying always",* not some but all times! Can we do this? I am called upon to earn my daily bread. I have to face a hundred different problems. Every bit of grey matter in my brain is devoted to immediate tasks. Is it possible to think of two things at once? Can we be absorbed in business and at the same time be praying to God? One thing is surely perfectly clear: we cannot always be thinking of God. It is constitutionally impossible.

An athlete exercises in order to give his body strength, endurance and healthy poise, which the body retains between exercises when he is going about his accustomed work. He doesn't need to be exercising every moment of the waking day. Conscious exercise makes unconscious habit, it trains the body into attitudes which persist as habits when we are doing something else. So it is with spiritual exercises when they are as real as physical exercises. When a man prays as deliberately and purposefully as he practises physical exercises, when he drills his soul as he drills his body, he gives his mind and soul a certain poise, attitude, loftiness of carriage. He gives his soul a healthy bias towards God and the soul retains the bias when he is no longer on his knees. His soul carries itself Godward even when he is earning his daily bread. God can get to him any time, anywhere. The way is open, the communion is unbroken.

That is the vital logic of the matter. By regular spiritual exercises we can subdue the soul to spiritual habit. Again and again throughout the day it is possible for us, by a conscious upward glance, to confirm the habit, until the soul is always in a posture of prayer — in business, at home, in every part of the wide, varied battleground of life, receiving the all-sufficient grace and love of God.

A Christian establishes that vital communion between his soul and God, and maintains that communion and the flowing into his soul of the life and power of God — "Praying always, with all prayer and supplication in the spirit." Because prayer is the most important business of life, the Christian should resist all attempts by Satan to stop him praying. He will fill the mind with thoughts of work, current responsibilities, family needs. He will multiply business, exploit tiredness, magnify physical weakness, anything to stop the Christian praying, and getting into real contact with the living God. But, *"Men ought always to pray and not to faint."* They need to!

The 12 WHY? Leaflets

1. Why Salvation?
2. Why Pray?
3. Why Water Baptism?
4. Why Church Membership?
5. Why the Baptism in the Holy Spirit?
6. Why Divine Healing?
7. Why is Jesus coming back again?
8. Why Dedication of Children?
9. Why Marry in Church?
10. Why Heaven?
11. Why Hell?
12. Why personal Evangelism?

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Thoughts from the Book of ***Exodus***

58. Spirit-filled Workers (Exodus 31:3)

by F. Lavender,
Pastor of our Croydon Church

GOD had given detailed instructions to Moses regarding the construction of the tabernacle, its furniture and fittings, these instructions extending even to the type and colours of the materials to be used. A team of skilled workers was assembled, led by Bezaleel and his assistant Aholiab. Because of the clear instructions that were given, and the great skill of the workers who were engaged, the task of making the tabernacle would seem straightforward.

This work was not being done for man but for the glory of God; such a task needed more than a pattern and human skill. The tabernacle was to reveal heavenly matters and to show the purpose of God in the Messiah. The workmen therefore needed to understand the mind of God and to appreciate the divine purpose. It was to that end that the Lord filled them with His Spirit; they were not only skilled workmen doing their everyday job, they were impelled, constrained and inspired by the Spirit of God.

We are told in the Word that we are to do everything for the glory of God, whether we are housewives, labourers, office workers or technicians. Not only our daily work, but our home and leisure are all for Him. If we are to live for the glory of God, we need more than human skill and dedication, we need the indwelling power of the Holy Spirit. Not only preachers need to be filled with the Spirit, but *all* who are called to live for Christ in this evil world need the strength, grace and wisdom of the Holy Spirit. Have *you* received the Holy Spirit since you believed? Do not try to fulfil the plan of God by your unaided human ability and effort; open your heart to receive the Holy Spirit, whom God has given to enable you to do His will.

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Pause for Thought



by Trevor Partington,
Covenant Hall, Stafford

IN Segovia in Spain there is a marvellous aqueduct that spans a valley which was built in the year A.D. 109. For eighteen centuries it carried cool water from the mountains to the thirsty city. Three years ago I had the privilege of seeing it. Unfortunately it no longer functions as an aqueduct. Modern pipelines were laid, and almost immediately this magnificent structure began to fall apart. The dry mortar crumbled and the loosened stones began to fall. When we visited the aqueduct however, the structure had evidently been made safe again and we were able to drive under it, and from a distance we could admire something of its former glory. A few years of idleness had ruined what eighteen centuries of service had failed to destroy.

What a lesson. Idleness in our Christian lives spells danger. Read 2 Samuel 2 and see what happened to King David when he became idle. He should have been out fighting a battle but he remained at Jerusalem, and lounging on his couch "late one afternoon" (v.2 R.S.V.) he fell into sin. At one time he used to pray, not only morning and evening, but also at noon (Psalm 55:17), yet now it was different. Content with his past victories, he slackened his pace, and that's when the devil made work for his idle hands.

An aqueduct needs a free flow of water. Nothing must be allowed to block the channel, otherwise it fails to fulfil its prupose. We are meant to be channels for God's power, but the moment we cease to serve the Lord the channel gets blocked up. We stagnate and suffer. To a tourist viewing from a distance, the aqueduct at Segovia looked all right, but what I couldn't see was the channel at the very top of the arches. Our Christian life may look right. We may be regularly at church, we may speak about the Lord, but what about those things that cannot be seen. Is our heart right with God? Remember: "We cannot be channels of blessing if our lives are not free from all sin". Is yours the sin of idleness? If so, bow in prayer now, ask the Lord to forgive you, and from henceforth: "Be ye stedfast, unmoveable, *always abounding in the work of the Lord*, forasmuch as ye know that your labour is not in vain in the Lord" (1 Corinthians 15:58).

Book hunger

In Asia, Africa, Latin America and the Arab States, in varying degrees, there is an acute shortage of books. Low production, inadequate distribution channels and the high cost of importing sufficient numbers of books continue to deprive the public of the materials they need. Only one title out of every five produced today originates in a developing country. Of the more than 500,000 titles which are issued every year – a new book a minute – eighty per cent comes from the countries of Europe, plus Japan, the Soviet Union and the United States.

Organising and Promotional Secretary

The Leprosy Mission in England and Wales requires an Organising and Promotional Secretary to lead and inspire an existing team of Regional and Area Organisers. London based, but travelling in the area will be necessary. House and Car provided. Pension Scheme.

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JUST PUBLISHED

MINISTERS' MANUAL

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May Osman's page

Exorcism

THE tragic case of exorcism at Barnsley, when after a session of exorcism Michael Taylor murdered his wife Christine, is resulting in some of the main line churches taking a closer look at some of the dangers to which the Charismatic movement might be exposed.

The Bishop of Wakefield, the Right, Rev. Eric Treacy, in whose diocese the exorcism took place, writing in the May issue of his diocesan newsletter says, "I guess that the charismatic movement is a breaking out from the rigidity of institutional Christianity. That the movement has caught on so rapidly since it came from America in the early 1960s is a judgement on the spiritual barrenness of the major churches. Such groups may come to consider themselves outside the discipline of the churches and may be led into forms of activity which they do not fully understand. To my friends in the Charismatic movement I would say: Remember that you have not a monopoly of the Holy Spirit and that the Holy Spirit comes to whom He wills and in different ways".

The Bishop goes on to say that he does not believe in demons but he does believe in evil.

I can see two errors in the bishop's statement, firstly the so called charismatic movement did not begin in 1960 or come from America. It came down from God. God started to pour out His spirit at the beginning of this century and the first person to receive the baptism in the Spirit in this country was a church of England vicar named Alexander Boddy. The main churches closed their doors to Christians who had this experience of the Spirit and this is how our movement was born. The old pentecostals nade their mistakes and were ostracised for it, and now the new pentecostals are not willing to accept advice from old pentecostals but are bent on making their own mistakes.

Secondly, if there are no demons how could Jesus have cast them out of people during His ministry? Matthew 4:24 and Mark 1:32 tell how those who were possessed by devils were brought to Him and He cast them out. "Devils came out of many saying, Thou art Christ the Son of God (Luke 4:41). In Mark 9:38 John said "We saw one casting out devils in Thy name". Jesus said "These sings shall follow them that believe; in my name shall they cast out devils. (Mark 16:17). "Then He called His twelve disciples and gave them power and authority over all devils and to cure diseases" (Luke 9:1).

So Jesus gave His disciples power to cast out demons, yet we read in Matthew 17 of the man who had a son who was possessed by a devil and he brought him to the disciples and they failed to cast out the devil; so the father appealed to Jesus and He rebuked the devil and he departed out of the child. So the disciples asked Jesus "Why could not we cast him out? And Jesus said unto them, because of your unbelief. . .Howbeit this kind goeth not out by prayer and fasting".

So we have a lesson to learn here. No one should start to cast out demons unless they are in the right place with God. With hindsight it is easy to say that the exorcism of Michael Taylor should have been immediately preceeded by a season of prayer and fasting. The job of exorcism should never be left half done. Remember the story of the man who had a devil cast out of him, and the devil returning found the dwelling clean and empty so he entered and took in six more worse than himself, and the last estate of that man was worse than the first (Luke 11:24-26). When a demon is cast out of a person there is an empty void and this must be filled by the Spirit of Christ so that there is no possibility of a re-entry by the devil and his cronies.

If you suspect that someone you know is possessed by a devil, then the right thing for you to do is to tell your pastor about it and leave it to him to seek God's face about the matter, and if necessary be prepared to enter into a period of prayer and fasting. God is still the same today. He is just as powerful as when Jesus was on earth and He has all authority over all devils, and it is still possible for His sanctified servants to have power over demons and to cast them out, for, Jesus Christ *is* Lord.

Editors note. *For further reading:*
Demon possession by Dr. John Nevius, published originally in 1894 with the title *Demon possession and allied themes.* This has been a scarce book for many years, but is now available from Kregal publications at £3.60. postage and packing 25p extra.

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BIRTHS

IJEWKSY. On May 1st, to Trichia (nee Thomas) and Ian, of our Grimsby Church, a son, Andrew David, a brother for Peter.

MOSSOP. On April 26th to Carol (nee Daley) and Desmond of our York Church, a daughter, Andrea Michelle.

TAYLOR. On May 15th to Jenny and David of Leominster, God's precious gift of a daughter, Sharon Louise. With thanks for His graciousness.

ENGAGEMENT

PEARSON–ILLINGSWORTH. Mr. and Mrs. Ted Pearson of our Kingstanding Church are happy to announce the engagement of their daughter Sylvia to Mansel, second son of Pastor and Mrs. B. Illingsworth of Bethesda Evangelical Church, Hay-on-Wye. C.4154

WITH CHRIST

JONES. Norman, darling husband of Jean, early member of the Rochester Church, went to be with the Lord on April 1st, 1975, aged 53 years. Officiating minister at the cremation: Stephen Squire.

PARKER. On 15th March, Ethel Alice aged 70 years, of our Ashbourne Church. For many years organist and treasurer. "Severed only till He come". Officiating minister at funeral: B. Edwards.

WILSON. On April 21st, Miss Mary Hannah Wilson of York, aged 74 years. Officiating minister at funeral: John Woodhead.

MARRIAGES

ALEXANDER–McCARTHY. On April 1st at the Newbridge Baptist Church, Yardley, Birmingham, John Alexander to Ann McCarthy. Officiating ministers: Sister Harley, David Woodfield.

CHARLES–GAWRYSIAK. On March 29th, at our Selly Oak Church, Peter Jonathan Charles to Christina Gawrysiak. Officiating minister: David Woodfield.

LAWRENCE–GARNETT. On May 3rd, at our York Church, Paul Alexander, only son of Mr. and Mrs. A. Lawrence to Pamela elder daughter of Mr. and Mrs. R. Garnett. Officiating minister: I.W. Lewis.

TAYLOR–GREEN. On April 12th, at our Selly Oak Church, David Taylor to Elizabeth Hanbury Green. Officiating minister: David Woodfield.

Radio 4. Morning Service from Northampton Elim Pentecostal Church 10.30-11.10. July 13th.

GOSPEL TRACTS

You are invited to send for 100 free sample Gospel Tracts; some by Dr. Oswald J. Smith, and some Illustrated Tracts. We will also send you a free copy of the Large Leaflet, "How Great Soulwinners were endued with power".

Write to: **Mr. W.E. Allen, Every Home Crusade, 43 Oakland Avenue, Belfast, 4, N. Ireland.** D.4158

COMING EVENTS

BIRMINGHAM, Kings Heath. May 31. Calvary Chapel, Allenscroft Road. Farewell services for Pastor J. Williams who is retiring. Tea at 5.30, rally at 7.30. Convener: R.J. Morrison. Preacher: George Canty.

BIRMINGHAM, Winson Green. June 14. Elim Pentecostal Church, Handsworth New Road. Tenth Anniversary of opening of new church. Saturday at 7.30. Preacher: Brian Garrard with party from Worcester. Sunday at 11 and 6.30. George Evans. Monday, Selly Oak Male Voice Choir. Preachers: G. Evans and L. Reeves.

GRIMSBY. June 7. Elim Pentecostal Church, Tunnard Street, United baptismal service (with the Calvary Church), at 7.30. Preacher: G. Thomas (A.o.G. Grimsby). Conveners: F. Grossmith, and E.T. Carter. Singing: "Gospel Sound".

HANLEY. June 7. Elim Pentecostal Church Bucknall Road, North West Midlands Presbytery rally at 7. Preacher: J. Dick. Convener: W. Crawford.

HULL. June 10. Elim Pentecostal Church, Mason Street. Annual Women's rally. At 3 and 7. Speaker Mrs. Francis (Scarborough). Refreshments will be provided between the meetings.

KENSINGTON. June 1-5. Kensington Temple, Kensington Park Road, Notting Hill Gate. Visit of Alfred Webb for a week of Bible teaching.

MOUNTAIN ASH. June 8, 9. Elim Pentecostal Church, Knight Street. Ladies' Anniversary Services. Sunday at 6. Speaker: Mrs. R. Anstey. Monday: United Rally, at 3.30 and 6.30. Speaker: Miss Owen (Cwmbach). Tea provided.

NEWCASTLE-UPON-TYNE. June 1. Elim Pentecostal Church, Heaton Road Bible Prophecy. Sunday at 10.45 and 6.30. Monday at 7.30. Tuesday at 7.30. Preacher: Rev. George Stirrup (Kent). Convener: D.D. Phillips.

PALMERS GREEN. June 7. Elim Pentecostal Church, Russell Road. Presbytery meeting at 2. Film Rally "Dust and Destiny" and "Two a Penny", at 7.30. Convener: A.L. Hawkes.

PONTYPRIDD. June 7-8. Elim Pentecostal Church, Thurston Road. Ladies weekend. Speaker: Mrs. R. Walker. Convener: Mrs. A. Hughes. Saturday at 7.30. Sunday at 11 and 6. Thursday, June 19, Missionary rally with Mervyn and Sheila Thomas (Kenya). At 7.30.

PORT TALBOT. June 4. Fitzclarence Presbyterian Church, Western Avenue, Saudfields. Welsh Presbytery Ladies rally at 3 and 6.30. Speaker: Mrs. Vivienne Corsie (Kensington).

ROMSEY. June 14. Elim Pentecostal Church, Middlesbridge Street. Rally at 7.30, conducted by young people from Kendal Avenue Pentecostal Church.

RYDE, Isle of Wight. June 7-9. Elim Pentecostal Church, Albert Street, 44th Church Anniversary. Preacher: D.W. and L.M. Cartwright (Cheltenham). Saturday at 7, United Pentecostal Rally, Sunday at 11 and 6.30, and Monday at 7.30. Convener: Ian R. Hall.

ST. HELENS. May 31. Elim Pentecostal Church, Duke Street. Presbytery Rally at 7. Preacher: David G. Woodfield.

WARLEY. The Marquee, Dudhill Road, Brickhouse Farm Estate. "Reach out to Jesus Crusade". Meetings continue through to Sunday, June 8. Weeknights at 7.30. Youth nights on Wednesdays and Saturdays. Preacher: Richard Lighton. Musical ministry by "Revelation" and "Second Advent". Pray for us.

ITINERARIES

Mac Mabitsela (Transvaal):
June 1, Aberdeen; 2, Dundee; 4, Alloa; 5, Glasgow; 8, Kennoway; 9, Kilsyth; 10, Edinburgh.

John MacInnes:
June 1, Hadleigh a.m; Southend p.m; 2, Southend; 3, Rayleigh; 4, Malton; 5, Chelmsford; 6, Ingatstone; 7, Ashingdon (Presbytery rally); 8, Braintree a.m; Dunmow p.m.

London Crusader Choir with Douglas B. Gray:
May 31, Smarden; June 7, Homerton; 14, Guildford.

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Colwyn bay is in the North Wales coast adjacent to some of the most beautiful countryside in Britain.

This camp is sponsored by the Lancashire Presbytery.
D.4163

Olympic outreach

TORONTO—At a steering committee meeting in December for planning Pentecostal participation in Aide-Olympique, an executive committee was named to coordinate special outreach during the 1976 Olympic games in Montreal. The chairman, Rev. S.D. Feltmate, will be assisted by R.M. Argue, Tom Wright, Peter Prosser, Jack Richards, and Andre Gagnon.

Proposed plans call for the appointment of a full-time coordinator beginning this spring and the planning of involvement in Montreal in 1976 by 1,000 AIMers (Ambassadors in Mission). Part of the AIM Olympic outreach would include a school of evangelism, door-to-door witnessing and street and park evangelism.

The Pentecostal Testimony

WAVELENGTH ELIM ON THE AIR

United Kingdom
Radio Brighton 202M 95.3 VHF "QUEST" with F.A. Hodge Sundays at 11.02.
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Brazil
Radio Londrina – 18.30-18.55 (Brazil time), each morning
Radio Wenceslau, 30 minutes every Sunday.
Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.
Guyana
Guyana Broadcasting Service every Saturday at 9 a.m.

Looking for a new way



By R. G. CHAMPION

WHEN Christopher Columbus left Palos, Spain, on August 3, 1492, he was looking for a new way to India and the Far East.

The riches of those lands beckoned. He reasoned that if the world were round, as he believed, then he could sail west to reach the East.

He wasn't the only one in his time with this idea. But he believed in it strongly enough to risk everything for it.

And even though he had trouble selling his idea, it wasn't because of the idea; it was the projected cost that made governments waver.

Columbus sailed with 90 men and three ships. After days of seeing nothing but water, fearful sailors threatened mutiny. But, as Columbus noted in his detailed log, he encouraged them, "Sail on! Sail on!"

On October 12, 1492, they sighted land, an island Columbus named San Salvador.

Even after four trips across the Atlantic, Columbus wasn't quite sure what he had discovered. And it disappointed him that he hadn't brought back the riches he'd sought.

It remained for later explorers—men like Vespucius, Cabot, Pizarro, Balboa, Cortes, Cartier, De Soto, Coronado, and others—to discover that Columbus had found far more than a way to the Far East; he had found the way to a New World.

The thrill of discovery—looking for new ways—has always lured men on. Adventure beckoned early explorers to find new lands. Adventure beckons today's explorers to the moon—with plans to go beyond. It leads to startling, useful discoveries in science and other fields.

But it was more than adventure and excitement that moved Abraham out of his comfortable surroundings to go out "not knowing whither he went . . . for he looked for a city which hath foundations, whose builder and maker is God" (Hebrews 11:8, 10).

He was looking for a new way—the way of faith—the only way that pleases God.

That new way shone in unchallenged clarity in the person of Jesus Christ who declared, "I am the way . . ." (John 14:6). He is not one way among many; He is *the* Way.

The writer to the Hebrews declared that He opened a "new and living way" for us (Hebrews 10:20).

So if you're looking for a new way, you need search no longer; Jesus Christ is that way.

What are you searching for? A new way to—

happiness and contentment?
peace of mind?
adventure and excitement?
peace?
freedom from guilt?
friendship and companionship?
courage?
strength?
understanding?
love?
direction and guidance?
joy?
life and liberty?
purpose in living?

Whatever good you are searching for, you will find it in this Way, this new and living Way. For Jesus Christ is the way to life—the *only* way to eternal life.

Columbus didn't know he had discovered a new world. Abraham knew, by faith, that he had.

And you can experience the thrill of discovering the joy of this new and living way. It's this simple:

"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).

Have you found your Way?

The Family Altar

Scripture Union Portions — **Notes by D.W. Cartwright**

Monday, June 2nd — **2 Corinthians 8:16-24**

"Providing things honest" (v.21).

PAUL was a man of integrity. In some things he did not care what men thought. He was not seeking for a good reputation. To him it was a matter of very little consequence. "If I yet please men, I should not be a servant of Christ" (Galatians 1:10). The whole of this letter is a vindication of his apostleship, but the reason is that if he, through whose ministry they have been converted has no right or authority to preach, then they might very well question the authenticity of their own experience. In all his conduct, Paul carefully guarded himself against any accusation, not for his own sake, but for the sake of giving no extra offence to the gospel.

Tuesday, June 3rd — **2 Corinthians 9:1-15**

"He that soweth sparingly" (v.6).

THE principle that a man reaps what he sows is stated in many parts of Scripture. Paul used similar words in his letter to the Galatians (6:7-8). This is not only true in the negative sense that the words are generally used when they are quoted to sinners; they are true to the lives of saints as well. God is Lord of the harvest and he bestows with a bountiful hand. Our giving should never be grudging. Just look at some of the words in todays reading and ponder on their significance; "bountifully", "abound", "multiply", "increase".

Wednesday, June 4th — **2 Corinthians 10:1-18**

"The weapons of our warfare not carnal" Iv.4).

THE metaphor now changes. The thought here is of a battle. Men need to have confidence in God, they need also to be sure of themselves. At the same time these words are meant to be a warning against over confidence. The Christian believes that he is nothing in himself, this is no false humility but a proper attitude, and it is in this that God will honour. For God says: "Them that honour me I will honour" (1 Samuel 2:30). The one who says "I can do all things in Him who strengthens me" (Philippians 4:13 RSV), has also to say "I live; yet not I, but Christ (Galatians 2:20).

Thursday, June 5th — **2 Corinthians 11:1-15**

"For I fear. . ." (v.3).

THERE are delights for the Christian but there are also dangers! We need to be wide awake to all the glorious possibilities, but at the same time we must also heed the warnings "wherefore let him who thinketh he standeth take heed lest he fall" (1 Corinthians 10:12). To the weak and fearful the word is especially encouraging "God is able to make him stand" (Romans 14:4).

Friday, June 6th — **2 Corinthians 11:16-33**

"I am bold also" (v.21).

THE believers have been so ready to believe false teachers. They have "suffered fools gladly" (v.19). There have been men who have crept in amongst them and have taken advantage of the simplicity of their faith. "The simple believe everything, but the prudent man looks where he is going" (Proverbs 14:15 RSV). There is a great deal of difference between childlike faith and childishness. Paul's boasting is not on any false grounds. His experiences were such that would would have caused perplexity to many lesser men, but out of it all he could still rejoice. Some of these experiences were both painful and perplexing but by the grace of God he could still rejoice.

Saturday, June 7th — **2 Corinthians 12:1-10**

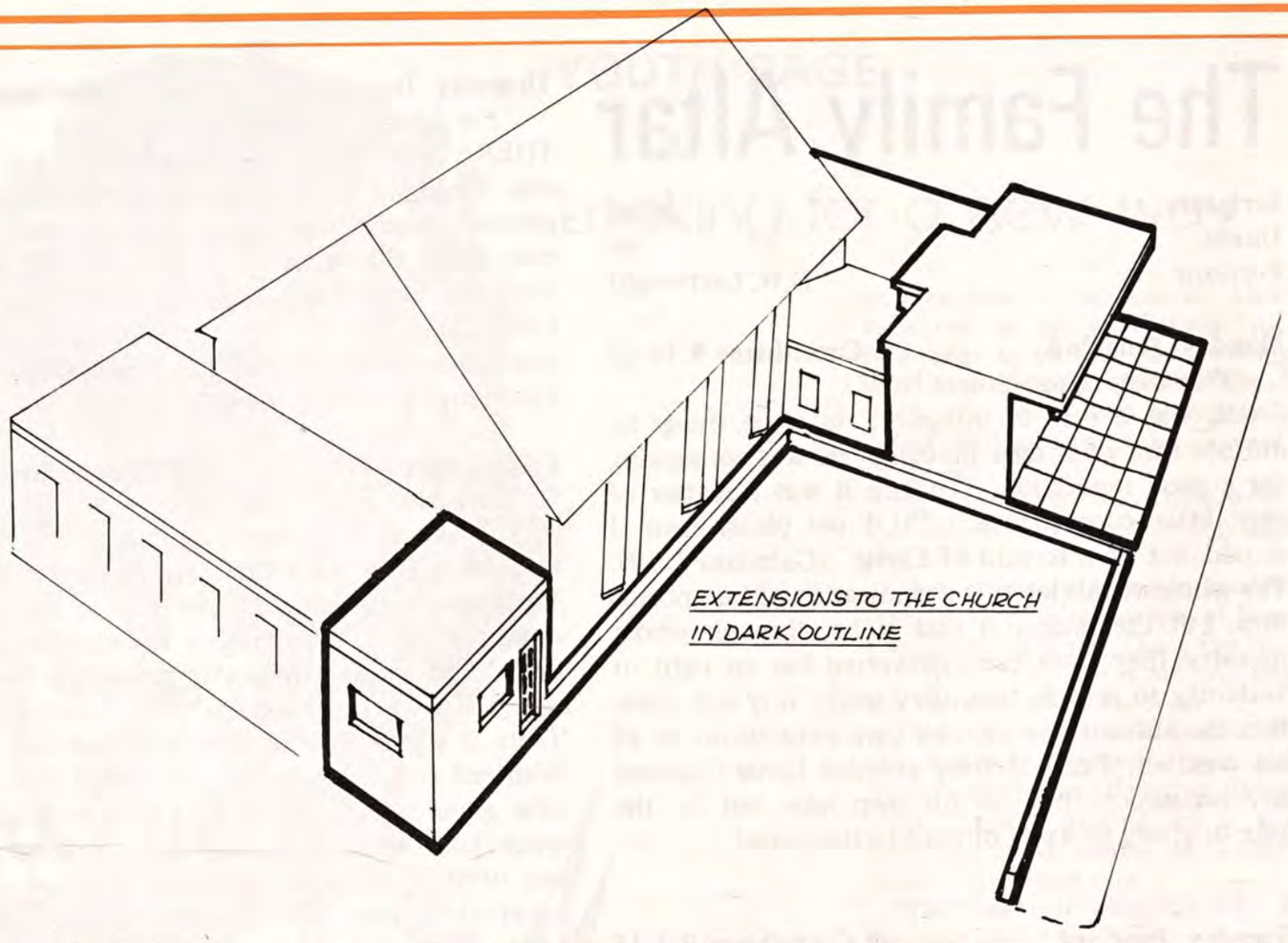
"My grace is sufficient for thee" (v.9).

WHAT sort of man does it take to remain silent for fourteen years about such an experience? What we are in our private devotions may well determine what we appear to be in public. Is it not sometimes easier to ask for release from a difficult path than to pray for the grace and strength necessary to walk in that way? Arguments about the precise nature of the "thorn" miss the point altogether. It isn't what it is, but how you take it. Whatever this unpleasant thing may have been, Paul asked for it to be removed three times. It was only when the final answer was "No" that he was prepared to gladly endure.

Sunday, June 8th — **2 Corinthians 12:11-21**

"The signs of an apostle were wrought among you" (v.12).

SIGNS and wonders were the title deeds of Paul's gospel. This was the way in which the Lord confirmed the ministry of the spoken word. Yet let us note how this church had degenerated. Observe the fear expressed in verse 20. After they had experienced the power of God in such a mighty way, how could they return to petty disputes? "Rise up O men of God, have done with lesser things".



EXTENSIONS TO THE CHURCH
IN DARK OUTLINE

Caerphilly ~ All change !

Pastor : J.G.Cooper.

The scripture tells us plainly that God is no respecter of persons. His arm of salvation reaches out and draws forth into the church such a variety of persons from a diversity of trades and occupations that there should be no lack of endeavour in any field of service.

This seems very evident to us at Caerphilly now that the extensions and improvements to our church are completed. Under the effective ministry of Pastor John Cooper we experienced such a growth in numbers that our church toilet and cloakroom facilities were obviously inadequate. More than this, our minister needed a room for consultation and private discussion.

Economy being the watchword, how far could we go to introduce the necessary changes. Well, there was deacon Arthur Bowring, he could draw the plans and seek planning and building permission. David Jones agreed to be Clerk of Works; master mason; plasterer and plumber. Deacon Eric Warrington would undertake all the carpentry. Brother Brynley Davies would carry out electrical work, and so on, and so on. With innumerable brothers and sisters giving a ready hand whether in demolition sledge-hammering, or clearing up the mess stage by stage.

Our church is situated four feet below street level, so it proved quite a challenge to give ourselves a 'face-lift' in every sense by making a new entrance in at road level. With a street entrance of ample proportions; doubled toilet facilities; an expansive vestibule with generous cloakroom space; an extension to the main church and a minister's sanctuary we have accomplished much for very reasonable costs.

God be praised for willing hands. May His hand of blessing continue into the future.

Arthur Bowring.

The Elim Evangel



Vol. LVI No. 23 8p

June 7th, 1975

The Elim
Evangel

Proclaiming
the Truths of Pentecost

Official Organ of the
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Editorial

THE other Saturday morning, there was a knock at our front door. When I opened the door I was confronted by two young men (and I do mean young, the oldest was no more than fifteen). They were two young members of the Watchtower and Tract Society, usually known as Jehovah's Witnesses, who were working their way down our road. The reason why they were around at this time was probably due to the fact that there is some new building taking place close by, and they do not wait until people have settled into new property before they call; they are usually around before the dust has settled after the removal men have closed the front gate.

We have had occasion to remark on the zeal of this group on other occasions, but this time we were made to think about the subject of the value of the printed page.

The first thing that we noticed was the strange and old-fashioned appearance of the magazine, *Watchtower*. The anonymous authors and editors seem to care nothing about layout or design, they give all their attention to the content of the magazine. As for circulation, they were reporting a printing of over 9 million. Now, with a world wide membership of around three million who all read the magazine with an incredible degree of devotion, it is not difficult to see how they manage to reach such a circulation figure. The majority of the members of this sect never read any other publications except those issued by their own society, and in our own experience, the majority of them have been attached in a casual way to some denomination or other prior to joining the Society. Their knowledge of even simple Christian doctrine is based solely upon what the society tells them that Christians believe.

There is a very worthwhile field for Christians to labour in, and this is the realm of spreading good sound literature.

How many of our readers know where their nearest Christian bookshop is situated? What sort of books do your local library have on their shelves? Many librarians are pleased to supply books by request, and if you fill in a book request form they will often purchase new books and take these in to their lending section. Next time you are in your local library have a look in the religious section, and if there are too many gaps, then why not try and fill them?

The Mormons have not been slow in this field. In many towns, the Christian Scientists appoint someone to have special responsibility for putting their own publications into the libraries.

Front cover picture: Coventry Elim Pentecostal Church choir, with choirmaster Mr. John Lofts and Pastor Laurie Lambert on front row.

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FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – 1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.

ELIM NEWS

ABERDEEN **Pastor: T. Burns**

TEN young people celebrated Easter with a sunrise service on Good Friday. It was still dark, and snow covered the ground when we gathered in a city park at 5.30 am. Climbing a hill to reach the highest point in the park, we sat in a little hollow, facing east over the sea, and sang several choruses. Our Bible reading was Isaiah 53, which reminded us of the sufferings of Christ.

As the first rays of daylight appeared, each one shared in prayer, including a nurse who had been saved only the previous Sunday in our Gospel service.

Pastor Burns concluded the service with a prayer of thanksgiving.

A hot breakfast, which was much appreciated by everyone, followed, after which we made our way to our places of employment.

KATHLEEN YOUNG

STIRCHLEY **Pastor; J.B. Coleman**

IT was a real joy to welcome Secretary-General, P.S. Brewster and his wife, for the weekend of April 26-27.

The meetings commenced with a Saturday evening rally, when a large number of people gathered together. The Tamworth Elim Choir sang exuberantly, and we were reminded of the days when Mr. Brewster pastored the Tamworth Church.

Bob Dunnett, an ordained clergyman of the Church of England, gave a very detailed testimony of how he was baptized in the Holy Ghost and spoke with new tongues.

During the Sunday evening service, Pastor Brewster asked his wife to give her testimony. She told us how she was brought up in a non-Christian home, but the Lord had saved and kept her.

Mrs. Lillian Moody from Selly Oak Elim Church sang two expressive solos.

Mr. Brewster told us thrilling stories of revivals in Korea, Brazil and other countries which he has visited, where thousands are coming to know the Lord and being baptized by the Holy Ghost. He told of how a Korean bought a mountain, on which they now hold all-night prayer meetings.

PAT DELAHAYE

WEOLEY CASTLE **Pastor: S. Shaw**

"TO GOD be the Glory" was our opening hymn, when forty-two sisters gathered to celebrate the twenty-fifth anniversary of our sisterhood. The speaker was Mrs. E.F. Cole, who greatly encouraged us with her message. She happily reminded us that twenty-five years ago she was the speaker at the first sisterhood. We remembered Mrs. Stormont and her daughter, Mrs. MacKenzie, who started the meeting, and we thanked God for their faithful service but should the Lord tarry we look for greater blessings yet.

(MRS.) A. THOMAS

SOLIHULL **Pastor: David E. Carr**

DESPITE the coach breaking down on the way to Llandrindod Wells, the fellowship from Solihull Elim Pentecostal Church enjoyed a weekend of worship, praise and relaxation. More than forty people from the church went off for an informal weekend at a Christian hotel. There was heavy rain early on the Saturday morning but it did not last long. After breakfast the weather was fine, and most of our people went for a ramble. In the evening we had a time of singing, and quiz about biblical characters. Two visitors from New Zealand who were staying at the hotel joined in the fun, and told us about how God had blessed them.

On Sunday morning we descended on a small Assemblies of God church where we outnumbered the congregation. There was great joy in fellowship as we worshipped together.

GEOFF GREENAWAY



Solihull group. D.E. Carr, front left.

■*Pastors willing to lead* 1976
HOLY LAND
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WEST COUNTRY
CHRISTIAN HOLIDAY FELLOWSHIP
80 DOWNS PARK EAST, BRISTOL BS6 7QE.
D.4157

Pictures from Conference 1975



Brian Richardson leads the Sunday school.



All ages were represented. Some of the youngsters.



Youth workers.



From all over the world they came. How many do you know?

GOSPEL TRACTS

You are invited to send for 100 free sample Gospel Tracts; some by Dr. Oswald J. Smith, and some Illustrated Tracts. We will also send you a free copy of the Large Leaflet, "How Great Soulwinners were endued with power".

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D.4158

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D.4163

"There's an awful lot of 'Souls' in Brazil"

by Stephen D. Huntly

YES, I know that the T.V. advert actually says that there is an awful lot of coffee in Brazil. There is too! It is one of Brazil's chief exports. Nevertheless, it is also true that there are many souls in Brazil, over one hundred million of them, in fact, half of whom are under the age of twenty-one, according to the 1973 population census. Brazil, which is the largest of the Latin American countries, is often referred to as "the melting pot of the nations". Here one can see the mixture of Amer-Indian, African, European and Asian races and cultures. It is, therefore, a strategic mission field.

The work was commenced in Brazil under the Elim banner in 1961 by Pastor and Mrs. Henry Jeffery. They had previously served the Lord in Brazil since 1946 in fellowship with Peniel Chapel, London, prior to which Mr. Jeffery had been an Elim pastor in Essex and Mrs. Jeffery an Elim Missionary in India. In 1961, the Jefferys moved to the Sao Paulo area and re-commenced pioneer work in a rented hall in Santo Amaro. From that humble beginning the work has grown into a flourishing fellowship of about twenty churches and preaching points, some of them with their own permanent buildings and full-time pastors. Most of these churches are grouped around the greater Sao Paulo area, but the work has extended six hundred miles to the north to the Federal District of Brasilia and approximately two hundred miles to the west around Londrina in the state of Parana. In addition, gospel programmes are broadcast daily over Radio Clube de Londrina and weekly over Radio Wenceslau. An outcome of these radio broadcasts has been that at least two new churches have been founded in the past eighteen months.

The latest extension to the work here is the establishment of the Bible Institute which was built onto the Santo Amaro church under the guidance of Pastor Jeffery.

Pastor and Mrs. Stephen Huntly arrived in Sao Paulo in February of this year, and after completing further language studies they will be responsible for the direction of the Bible Institute. This is an ambitions project which we trust will vitally assist the further extension of the work here through the teaching and training of more Brazilian workers, and for which we would solicit your earnest prayers and generous giving.

There is much work to be done in Brazil, and there are wide open doors of opportunity. Young men are being won to Christ through the witness of our churches here, and we pray that they will face the challenge to evangelise their own land and nation. Please uphold them with your prayers and faithful missionary support.

Twenty for Salvation

Alex Tee reports 150 in first meeting of Coatbridge Crusade. Over twenty stood for salvation in after Church rally in local Y.M.C.A.

Great Pentecostal Convention.

Under the auspices of:
The Pentecostal Fellowship (Eastern Counties)

Saturday June 21st at 3.00 and 6.30pm.

in

The Bethel Church (Assemblies of God), Parsloes Avenue, Dagenham, Essex.

Speakers include:—
P.S. Brewster and K. Shelton, (Assemblies of God)

Singing by **United Choir, leader R. Tween.**

Opportunities will be given for those seeking divine healing and the Baptism in the Holy Ghost.

Cups of tea will be provided between the meetings.

D.4149

The Ten Commandments

God and our Speech

by Gordon Hills

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain" (Exodus 20:7).

AN authentic story is told of a collier who lived without thought or care for God. One Sunday morning, while on his way to buy a game-cock for fighting, he met an acquaintance who was proceeding to church. The Christian, after some difficulty, finally persuaded the miner to accompany him to a place of worship, where he was brought to see his helpless and lost state. Next day at the pit, his colleagues scoffed when they learned of his changed ways, insisting that in a short time he would return to his usual blaspheming manner. On hearing this, the new convert kneeled down before them all and prayed earnestly that God would sooner take him out of this life than allow him to blaspheme His holy name. No sooner had the words passed from his lips than that he fell over dead.

The Fourth Commandment tells us that God is concerned for the honour of His name. In earlier times, names carried a far greater significance than they generally do today. The writer was made pointedly aware of this fact some years ago, while witnessing in the open-air in Dublin. Among those who were displaying their disapproval of our message was one woman who was particularly offensive; she kept making caustic remarks from time to time as the preaching proceeded. At one point she interrupted, "What's your Christian name?" Believing that this was a sign that a much more cordial relationship was about to follow, I unhesitatingly replied: "Gordon". The air, and my placidity, were immediately shattered as she screeched: "Gordon! What's Christian about that?". At this, I hastened to repair my irreligious image by calling upon my reserve name of Thomas.

In biblical times people's names were not only significant, their meaning would have been commonly understood. For example, Sarah means princess, or to put it another way, if you translated the word princess into Hebrew you would come up with the name Sarah. Names could reflect the piety or gratitude of the parents as well as their hopes for their children. Some people had their names changed in later life, such names bore testimony to their changed character. Jacob (the supplanter) had his name changed by God to Israel (he strives with God) because such a name was more fitting to the kind of person he now was (Genesis 32:28). In this connection God's name is a manifestation of His holy person as He reveals Himself to man. The many names which are used in relation to God, convey to us the many facets of His unique Being. God's name is God's character. His attributes and His essential Self. When Jesus prayed, He said, "I have manifested thy name unto the men which thou gavest me" (John 17:6). He was in fact saying that He had told the disciples what God was like. When we sing: "The name of Jesus is so sweet", or "There is a name I love to hear", we are in fact singing the praises of the person of Christ.

The first and second commandments have made us aware that God must come first and be worshipped in His way. This third commandment tells us that God is concerned about what we say regarding Him. God does not want to be misrepresented. He is jealous in protecting His own good name. The first obvious conclusion is that

We take God's name in vain when we use it profanely. The name of God ought only to be upon our lips in praise and worship. All too often it is used in blasphemy. It is recorded that an officer, who was much given to profaning God's name, visited a mine in Cornwall and was conducted around by a godly employee. It was not long before the officer was using his normal abhorrent language. As they descended to inspect the coalface, the officer commented upon the great depth of the shaft and jokingly enquired "If it is this far down to your work, how far is it to hell?" To which the Christian replied: "I do not know how far it is to hell, but if this rope were to break I think that you would be there within one minute". "The Lord will not hold him guiltless that taketh His name in vain". (Exodus 20:7). Some people would claim that their usage of the sacred Name profanely, is



nothing more than a bad habit. We are reminded of the old adage – sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny! A person cannot be excused from breaking this commandment on the grounds that he habitually does so. If a thief were to be asked by a judge if he had anything to say in mitigation of his offence, and he replied that it was the result of a habit which he had formed, it is most likely that the judge would be inclined to give an even heavier sentence, rather than showing clemency, since he would deduce that the man would most likely steal again. Using God's name profanely is a deliberate act of disrespect, for which we are accountable. Years ago a prince of Cologne, who was also an archbishop, was heard by a peasant as he used God's name profanely. The peasant was moved to remark to this dignitary, that he had never before heard an archbishop use such language. "I swear" said the churchman "not as an archbishop but as a prince". "But my Lord", countered the peasant "when the prince goes to the Devil, what will become of the archbishop?" There is another way in which we can violate this commandment.

We take God's name in vain when we fail to keep our vows: "Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God" (Leviticus 19:12). The present careless and unnecessary use of the Lord's name in everyday speech, which we refer to as swearing, has its roots in the corrupt and careless practice of the Jews with regard to the taking of an oath. "An oath is a religious and necessary confirmation of things doubtful by calling God to be a Witness of truth and a Revenger of falsehood" (Pink). They had altogether neglected the Scriptural principle of the taking of an oath. Instead of restricting the use of an oath to the most serious and necessary matters, as was originally intended, they invoked the Name of God as a confirmation, with respect to everyday trivial things. His name became nothing more than a convenient term which they used in order to give a sense of authority and certainty to their own sentiments and desires. It was this kind of thing which our Lord utterly condemned in His sermon on the mount (Matthew 5:33-37). All this was against the spirit of the Scriptures, for it degraded God's person. Our Lord laid down a very important principle regarding speech. One translation renders v.37, "A plain 'Yes' or 'No' is all you need to say". We need to speak, so that we commend God both by our reverence for His person and by being people whose word can be relied upon. It is a serious thing to make a vow in God's Name, especially when we fail to fulfil it – yet there are many of us who have done that very thing. We have asked God for His help in our times of anxiety and distress and we have vowed that we would follow Him, obey Him, serve Him, and give ourselves and our possessions wholly unto Him. Alas, we have not been people of our word, and we have failed entirely in paying to Him that which we have covenanted to give. The commandment is also broken when

We take God's name in vain by professing it but living falsely. Campbell Morgan reminds us that there is something even more serious than our careless swearing. It is something which occurs when we pray: "Our Father which art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done on earth as it is in heaven", and then go out and live, showing no concern or interest in the kingdom of God or His will. "In the last analysis the blasphemy of the sanctuary is more dangerous than the blasphemy of the slum". We break this commandment when we worship God with our lips, but our hearts are far from Him. We break it when we refer to Him as "Lord", but refuse to submit our lives to Him. Using the name of God is no guarantee that we shall be accepted by Him. On the contrary, if we fail to obey Him, it will most certainly lead to hypocrisy and the further dishonouring of His name. This is what Paul said concerning certain law-breaking Jews: "The name of God is blasphemed among the Gentiles through you" (Romans 2:24). Their failure to live up to what they professed led to a situation whereby unbelievers mocked the sacred Name. We must be careful never to allow ourselves to be put into a situation whereby we are the cause of others blaspheming. This may not only be the result of careless or hypocritical living; it can be caused by an individual's misguided persistence in forceably presenting the gospel to the unsaved. On numerous occasions the writer has listened to Christians relate events in which they were witnessing to Christ to people who had made it clear that they were not interested. With a sense of pride they have made it known that this did not deter them. Eventually the non-Christian, out of a sense

Continued on page 8

of sheer frustration has resorted to the use of blasphemous language, in order to cause the argumentative one to desist. God is not glorified when His law is broken, and we have accomplished nothing in which we may glory, when we drive another person to profanity. We need to pray with the psalmist: "Set a watch, O Lord, before my mouth; keep the door of my lips" (Psalm 141:3). Let us follow the exhortation of the apostle Paul who said: "Let your speech be always with grace" (Colossians 4:6). As we look again at the commandment, we feel like Isaiah when he confessed: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Isaiah 6:5). We have sinned in profaning His Name: yet that Name alone is the ground of our pardon and peace.

It tells me of a Saviour's love,
Who died to set me free,
It tells me of His precious blood,
The sinner's perfect plea.

"The Name of the Lord is a strong tower, the righteous runneth into it, and is safe" (Proverbs 18:10).

NEWS ITEMS

Future of radio station in Ethiopia

GENEVA

Representatives of the Lutheran World Federation are planning to meet with the Ethiopian government leaders in early February to discuss the future of the LWF's Radio Voice of the Gospel in Addis Ababa.

Dr. Carl Johan Hellberg, director of the LWF Department of Church Co-operation, told reporters here that a review of the agreement under which the station operates is necessary because of political changes in Ethiopia.

Radio Voice of the Gospel, which began operating in 1963, carries news, cultural, and entertainment programes in 13 languages. Emperor Haile Selassie, now deposed, praised the station on its 10th anniversary for presenting the Gospel in a "comprehensible and intelligent" manner.

During recent political upheavals in Ethiopia, Dr. Hellberg reported, the station was able to maintain its programmes without interruption, but he noted that there have been difficulties concerning the broadcasting of news.

Many Chilean evangelicals support the Junta

NEW YORK

The National Council of Churches (USA) has been asked to send an ecumenical team to Chile to determine the implications of a declaration signed by 32 church leaders supporting the ruling military junta. An N.C.C. spokesman suggested that the declaration left many questions unanswered.

The declaration was made known at a meeting of 2,500 Protestants on December 13 attended by Gen. Pinochet, head of the junta. It was printed in the Santiago daily *El Mercurio* on December 19.

2,500 Bibles legally delivered to Romania

SPRINGFIELD, Mo.

A shipment of 2,500 Bibles arrived safely in Bucharest, Romania, recently, according to a letter of confirmation from officials of the Romanian equivalent of the Assemblies of God – the Cultului Penticostal, Biserica lui Dumnezeu Apostolica.

The letter, dated November 25, 1974, was sent to Mr. Sverre Smaadahl at the United Bible Societies office in Basserdorf, Switzerland, after the Romanian Bibles arrived from West Germany. It was signed by P. Bochian, president of the Romanian church, and by A. Vamvu, general secretary.

The 2,500 Bibles sent to the Romania Assemblies of God was one of several such shipments sent to various Romanian church groups last fall. The Bibles were imported legally and with the full knowledge of the Romanian government.

The Romanian Pentecostal church numbers more than 100,000 members and adherents and has been active in the country since missionaries first went there in the early 1920s. Although contact from outside the country was difficult following World War II, Assemblies of God missionaries to Europe always have maintained some degree of communication and fellowship with the Romanian church.

World's Jewish population estimated at 14,500,000

NEW YORK

There are 14,500,000 Jews in the world today, according to the 1974-75 edition of the American Jewish Year Book. This compares with a figure of 14,370,650 reported last year.

Whereas the United States retains its lead as the country with the largest Jewish population – 5,732,000 – that total also represents a decline, from 6,115,000 in 1973.

Success at Caerphilly

Caerphilly Church reports capacity crowds at showing of *The Cross and the Switchblade* film. Over seventy decisions after John Cooper preached.



Candidates at Baptismal service at the Hereford Church, with Robert Griffiths. There were 200 present at this meeting.



Birmingham Cathedral crowded for Big John Hall and Len Magee meeting.

Radio 4. Morning Service from Northampton Elim Pentecostal Church 10.30–11.10. July 13th.

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(National Youth Director, The Elim Church. Pastor, Kensington Temple)

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WHY IS JESUS COMING BACK?

This centre page article "Why is Jesus Coming Back?" by James T. Bradley is the seventh in a series of leaflets issued by the Elim Publications Board. The twelve titles so far issued (there are several others planned) are available from Elim Church Bookroom, P.O. Box 38, Cheltenham. The price is 50 pence per hundred, postage extra.

Because Israel is back home

Every observant person realises that the apparently impossible has happened; the long-dead lands of the Middle East have suddenly sprung to life. Not Vietnam, Cuba, Czechoslovakia, the Indian Ocean, *but the Sinai desert,* the place of Israeli-Arab confrontation, is now the world's military cockpit. Present international jockeying for position in the area demonstrates world recognition of its military and economic strategic value. These are no longer matters of speculation, but matters of fact. Their significance for the whole world cannot be overestimated. The impact of this area's national, economic and strategic revival is incalculable.

For students of the Bible they are amazing signs that God, in spite of appearances, rules in the affairs of men, because what students of prophecy have foreseen, and proclaimed amid much scorn and against adverse criticism for generations, and particularly in the last sixty to 100 years, has come to pass, not only for them to see, but for the whole world to see. The writer well remembers pointing out to the crowd at Speakers Corner, Hyde Park, London, on the Friday evening following the declaration of Israel's nationhood in May 1948, the significance of that event scripturally, strategically and internationally.

There is not a shred of doubt whatsoever that the Bible declares the Israelis to be a people who will have a place in the comity of nations – further, it declares that she will have a primary place. "And it shall come to pass . . . that the Lord . . . shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth" (Isaiah 11:11, 12).

And again, "I will make Jerusalem a cup of trembling to all the people round about . . . though all the people of the earth be gathered together against it" (Zechariah 12:2, 3); "For I will gather all nations against Jerusalem to battle . . . And (Christ's) feet shall stand in that day upon the mount of Olives" (Zechariah 14:2-4). "And the Lord shall be King over all the earth" (Zechariah 14:9). "And it shall come to pass that everyone that is left of all the nations which fought against Jerusalem, shall go up from year to year to worship the King, the Lord of hosts" (Zechariah 14:16).

These events, visible to everyone, establish the validity of Bible prophecy, with the corollary that the prophecies of other events are receiving, or will receive, their fulfilment. The principal prophecies for us all are these that tell of the Second Coming of our Lord Jesus Christ.

World catastrophe, from one or all of a dozen sources – pollution, nuclear war, famine and pestilence, population explosion, possible scientific disaster – looms ahead. Many scientists have declared that the world, pollution-wise, has already passed the point of no return.

Because the Middle East is Revived

Now the Bible foretells judgment on mankind in terms that even fifty years ago met with general rejection, for the language used and the events described were considered to be exaggerated beyond all expectation of their being accepted literally. *However, no-one reading the Book of Revelation today would argue that the descriptions of the disasters recorded therein as threatening mankind in the last days are overdrawn.* They are not only well within the bounds of scientific probability, their occurrence is extremely likely, not now as a matter of Divine judgment, but as a result of human progress. Let us give but one quotation, "By these three was the third part of men killed by the fire, by the smoke and by the brimstone . .. . " (Revelation 9:18). The slaughter of a third of mankind at one military stroke was considered even fifty years ago as beyond the bounds of possibility; *now we know it is mooted as part of military strategy by Communist and anti-Communist nations alike.*

The marvellous prophecies of the Bible about the rise, progress and fall of ancient kingdoms and empires may seem as irrelevent today as are the empires themselves. But events in the Middle East touch every human being on earth, economically, politically, strategically; to the Bible student they are all-important. They confirm the truth of Bible prophecy and are a means of demonstrating to all who have eyes to see and ears to hear the relevance of the Bible today. The Middle East is actually named in Revelation 16: 12-21: "The great river Euphrates", "the kings of the East", "Armageddon" (the valley of Megiddo, southeast of Mount Carmel in Israel). Let us quote: "And he gathered (the kings of the whole world to the battle of the great day of God (Almighty) into a place called in the Hebrew (Israeli) tongue Armageddon".

Because World Catastrophe is Impending

No one can read the Book of Revelation, particularly in the New English Bible version, with its quite extraordinary emphasis on the urgency of the days in which we are living, and the immediacy of the end

without sensing its stress on the imminence of the end of the present world order. Well might God say, to paraphrase Romans 9:38, "For a quick and final reckoning will the Lord take upon the earth, finishing it up". The business if bankrupt, put it into the hands of the receiver, tot up the accounts, pay the creditors what you can, and wind it up, "For behold, saith the Lord, *I create a new heaven and a new earth".*

Or again, who can read in Revelation chapter 18 the tremendous references to a world system bloated with commerce without recognising that system in existence now, and to the catastrophe that overtakes it almost in an instant, as if an earthquake had struck it? Again let us quote, "The merchants . . . shall stand afar off . . . saying, Alas, that in one hour so much wealth should be laid waste" (verses 15 & 17). Note, not the priests, not the scientists, not the politicians, not the sociologists, but the *Merchants . . .*

Or again, who can read the references to the prevalence of drug addiction in Revelation — the only book in the New Testament, apart from one other reference, where the relevant word, meaning the inducing of ecstacy by the use of drugs, is used — and argue that the Book is irrelevant to modern times? The word used in our Bible is sorcery or its derivatives. The original word is the Greek word from which we get our word pharmacy. It meant in those days "enchantment with drugs". In modern language, "the inducing of ecstatic experiences by using drugs"! See Revelation 9:21, 18:23, 21:8 and 22:15.

Even Peter the fisherman uses fantastically up-to-date scientific language in describing the last days. What did he know about the massive release of energy as a consequence of atomic fission, with incredible fire and awful roar? But it is there in his Second Letter for all to read. To quote: "But the day of the Lord will come as a thief in the night in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3:10). Or, in modern terminology: "The startosphere will dissolve with a shattering roar, the atoms will disintegrate in fantastic heat, and the earth and its works shall be burned up". No English-speaking person at least has any excuse with the New English Bible before him for not knowing what God has said. Whether he believes it or not, he should read it if only for his own satisfaction. No English-speaking person at least can ever turn to God in eternity and charge Him: "I never had the opportunity to know".

But it is even as Jesus said: "Ye fools, that can discern the signs of good or bad weather in the sky, how is it you cannot discern the signs of the times?" And even Israel, to whom He addressed Himself, is an example of the accuracy of the prophetic truth. What Israelite listening to Jesus would have believed that *his capital city would be obliterated absolutely within forty years and his nation scattered for twenty centuries to the four winds?* But it happened as Jesus and the prophets forecast, and as you and I know, whatever we may think about it. And the destruction that struck the Jew first, will also strike the world, even as the Gospel was preached to the Jew first and then to the world. To the Christians in Jerusalem deliverance was given, as historians know. So, teaches the Bible, deliverance for time and eternity is given to the believer for, "Whosoever shall call upon the name of the Lord shall be saved".

Because Divine Intervention is our only Hope

These signs of the times are the prelude to the Second Coming of Christ. "The Lord Himself shall descend from heaven . . . the dead in Christ shall be resurrected . . . and we (Christians) which are alive will be caught up with them to meet the Lord in the air, and so shall we ever be with the Lord" (1 Thessalonians 4:16, 17).

We believe that Jesus is coming again in Person to deliver His Church, to judge the world and to set up His kingdom on earth. Our prayer, "Thy kingdom come", will then receive its answer. "The Lord Jesus shall be revealed from heaven. . .in flaming fire taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ", and to bring rest to His own people (2 Thessalonians 1:7, 8).

You do not have to go to church to be saved. Right now, where you are, if you feel the Holy Spirit of God leading you to Jesus, bow your head in prayer, ask God to save you; right now He will answer, for His promise is as true today as when the apostle Peter used it on the Day of Pentecost. *"Whosoever shall call on the name of the Lord shall be saved".*

Reprinting of this folder gives the author opportunity to refer to the Middle East oil crisis and the increasingly chaotic world financial and economic situation resulting therefrom, as emphasising the urgent message of the Signs of the Times. The world faces an accelerating descent to total calamity: the day of God's wrath is near. The message of the Bible today is directed not to nations or countries, but to individuals that we should flee from the wrath to come, by accepting Jesus Christ as our Saviour, as we have explained in the last paragraph.

The 12 WHY? Leaflets

1. **Why Salvation?**
2. **Why Pray?**
3. **Why Water Baptism?**
4. **Why Church Membership?**
5. **Why the Baptism in the Holy Spirit?**
6. **Why Divine Healing?**
7. **Why is Jesus coming back again?**
8. **Why Dedication of Children?**
9. **Why Marry in Church?**
10. **Why Heaven?**
11. **Why Hell?**
12. **Why personal Evangelism?**

Please send me _____ Copies of Why leaflet number ____

Price ½ pence each, postage extra.

POINTS FOR PREACHERS

by J. Alexander Wright

AN OUTLINE

"Don't Forget"!

"Forget not one of His benefits" (Psalm 103 NEB). Don't forget:

1. **Your conversion**, and what it meant. There's disaster if you do (2 Peter 1:9).
2. **To regularily attend Church meetings.** The Day is drawing near (Hebrews 10:25 NEB).
3. **To be very kind and generous** "Communicate" sounds like preaching , but it isn't (Hebrews 13:16 NEB).
4. **To be hospitable** (Hebrews 13:2). Some believers with lovely homes never do this, though they could. What a loss is theirs.
5. **To remember Him in the Communion service.** (1 Corinthians 11:24).
6. **All His blessings and benefits** (Psalm 103). And how, but by continually recounting them? "Count your blessings, name them one by one". How many, for instance, does this Psalm enumerate?.

AN EXHORTATION

Preaching too long, Pastor?

When the writer commenced his ministry, he used to speak for about twenty-five minutes on Sunday mornings. After about twenty minutes, an elderly gentleman felt he had had enough, and began to fidget, crossing first one leg and then the other, looking at his watch as he did so. Talking with him about the matter, I protested, "But Paul once preached until midnight!", to which he replied, "Yes, and what happened?". I remember the cries of derision that arose when our late beloved Secretary-General, E.J. Phillips, a man of few words, at an Annual Elim Ministers' Conference remarked that he couldn't think what a man could usefully say after twenty-five minutes!

For a number of years prior to his retirement, the writer limited his weekly Bible Study address to thirty minutes. He cannot say that this resulted in increased attendances, but he thinks it was received with satisfaction by most of the people present, who possibly had been working all day and were beginning to tire!

Half an hour is not long when one is preaching, but it can seem terribly long when he is listening to another, unless the other is really interesting. "I speak unto you as men of sense. Form your own judgment on what I say" (1 Corinthians 10:15. NEB).

A QUOTATION

"He comes, our glorious King!"

The Ecumenical Conference of 1960 sought a suitable slogan for the next one. "Christ the Hope of the World" was suggested. Another thought, "Christ Crucified, the Hope of the World", and yet another, "Christ, Crucified and Risen, the Hope of the World". At this point Professor Karl Barth thundered from the chair, "No! the only possible slogan is, "Christ Crucified, Risen, and Returning, the Hope of the World".

ELIM
BIBLE
COLLEGE



OPEN DAY

Saturday, 14th June, 1975

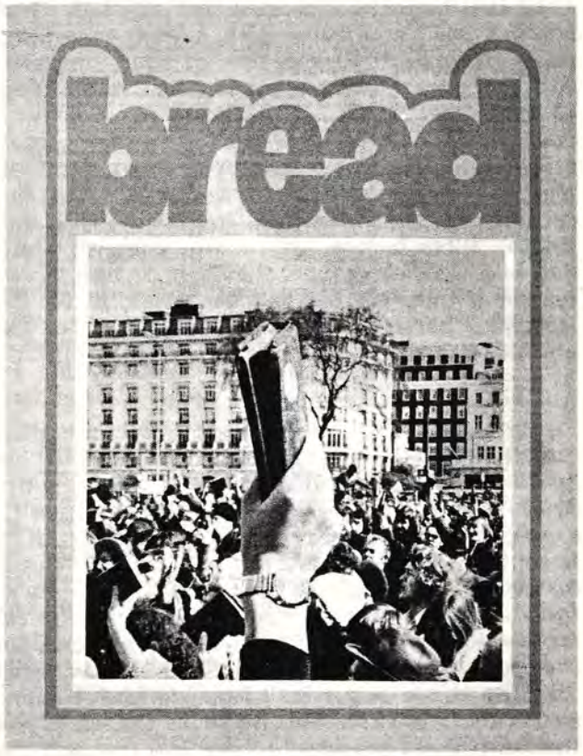
3 pm: Presentation of Awards by Mrs. L. Wigglesworth

6 pm: Public Service. Guest Preacher: Rev. J. Hywel-Davies
(European Director Coverdale Publishers)

Chairman: Rev. L. Wigglesworth (President)

* Student participation in Song and Instrument
* Refreshments during interval.

D.4151



Bread magazine published by Elim Youth Movement. Editor: Eldin Corsie. Layout: Peter Sanderson. Price 8p each. 12 copies for 96p post free. 100 for £7.00.

Order from: *E.Y.M., Kensington Temple, Kensington Park Road, London W11 3BY.*

Thoughts from the Book of ***Exodus***

57. God's Sabbath (Exodus 31:13)

by F. Lavender,
Pastor of our Croydon Church

THE WORD "Sabbath" means, very simply, "to cease". In its Biblical context is means to cease from work, and it refers especially to God resting following the work of creation. As we read the Scripture however we realise that God was continually working, because His Sabbath rest was broken by the sin of man. Since that time He has been constantly active in seeking to redeem lost mankind. The saving of Israel and bringing them into covenant with Himself give us a picture of God's purpose which is to save and restore sinners. His command to Israel to observe the Sabbath rest speaks of the rest that would come when men were truly restored to God.

These points are revealed in the attitude of the Lord Jesus. He was often accused of breaking the Sabbath, because He did not hesitate to heal and deliver on the Sabbath day. His response to His accusers was blunt: "My Father worketh until now, and I work" (John 5:17). Jesus came in order to show men what God is like; His words and works were those of the Father (John 14:9-11). How could He rest on the Sabbath when the Father was constantly working for men's redemption?

When the Lord Jesus died on the cross He completed the work of man's redemption; He is now seated at the right hand of God (John 19:30; Hebrews 1:3). Men can now find rest from sin and true peace of heart by simply trusting Christ (Hebrews 4:3, 9,10). When the Lord Jesus returns, the earth itself will have rest, the whole world will know the tranquility of His reign of peace (Isaiah 14:7). Sin will not intrude into that peace; the curse that is now upon the earth will be removed; man, beast and all nature will share the bliss of God's Sabbath rest (Psalms 96-98).

MOVE FOR GOD IN DUBLIN.

FIFTEEN DECISIONS FOR CHRIST IN DUBLIN ON RECENT SUNDAY. THERE IS A REAL MOVE FOR GOD IN THE CITY.

The Swedes have a word for it

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EE5

The Builder

Story and drawing by Sheila Price



WHEN the firemen had gone Mr. Marchant walked among the ruins of his house. He thought of all the happy days he had spent there since he was a child. He had loved his house so much that he decided to have another built just like it.

Mr. Marchant bought a plot of land on the other side of the town where he employed a variety of tradesmen – plumbers, glaziers, carpenters and bricklayers. "This is a photograph of my old home", he told them. "I want my new home to be the same shape, the same size and the same style". "We will do our best, sir", they replied.

Each day Mr. Marchant visited the site to inspect the work, checking each stage of the construction. When the house was completed Mr. Marchant moved in. Of course, Mr. Marchant's new home was not an exact copy of his old home, but it was as near to the original as it was possible to get.

The Lord Jesus came to make the earth as near as possible to heaven. His plan was to build a kingdom here on earth. He was making plans for it while He worked at His bench in the carpenter's shed. He was for ever talking about it to the crowds. Everywhere He went He was trying to get people to help Him build it. Jesus spoke of His plans for the kingdom of heaven on earth in His very first sermon, and it was the subject of His very last message before He returned to heaven. "Pray for it. Work for it", He said.

Jesus has trusted His kingdom to you and to me. He is the builder, but He wants us to help in the work. We will not make this world an exact copy of heaven, but we can try ever so hard to get as near to it as possible, can't we?

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May Osman's page

TIME

I HAVE a great fondness for clocks and have several in my home. The other day I broke a beautiful little ormolu clock by overwinding it. I started thinking about time and how things began and I realised that God had divided time into days, nights and seasons, but man has divided it again into hours, minutes and seconds. There is only one reference to *hour* in the Old Testament and it is in Daniel 4:19: "Then Daniel was astonied for one hour".

Someone once said: "Time has many qualities, and the clock that measures it is in time with the whole universe". Early man lived with the succession of light and darkness for the days, and changes of the moon for the month. The first time measures were made by marked-off shadows of trees, which led to the sundial and the Egyptian obelisks, which cast their shadow around a dial marked in the earth. Emperor Augustus put one up in Rome, so there are many references to *hours* in the New Testament. In ancient Greece, time was measured by the length of shadows, in terms of man's steps. One of Aristophanes' characters says "When the shadow is ten steps long, come to dinner". The first watch was a pocket sundial, but of course it would not operate at night or in cloudy weather.

The monks used candles marked off in hours for their devotions. Then came the hourglass used to time knightly contests. Then came the Clepsydras – clocks based on water. One kind had water dripping from a larger vessel into a smaller one, raising a float that pointed to the hour on a column. A water clock could freeze in winter. Weight-driven clocks came next, then the invention of the pendulum brought accuracy to clocks and made possible the addition of a minute hand. (There is no mention of a minute in the Bible). The interesting thing is that once man invented mechanical clocks he became their victim. Now we must obey them and our lives are built around them.

If you switch on your radio in the early morning you will hear the announcer keep interrupting the programme with "It is now 7.30" or "It is now 8.15" and our busy day starts and is controlled until we go to bed – by the clock.

I would like to remind you that time is running out. At the end of this period Jesus will come again and the millennium will start when Jesus shall reign for a thousand years. "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh" (Matthew 24:44). Many men today are concerning themselves with times and seasons which ultimately only the Father knows (Matthew 24:36).

God has set us all a task to do for the extension of His kingdom and we must be busy about our Father's business. Now is not the time to sit back and relax, but it is time for us to take up the burden of the work of God. Remember that every time the clock ticks some soul somewhere is going into a lost eternity. "A wise man's heart discerneth both time and judgment" (Ecclesiastes 8:5).

Satan knows that his time is running short so he is doing everything in his power to keep men and women out of the kingdom of God. He is filling their time with so much work and pleasure that there is no time to think about their soul's welfare. I am glad that I belong to a Movement which is busily occupied in extending its borders. It is good to know that our Headquarters are busily engaged in buying up empty churches in many towns and our evangelists are preparing themselves for an onslaught of the gospel of Jesus in these places. "Behold now is the accepted time; behold now is the day of salvation" (2 Corinthians 6:2). That task you have been putting off for so long? Do it now, to the glory of God and you will find that it is time well spent.

Time was – is past: thou canst not it recall:
Time is – thou hast: employ the portion small.
Time future is not and may never be,
Time present is the only time for thee.

Classified Advertisements

HOLIDAY APARTMENTS, BOARD RESIDENCE, ETC.

BOGNOR REGIS. Lyndhurst Christian Hotel, lovely seafront position, children welcome. Savage (E.E.). 4 Park Terrace, Bognor, Sussex. Tel: 23254. C.4010

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DEDICATIONS

CARNDUFF. On April 27th, William Samuel, son of David and Derdrie Carnduff of our Newtownards Church. Officiating minister: W.H. Holohan. C.4169

MAYBIN. On April 27th, at our Croydon Church, Melissa Jayne, daughter of Mr. and Mrs. R. Maybin, (granddaughter of Pastor and Mrs. W.J. Maybin), was dedicated to the Lord. Officiating minister: W.J. Maybin. C.4165

WITH CHRIST

DAVIES. On May 14th, Mrs. A. Davies, aged 84, a life long member of our Neath Church. Passed peacefully into the presence of the Lord. Officiating minister: A.T. Harries.

JONES. On May 1st, Francis Jones, age 71, a much loved founder member of Jerusalem Elim Church, Merthyr Tydfil, passed into the presence of the Lord.

MARSHALSEA. On April 26th, Irene Marshalsea, age 61, passed into the presence of the Lord, after a long illness. A faithful member and worker for over 35 years of Jerusalem Elim Church, Merthyr Tydfil.

WILLIAMS. On May 14th, Jenkin Williams, trustee and former deacon of our Neath Church, passed into the presence of the Lord. "With Christ which is far better". Officiating minister: A.O. Johnson.

WILLIAMSON. On April 29th, Doris Williamson, aged 67, of our Nottingham Church. Longstanding and faithful member. "With Christ which is far better". Officiating minister at funeral: A.R. Thomas.

LEN MOULES says, "I am convinced that the next 10 years, should the Lord not return before then, will see a tremendous movement of the Spirit in our country".
Len Moules, who has visited 73 countries including many revival areas in Africa, Asia, North and South America, was a Keswick Speaker last year, and this year is a Speaker at the Pittsburgh Charismatic Conference, attendance 8,000 to 9,000.

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Weeks commencing September 13th and September 20th.
Come for one, or both weeks.
Book early to avoid missing this great time.

D.4170

COMING EVENTS

BIRMINGHAM, Winson Green. June 14. Elim Pentecostal Church, Handsworth New Road. Tenth Anniversary of opening of new church. Saturday at 7.30. Preacher: Brian Garrard with party from Worcester. Sunday at 11 and 6.30. George Evans. Monday, Selly Oak Male Voice Choir. Preachers: G. Evans and L. Reeves.

BLACKPOOL, Marton. June 15. Elim Pentecostal Church, Fredora Avenue. (off Preston New Road, opposite Telefusion House) at 10.45 a.m. and 6.30 p.m. Preacher: D.W. Cartwright. All welcome.

CAPEL. June 14. Elim Bible College, OPEN DAY. Presentation of awards by Mrs. L. Wigglesworth at 3. Public service at 6. Preacher: J. Hywel-Davies.

DAGENHAM. June 21. Bethel Assemblies of God Church, Parsloes Avenue. United Pentecostal convention under the auspices of Eastern Counties Pentecostal Fellowship, Saturday at 3 and 6.30. Preachers: P.S. Brewster and K. Skelton. Singing by united choir led by R. Tween. Opportunities for those seeking divine healing and the baptism of the Holy Spirit. Cups of tea provided between the meetings.

GRIMSBY. June 7. Elim Pentecostal Church, Tunnard Street, United baptismal service (with the Calvary Church), at 7.30. Preacher: G. Thomas (A.o.G. Grimsby). Conveners: F. Grossmith, and E.T. Carter. Singing: "Gospel Sound".

HANLEY. June 7. Elim Pentecostal Church Bucknall Road, North West Midlands Presbytery rally at 7. Preacher: J. Dick. Convener: W. Crawford.

HULL. June 10. Elim Pentecostal Church, Mason Street. Annual Women's rally. At 3 and 7. Speaker Mrs. Francis (Scarborough). Refreshments will be provided between the meetings.

MOUNTAIN ASH. June 8, 9. Elim Pentecostal Church, Knight Street. Ladies' Anniversary Services. Sunday at 6. Speaker: Mrs. R. Anstey. Monday: United Rally, at 3.30 and 6.30. Speaker: Miss Owen (Cwmbach). Tea provided.

PALMERS GREEN. June 7. Elim Pentecostal Church, Russell Road. Presbytery meeting at 2. Film Rally "Dust and Destiny" and "Two a Penny", at 7.30. Convener: A.L. Hawkes.

PONTYPRIDD. June 7-8. Elim Pentecostal Church, Thurston Road. Ladies weekend. Speaker: Mrs. R. Walker. Convener: Mrs. A. Hughes. Saturday at 7.30. Sunday at 11 and 6. Thursday, June 19, Missionary rally with Mervyn and Sheila Thomas (Kenya). At 7.30.

ROMSEY. June 14. Elim Pentecostal Church, Middlesbridge Street. Rally at 7.30, conducted by young people from Kendal Avenue Pentecostal Church.

RYDE, Isle of Wight. June 7-9. Elim Pentecostal Church, Albert Street, 44th Church Anniversary. Preacher: D.W. and L.M. Cartwright (Cheltenham). Saturday at 7, United Pentecostal Rally, Sunday at 11 and 6.30, and Monday at 7.30. Convener: Ian R. Hall.

WARLEY. The Marquee, Dudhill Road, Brickhouse Farm Estate. "Reach out to Jesus Crusade". Meetings continue through to Sunday, June 8. Weeknights at 7.30. Youth nights on Wednesdays and Saturdays. Preacher: Richard Lighton. Musical ministry by "Revelation" and "Second Advent". Pray for us.

YORK. June 14. "Youthquake" a North East Presbytery event. River cruise 4.30 to 5.30. Tea at 7. Get-together in Jesus Name programme. "Salt gospel group, "Gospel Sound", sing-a-long, plus film "The Final hour". Information ring: Eric Carter, Cleethorpes 62877.

ITINERARIES

Mac Mabitsela (Transvaal):
June 8, Kennoway; 9, Kilsyth: 10, Edinburgh.

John MacInnes:
June 7, Ashingdon (Presbytery Rally): 8, Braintree a.m; Dunmow, p.m; 14, Scunthorpe; June 15, Scunthorpe, a.m; Grimsby, p.m; 16, Hull City Temple; 17, Mason Street; 18, Malton; 19, Scarborough; 20, Driffield; 21, Harrogate; 22, York.

London Crusader Choir with Douglas B. Gray:
June 7, Homerton; 14, Guildford; 15, Wormwood Scrubs and Watford.

WAVELENGTH ELIM ON THE AIR

United Kingdom
Radio Brighton 202M 95.3 VHF "QUEST" with F.A. Hodge Sundays at 11.02.
Brazil
Radio Londrina – 18.30-18.55 (Brazil time), each morning.
Radio Wenceslau, 30 minutes every Sunday.
Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.
Guyana
Guyana Broadcasting Service every Saturday at 9 a.m.

THE INTERNATIONAL CAMP CONVENTION
Saturday 16th, to Monday 25th August, 1975
Three meetings daily, on the grounds of the
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Preacher: **F. Lloyd-Smith (Hereford)**
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Elim Pentecostal Church
Clapham Crescent, Clapham Park Road,
London (nearest Underground: Clapham Common)

ANNUAL ORDINATION SERVICE

Saturday, Oct. 25th, at 7 p.m.

Service of song by Elim Bible College choir at 6.30.

Chairman: The President (L. Wigglesworth).

Preacher: A. Wilson (Irish Supt.)

Geoff Cooper at the Hammond organ.

Book the date. **Plan to come.** D.4119

2 INCHES SHORT



JUST 2 INCHES kept young Sanshiro Miyamoto from realizing his ambition to become a police officer. He was 5 feet 5 inches, and the minimum requirement of the Detroit Police Department was a height of 5 feet 7 inches.

The determined young man was not about to let 2 inches stand in his way. He began a torture regime which lasted 6 months. He slept in traction to stretch himself and periodically suffered blows on his head with a 2 by 4—hoping a lump on his skull would push him up to the required height!

Miyamoto managed to add 1⅝ inches to his height but he finally gave up when further efforts appeared futile.

God has a standard. No amount of self-effort can bring a man up to that standard.

There are those who attend church regularly, pay their debts, are generous with the needy—in fact, are outstanding citizens—yet they come short of God's standard.

Others torture themselves in an effort to please God. Some walk through beds of hot coals barefooted, or lie on beds of spikes, or crawl for miles on hands and knees until they are bruised and bleeding.

Some sacrifice the healthiest of their children to appease God, and offer the best of their meager food supply to idols. But all their efforts are in vain. Peace and assurance are as remote as ever.

A man who was troubled with a violent temper tried again and again to conquer his weakness. He kept struggling to overcome but failed so often he fell into despair.

One day after a display of fierce temper he went to his room brokenhearted. In his sorrow he fell asleep and dreamed he saw a man coming toward the house. He knew the house was in a mess, unfit for the Visitor who he instinctively knew was the Lord Jesus Christ.

He hurriedly swept and dusted and straightened; but the more he worked, the worse it became.

The Visitor knocked, and he said to himself, "What shall I do? I cannot let Him in with the room looking like this."

He kept working. The Stranger knocked again. Again he said, "I cannot open the door while the place is so unfit to receive Him."

He continued to struggle, but all his efforts were in vain. When the Stranger knocked the third time, he opened the door. Overpowered with shame and confusion, he said, "Master, I can do no more; if You will, come in."

The Master smiled and walked in. Immediately the dust settled, the disorder vanished, and all was bright and clean. The Master's presence had done what all his frantic efforts had failed to accomplish!

He awoke, but the dream taught him the futility of self-effort.

The Bible says, "All have sinned, and come short of the glory of God" (Romans 3:23). "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).

The Detroit Police Department has since abolished its height requirement, but by that time young Miyamoto had lost interest and found another job.

God's standards, however, have not changed. He is a holy God, and His standards are high. But what man cannot do himself, God can do. Come as you are, and He will take over—and the requirements will be fully met.

Yes, it is possible to measure up to God's standards.

By ESTHER M. TAHMAZIAN

Pentecostal Evangel

The Family Altar

Scripture Union Portions — **Notes by D.W. Cartwright**

Monday, 9th June — **2 Corinthians 13:1-14**

"Examine yourselves, whether ye be in the faith" (v.5).

SELF examination is sometimes both a good and a necessary thing. It is not to be conducted through fear that we may fail of the grace of God; there is to be no uncertainty here, for the promise of Christ is that He will keep us, but we ourselves must beware of carelessness and sloth. When the disciples were told that one of their number would betray their Lord, each one asked, "Lord, is it I?".

Their failure was that they were so quick to judge each other, but none of them was prepared to judge himself (1 Corinthians 11:28, 31).

Tuesday, 10th June — **Exodus 1:1-22**

"The more they afflicted them, the more they multiplied and grew" (v.12).

THIS book opens a new and important chapter in the history of the people of God. Surely this verse also reveals a most profound truth. However powerful the nation; no matter how strong its army might appear to be, no weapon formed against the people of God can hope to prevail in the end. This is a story of how God causes even the wrath of men to praise Him (Psalm 76:10). Notice also the fearlessness of the Hebrew midwives.

Wednesday, 11th June — **Exodus 2:1-10**

"Take this child . . . and I will give thee they wages" (v.9).

ONLY a short time before, Moses' mother had been living in fear. She had hidden her young son in order to save his life. God had great plans for him and he was brought out of obscurity; now his own mother was paid to act as his nursemaid! He was to be educated at government expense (Acts 7:22). All of this was to be part of the training necessary for future service.

Thursday, 12th June — **Exodus 2:11-25**

"But Moses fled . . ." (v.15).

FORTY years of training were thrown away by one act of folly. He so wanted to help, but this was not the right way at all.

Did he still remember his own people, who had to stay in Egypt? He appeared to have been content to settle down in another place where his mode of life would be so different from the position he had enjoyed in Egypt. Moses may have forgotten his own people, but God had not forgotten them.

The people cried to the Lord, and he would act to rescue them from their bondage in Egypt.

Friday, 13th June — **Exodus 3:1-12**

"I will turn aside and see" (v.3).

THE Lord now reveals his presence to Moses. It was in the midst of a burning bush that the presence of the Almighty was revealed. As Moses drew near, he was reminded of the holiness of God. He was called by name and was told "I will send you", to which he could only reply, "Who am I?" The reassuring answer was given in the form of a promise, "I will be with you".

That promise still holds good for us today. It is not who *we* are but who is with us!

Saturday, 14th June — **Exodus 3:13-22**

"The God of your fathers hath sent me" (v.13).

IN these verses, the Lord reveals Himself in a new way. It is not so much that a new name is revealed, but rather the nature of Israel's God is set forth.

In the Old Testament, when we read the word God, this is a translation of the name Elohim; when the Lord is spoken of the word that is used in JHVH (which was probably pronounced Jahweh) hence our use of the name Jehovah. The name is taken from the root of the verb to be.

The Lord reveals Himself to Moses as the self-existent One who will be what Moses needs him to be in the coming situation. The God of Abraham, Isaac and Jacob, is revealed in the midst of a burning bush, He declares: "I will bring you up out of the affliction of Egypt" (v.17).

Sunday, 15th June — **Exodus 4:1-17**

"What is that in thine hand?" (v.2).

DESPITE the obvious manifestation of the power of God, Moses was still reluctant to venture back into Egypt. The fear that he voiced, was that the people would not accept him. The answer to his uncertainty is given in the form of a question; the answer was in his hand all the time.

Yet Moses still remains fearful. This time it is a question of what he is to say. We should notice now (verse 17) that he is to take his brother's rod, not his own. Here his faith is challenged. God who showed his power through the rod of Moses in the desert will display that same power through Aaron's rod in Egypt.

Another slant

by Ken Smith, Pastor of our Erdington Church, Birmingham.

MUSIC was never my forte, although I once had nearly 100 per cent at school when I plunged for composing a piece of music rather than the slog of the alternative. Never were marks so reluctantly given, and never was I so proud as when my piece was played, and commended. Why all this? Well, we bought a stereo unit recently and what a new world it opened for me. Let me commend to other brethren what I have done several times since then. I have prepared my sermon in a morning, with background music. My choice was Handel's *Messiah,* as I considered the Lion and the Lamb portrayal of Christ in the Revelation. Referring to Handel's *Messiah,* I was astounded recently when I asked a record stall proprietor, a man in his late fifties, if he had it in stereo. "What's that? Who did you say?" he asked, and I could see that he really did not know. Eventually he said that he had heard of Handel, after I spelled it letter by letter, but had never heard of the Messiah. I could not believe my ears, he owning a music stall on the market! I guess he was more familiar with Gary Glitter or the Osmonds! I am sure that you are not!

I listen to the *Messiah;* it was all Scripture, but I grieve that thousands annually listen, appreciate the beauty of the music, and miss the spiritual import of the message. Coming from the North it is still a ritual there to hear *Messiah,* for many. How people can listen, and not be moved to Christ, I just cannot fathom. I am unashamedly a lover of the *One hundred Best Tunes* records, which is just about my standard—pops for squares I heard them called. One can well understand why Saul sent for the "Sweet singer of Israel" David, to play his harp, for "music hath charms". I guess it is a case of "one man's meat is another man's poison" even in the musical realm, and a question of balance. Being an old square of over forty, I cannot bear some, though not all, of the musical presentation of the gospel by Christian youth. One must temper the feeling that we should not ape the world, even in this aspect, with the need to present the gospel in the idiom of the day.

To me, at least, so often, both in the world, and in Christian musical presentation of the gospel, the volume control is missing! Everything must be all stops out, full belt, crescendo – to the musically knowledgeable. Have you ever thought of our Faith without music and what a legacy the Wesleys left to us? There is hardly a service passes without one hymn by Wesley in our assembly. Atheism never burst into song, there's nothing to sing about, although I confess to liking the tune of the *Red Flag* as a band presentation.

Enough of that, for now, I do hope that you read the Field Superintendent's article on Elim's expansion, and I, of course, go along with it all, for there is no substitute for personal inititative. It may be going too far to say that if God had called a committee to get the children of Israel out of Egypt, they would still be there, but I am sure that you get the point. How often have I found myself, complete with an A to Z of the Midlands, in a strange district looking for buildings, for establishing a church in the area. I still feel that Elim people moving to an area, or those who live there have a better chance of looking round, than I coming for a few hours, have to do this. I know this point has been made before, but it needs to be made contiually. Look for opportunities, in fact make them, so that we may expand, not for our sakes, but for *His.*

I commend the headmaster who moved from our Selly Oak assembly to a nearby town. Through his pastor, he let me know of a church building for sale. What a burden it would have been! Over eight hundred seating capacity, and nearly £5,000 had been spent in the last eight years on building repairs alone, and it is still a financial liability. With all the faith we can receive, it did not seem wisdom to pursue it. "Where's your faith?" I can hear from some, but I believe that when there is need of a building of that size, then God will meet the need. There is nothing more designed to depress a preacher than to see a handful of people in a building to hold hundreds. I know, for I have preached in some. More rewarding was the approach of a group of young people having a very small pentecostal witness, but a good young people's work, in the Birmingham area, and near one of our Elim churches. My counsel was that they should run their work as a youth outreach, and join the local Elim church for the normal services which would give them the spiritual fellowship, ministry, and pastoral care that to me they seemed to need, yet retaining the very acceptable Sunday school and teenage work they were doing.

The Elim Evangel



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June 14th, 1975

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

BY THE time many of you will be reading these words we shall all know the result of the referendum on the common market, though at the time of writing the vote has not been taken. We have heard arguments for and against. There have been weighty arguments on both sides. There have been some who tried to prove from Scripture what our position should be. What worries me sometimes is why the Bible is alleged to be against everything. Now it cannot be denied that the teaching of the Word of God on some subjects is very clear. "Love not the world" (1 John 2:15). The Ten Commandments lay down certain things that are forbidden, adultery, stealing and blasphemy for example, and it would be easy to extend that list, but such negative restrictions form only a very small part of Scripture.

Those who expect to find precise and definite instructions on how they are to vote in this referendum will be hard-put-to to find support either for voting "Yes" or "No".

There are times when the prophets (Isaiah for example) had to rebuke the nation for trying to make an alliance with ungodly nations. But at other times, and in different circumstances, Jeremiah went against all advice and declared that help should be sought from Babylon not Egypt.

Before we make any sweeping statements either for or against (and we are all entitled to our own opinions), we need to take care that we do not seek scriptural sanction only to confirm our own prejudice.

Whatever the final verdict, let us make the most of our opportunities to win men and women for Christ, and let us pray for our fellow believers in Europe who have to live there, whether we remain with them or opt out. Whatever happens God is in control.

Front cover picture: Berengaria Theatre, Middleton Tower, Morecambe, venue of Conference meetings.
All Conference pictures by Brian Garrard.

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FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – 1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.

Conference 1975

SATURDAY

by Maldwin Jones

THE very first Christian conference was held in Jerusalem in A.D. 48, and the account of it is found in Acts 15. The cause for that particular conference was a burning controversy between certain of the Jewish Christians as to the position of converted Gentiles within the Church. The occasion of the Elim Conference 1975, which commenced on Saturday, May 10th, was not to settle a great controversy, but, rather, to display the unity of our Movement and to formulate plans for the future expansion of our work.

1975 has been designated "Elim's Expansion Year". Expansion was very evident in the greatly increased numbers gathered for the induction of the new President, Leslie Wigglesworth, on the opening night of the Conference, in this, our Jubilee year. The Berengaria Theatre was packed with some two thousand people for this special service, which was convened by the retiring President, George Canty. The opening chorus, "He hath done great things" must have caused many people to reflect with thanksgiving on the gracious and wonderful ways that God has dealt with the Elim Movement since its foundation sixty years ago in Northern Ireland. My mind went to the scripture in 1 Samuel when the prophet raised a memorial and called it Ebenezer – ". . . hitherto hath the Lord helped us". (1 Samuel 7:12).



President: Leslie Wigglesworth.

In presenting the presidential Bible to the new President, George Canty gave testimony to having receiving the baptism of the Holy Spirit under the ministry of the late E.C.W. Boulton, the father-in-law of Leslie Wigglesworth. This drew my attention to the hymnology of Elim, as Pastor Boulton has written a number of hymns which are to be found in the *Redemption Hymnal,* one of them, "Tarry for the Spirit", was sung at the beginning of the service.

An occasion such as this is bound to focus attention upon the family of the minister, who is being thus honoured, and after the Scripture was read by Mrs. Ruth Wigglesworth, the son and daughter-in-law of the President and his wife, were introduced to the Conference. A medley of hymns concerning the second coming of Christ was played on the piano by Mrs. Linda Wigglesworth.

Music plays a very important part in Christian worship. The psalmist said, "I will sing of the mercies of the Lord for ever; with my mouth will I make known Thy faithfulness to all generations" (Psalm 89:1). Big John Hall certainly proclaimed the mercies of God in song. He reminded us of the words of Christ, "Greater is He that is in you, than He that is in the world". Old favourites such as "How great Thou art", and "Amazing Grace" were sung, not only with professional ability, but with a great anointing. Throughout the week, this talented and gifted brother thrilled us in song and his ministry made us very conscious of the Lord's presence.

Pastor Wigglesworth commenced his presidential address by reminding us of the time, some forty four years ago, when he, and four others first sailed to Africa as missionaries. His grandfather, the legendary Smith Wigglesworth was at the quayside to bid them farewell. As the ship moved out of the harbour, this grand old man of Pentecost shouted, "Hallelujah!" and "Praise the Lord!" This cry was returned by the departing missionaries, and so their Christian testimony was soon known by their fellow passengers. The theme of his message was the mystery of godliness and the supernatural. His text was 1 Timothy 3:9-16. He spoke concerning the mystery of evil, the mystery of godliness and the mystery of the second coming. He reminded us that the mystery of salvation has been revealed to men and women through the person and work of Jesus Christ. This great meeting concluded with God's people expressing their longing for the return of Jesus Christ.

The late night special was conducted by Ron Jones, with folk from our Portsmouth Church taking part. At 11.15 the night was still young for many of us as we renewed acquaintance and chatted over former times with old friends. It made me realise afresh the tremendous fellowship that exists amongst the people of God.

SUNDAY

by Ken Smith

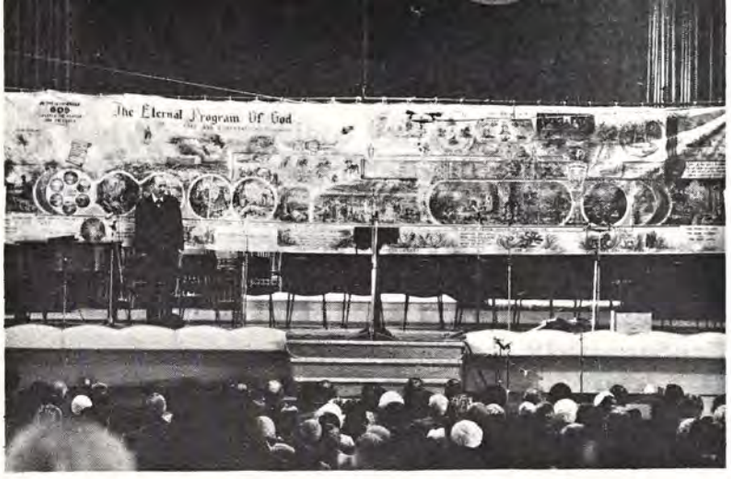
CONFERENCE Sunday – how grand for any minister to share together in this Lord's Day – do make sure that your minister enjoys the blessing of this day next year. Even holidays can be a time when, as ministers, one is called to "give a word", but there it was grand to be ministered unto, once in the year. How unexpected the day commenced, with an evangelistic message from John McInnes in the early morning devotions, well spiced with his own humorous personality, and a good number of decisions were recorded, and that before breakfast! The night before the President had mentioned the need for the Conference to be a time of soul winning. so we started well.

The Communion service, convened by P.S. Brewster, proved such a blessing, and I felt his call to stand for the reading of the Scriptures was most impressive. I did miss the central communion table this year, though having a number round the hall was more practical. Mr. Brewster stressed the fact that Elim is still a family, although he emphasised the need for expansion. Big John Hall sang "Because He lives, I can face the future", which fitted in beautifully with the word given by John G. Hall, the preacher from the United States, complete with his chart on prophecy, which filled the back of the stage. He gave a brief introduction to his series to follow during the week, although of course I missed those except Monday. One quote of his, "An everlasting gospel doesn't need an eternal sermon" could well advise many a preacher! Poker-faced, he soon disposed of other interpretations, rapping out Scriptures at a tremendous rate.

The afternoon open-air witness, proved a disappointment, owing to the fact that there was a cycle racing competition on the Promenade at the same time. We seemed a "holy huddle", as one preacher expressed in his sermon, and it was none too easy to hear from the perimeter. It proved to be more a time of fellowship in the lovely sunshine for many, though some did give tracts to passers-by.

I liked the President's opening chorus at night – "Trust in the Lord and don't despair", in fact he chose a lot of the older ones throughout the Conference. It was nearly "curtains" for the platform group – when someone caused the curtains to begin to come together on the stage.

Nicholas Bhenghu, and his wife, took part in the service, and our brother spoke of his experiences.



John G. Hall, with his prophetic chart.



Open-Air witness on the Promenade.

He certainly had been round before his conversion – the Roman Catholic Church, the Jehovah's Witnesses, the Seventh Day Adventists, and the Communist Party. "I never knew a white man could be a sinner" made us smile. "You hear much of the troubles in South Africa, but you don't hear much about the acts of the Holy Ghost" he added. In a dynamic testimony, and in a challenge to the young people gathered he cried, "God is after a man – if I was young, I would jump sky high, and cry – 'I am that man'". Before singing, Big John Hall told how, a few days ago, an entire congregation had been executed by the Communists in Vietnam, and I for one, never forget those brethren who are suffering for Christ's sake.

Pastor Brewster brought greetings from the Bradford assembly to Leslie Wigglesworth, our new President, and as another "Bradford lad" I shared a little of it all. As Pastor Richard Lighton brought the evangelistic message, I remembered Mr. Brewster's words in the morning meeting. "Elim people, with all their faults and imperfections, do love people getting saved", and the day that started with salvation ended with a response to the gospel appeal.



Nicholas Bhengu



Big John Hall.

It's all go at Conference, so off we went to Big John Hall's get-together, and he talked and sang till almost midnight! He gave insights into his life as a preacher's boy, and world-wide ministry in song, and how his singing brought down blessing throughout the Conference.

It was exhausting, but a great Lord's Day, with the Lord and His people. Do make sure that your pastor spends the whole week at Conference next year.

MONDAY NIGHT

by D.W. Cartwright

THE weather was dull and overcast, but the crowds that filled the Berengaria Theatre for the Bible College rally soon forgot the weather in the warmth of the meeting. The student group who were to take part had left Capel at 7 a.m. and had only arrived



Platform party.

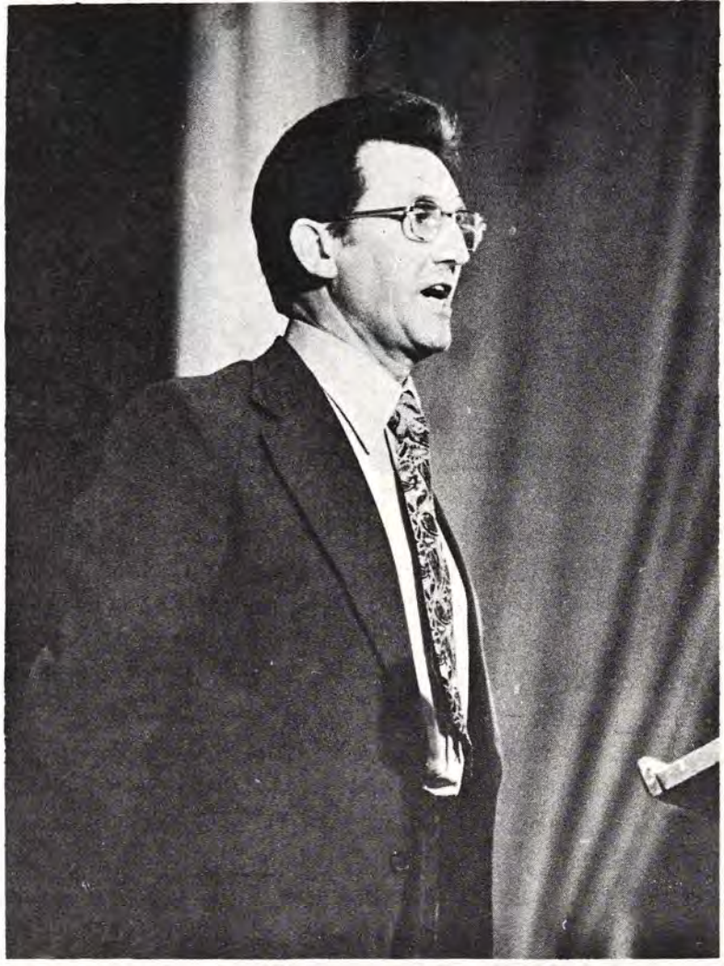
two hours before the meeting started, they were to travel back after the late night special and it would be early on Tuesday before they were back at the college. It was fitting that one of our hymns was written by E.C.W. Boulton, a former Dean of the Elim Bible College (who was Mrs. Ruth Wigglesworth's father).

The singing of the students was again of a high standard, and I was especially thrilled when Jeff Powell sang, he is due to be inducted to the pastorate at Aberdare, and this was the first church of which I was minister more than twenty years ago.

The ministry of the evening was brought by Len Cowdery, minister of our Plymouth church. He took his reading from Acts 2, and began with the statement, "The church you represent can be revived. I want you to go back with the faith to believe that you can have a revival in that church". Those of us who have known Len Cowdery for many years, were very conscious that these words were spoken from the heart, "I was so wrapped up in the *mechanics* that I got nowhere", he said. "It was only when I discovered the *dynamics* that things began to happen".



Student group.



L.P. Cowdery.

Taking the example of the church in Jerusalem, he showed how God's plan has not changed, He has not limited the location of His blessings, neither has He set a time limit upon them. Dealing with some of the other characteristics of the Early Church, he showed that they were a Spirit filled church, a soul winning church, signs and wonders took place, finally, he said, they were a loving and caring fellowship.

As we stood to sing, I glanced at my watch and observed that the message had been thirty-five minutes long, but it did not seem nearly as long as that. We sang, "Let all the people praise Thee", and I put my pen away and joined many others as we lifted up our hands in praise to God. Some of the delegates had only arrived today, if the first meeting was like this what a feast was in store for the rest of the week. We were not to be disappointed, and in some ways, this meeting set the high note which was to be the outstanding feature of this Jubilee Conference.

TUESDAY

REPORT TO FOLLOW

WEDNESDAY NIGHT

by Phillip E. Streeter

THEY say that confession is good for the soul, so here and now I confess that feeling in need of rest I purposely missed the Tuesday night Rally in the Berengaria Theatre. "Whatever a man sows, he reaps", were the first words that thundered into my mind when our EVANGEL editor pounced on me the following morning after breakfast. "Would you report on the entire FIVE meetings tonight?" he remarked with child-like innocence. I tell you, I would have dearly exchanged my conscience for his.

At 7.15 p.m. prompt, I was standing at the rear of the Berengaria Theatre revelling in nearly 2,000 people singing "Let the fire fall".

"Lord, let miracles take place tonight" prayed David Holmes passionately, hands upraised against a curtain of blue.

Sheila Tunney, wife of Seamus Tunney, Pastor of our Elim Church in far-flung Dublin, spoke of her conversion to Christ and described in vivid detail how God was pouring out His Spirit in this ancient Catholic city and cramming to capacity their Elim 'upper room'.

Elim's Secretary General, P.S. Brewster then jumped to his feet to welcome a fascinating selection of



Big John Hall.

guests from other countries. Fred Packer from the U.S.A; Mervyn and Sheila Thomas, missionaries in Kenya. Mervyn related concerning the exciting spiritual renewal in the sprawling African state of Kenya, now declared to be the most Christian nation in the world.

A warm welcome was given to Rev. Oliver Raper of the Apostolic Faith Mission in South Africa. "The Lord wants us to stretch out our hands across the Atlantic to our Elim friends in Great Britain", Mr. Rapier had remarked to his ministerial colleagues some years ago. Tonight was the fulfilment of what must have been prophetic longing, for the gaping miles of the Pentecostal world suddenly diminished in size with these warm greetings.

By the end of our Conference week I think everyone of us had grown to love Big John Hall, the burly American from Texas. Sauntering casually to the microphone in his own unhurried and inimitable style, he stretched out a hand and with a voice as friendly as hot soup, remarked: "The Lord has far more to offer you folks than the world". He then commenced to sing what must have been one of the most popular choruses of the week, "Thy loving kindness is better than life". All over the theatre arms lifted, hands started clapping and feet tapping.



John G. Hall.

It always amazed me how Big John succeeded in holding that last note long after most of us were blue in the face and gasping for air. Incidentally, I could never imagine him walking normally across to his chalet at the end of the meeting like the rest of us. In my mind, I could see him vaulting on a horse and riding into the sunset!

"God's music has a purpose, it brings joy and conviction" boomed Big John as I tiptoed out of the Theatre toward the Pontinental Bar where a Holiday Bible Club was in progress.

About 200 children were happily bobbing about under the able leadership of Derek Green. A charming little story about the mannerism of certain birds, was being told by David Blake, pastor of our Harrogate church. He recounted certain characteristics that were no doubt horribly familiar to both young and old who rejected Jesus Christ. Replying to a question about a certain bird that lays its egg in another's nest, a little fellow in front of me yelled out: "Cuckoo!" and for some strange reason proceeded with great gusto to stick a grubby thumb in his mouth and a finger in one eye.

I planned (quite unsuccessfully), a quick unobserved exit as the multitude of boys and girls bellowed "How great is our God" for the third time—they all turned round to have a look!



John C. Smyth.

Back at the Theatre, our Administrative Secretary, John Smyth had just commenced what was to be a most powerful message on Jesus. coming to give abundant life in comparison to the Devil who comes to steal and destroy.

Illustrating the fact that the Lord knows us all by name, Pastor Smyth distinguished the two visiting John Halls by calling them "John the Chart" and "John the Chant".

Over a dozen people indicated a yearning to follow Christ and it was great to see the numbers coming forward for divine healing.

It must be noted that the Evangelistic offering came to over £576 but even more was to come before the day was finished.

The 10.00 p.m. Late Night Special in the congenial atmosphere of Pontin's ballroom, was conducted by members of the Evangelistic Committee.

I never grow weary of the flawless signing of Bill Plowright who for years has sung in Elim Crusades up and down our country. "Shepherd of love" crooned Bill, "you knew I had lost my way".

Once again, the Evangelistic Committee reminded us that 1975 was Expansion year and we were exhorted to scan round our surrounding towns and villages for empty church buildings that could be commandeered for Elim Churches. It was at this point that my attention was diverted by a revolving coloured glass light slowly turning above our heads, flinging coloured blobs of light on everybody. "The Father of lights" I mused, "in whom there is no variableness neither shadow or turning".

Pulling my coat around me I dived out into the windy night and headed for the Coffee bar. In dimmed orange lighting, "Group 2" from Portsmouth were singing a captivating little song entitled "Since I opened up my heart", to what must have been 200 young people, most of whom were Pontin's staff.

Mark Drew was most impressive as compere, presenting the musical programme in a most appealing fashion. Elim has been gifted of late with brilliant musical talent in the form of Len Magee, Doug Fincher and Gwen Murray – all three having produced records.

Gwen sang a couple of songs from her new L.P. and quietly shared a moving testimony of how she was brought up in a children's home, from there to foster homes and then into digs at the tender age of sixteen. "I hadn't had a lot of love", said Gwen with warm sincerity, "but when I came to Jesus I really fell in love".

Returning to the Late Night Special I found that Big John had "rounded up" a marvellous Evangelistic offering of £301. Placing £10 on a chair he had called upon people to walk forward and give to the Lord. An uncommon practice in England perhaps but with little doubt he was prompted by the Holy Spirit and what commendable giving by precious people who dearly love the work of Elim. Two great Evangelistic offerings amounting to over £877.

Meanwhile, over at the waiting meeting conducted by Pastor and Mrs. Gorton and Pastor Aubrey Whittall, many dear folk had been baptised in the bliss and power of the Holy Spirit.

"What a great day", I thought as I flopped into bed at a quarter to one on Wednesday morning. In fact, on retrospect, I feel that the Diamond Jubilee Conference may well be remembered as a decisive spiritual landmark in the history of our beloved movement.

LEN MOULES says, "I am convinced that the next 10 years, should the Lord not return before then, will see a tremendous movement of the Spirit in our country".
Len Moules, who has visited 73 countries including many revival areas in Africa, Asia, North and South America, was a Keswick Speaker last year, and this year is a Speaker at the Pittsburgh Charismatic Conference, attendance 8,000 to 9,000.

Write now to:–
THE PLACE HOTEL, St. Columb Minor, **NEWQUAY,** Cornwall, for details of *Evening Revival Convention and day tour of Cornwall,* to be led by Len and Iris Moules.
Weeks commencing September 13th and September 20th.
Come for one, or both weeks.
Book early to avoid missing this great time.

D.4170

News Item

National Event in York

FRIENDS are reminded of the Nationwide Evangelistic Conference to be conducted in our York Church on 20th–23rd October next.

The topics on the Tuesday cannot fail to be of great interest since they consist of the following: Building Up The Local Church; Organising a Church Campaign; Preaching The Gospel. The speakers and chairman have been very carefully chosen for their involvement in these subjects.

Our Diamond Jubilee Year is our expansion year and we feel that the impetus of the Conference will be of lasting inspiration and benefit. Please continue to pray for this national event.

Booking forms are available from Pastor I.W. Lewis, 55 Muncastergate, York, Y03 9JX, telephone: York 55064.

T.W. WALKER



FROM THE PASTOR'S STUDY

THE TRAGEDY OF TOO MUCH TART!

by Archie Nicolson
Pastor of our Southend-on-Sea church

CONFERENCE time is one of rich blessing and happy fellowship and I, in company with one or two other brethren, was walking towards my chalet. We had just enjoyed a very good lunch which included some excellent apple tart. It so happened that we were given an extra portion of this delicious sweet. As we talked on our way to the chalet, one of the company said, after a remark concerning the Rapture. "After all that tart I'll be a bit slow in rising if it happens right now". It was a touch of spontaneous humour, but it started me thinking.

The 'Rapture of the saints' will be a glorious event, a thrilling moment, when we shall be changed in a moment, in the twinkling of an eye and we shall meet the Lord in the air.

There is a tragic note however, for many will be left behind. They had heard the gospel message many times. Some had witnessed the change in the life of a parent, brother or sister. It may even have been the faithful witness of a work-mate, but the pleasures of this world, its popularity and prosperity proved to be too tempting. They wanted too much of the sweet taste that the world offered and, in a sense, it robbed them of the prospect of going "up". They would not just be slow in rising, they would be left behind.

NEWS ITEM:

AMERICAN Assemblies of God magazine: the *Pentecostal Evangel* (R.C. Cunningham, Editor) won second place in the Evangelical Press Association awards for denominational magazines. The Association represents more than 200 religious publications with a circulation of over 12 million. The managing editor of the Pentecostal Evangel, Richard G. Champion was elected chairman of E.P.A. for a two year term at the annual meeting in Oak Brook, Illinois.



'It was my privilege to hear this record of praise some months ago. I found it to be a moving and soul stirring experience. Whenever I have listened to it since, I feel that I just want to praise the Lord. Needless to say I heartily recommend it.'

Rev Ron Jones
(Bristol City Temple)

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The 42nd Annual Conference of the Elim Pentecostal Church



A report by our Secretary-General, P.S. Brewster

WITH great anticipation, ministers and delegates made their way to Morecambe for our Diamond Jubilee Conference. It proved to be the largest Conference ever held since Elim came into being.

We welcomed as our guests Dr. F.P. Möller, the President of the Apotostic Faith Mission of Southern Africa, and Pastor J.T. du Plessis, their General Secretary, and a number of their Executive brethren. We also welcomed Pastor and Mrs. Nicholas Bhengu. He is frequently referred to as "the Billy Graham of South Africa". Our guests were received with great joy by the congregations. Our own Elim missionaries made good contributions to the success of the Conference. It was a pleasure to greet Pastor F.C. Packer from America, one of our early ministers recently returned to this country, and Pastor and Mrs. M.O. Thomas, on furlough from Kenya. Rev. and Mrs. John G. Hall from Springfield, Missouri, U.S.A., and Big John Hall, from Texas, America's favourite gospel singer, also took part, John G. Hall conducting the morning Bible studies and Big John Hall being our guest soloist.

With great pleasure, we received the General Secretary of the Assemblies of God in Great Britain and Ireland, Pastor A.F. Missen, and Pastor Douglas Quy, an Executive Council member.

The Ministerial Session of the Conference was opened by the Secretary-General, P.S. Brewster, who placed on the table the official list of delegates to the Conference. The Field Superintendent, T.W. Walker, then had the joy of presenting a number of men for acceptance as ministers and for ordination: D.G. Butcher, E.A. Cole, R. Cotter, G.J. Fearn, E.R. Gaudion, B. Grist, G.A. Hawes, L.R. Magee, K.W. Phillips, J.B.D. Ritchie, M.E. Sherwood, R. Smith, A.E. Tate, H. Wallis, S.J. Ward, G.S. Wyborn. P. McCann was also accepted as a minister, and H.W. Greenway offered prayer for these brethren, who were received with great pleasure. With great regret the names of a small number of ministers were withdrawn from the ministerial list, some through ill-health and others because they have entered different spheres of ministerial activity.

The names of four ministers were announced as retiring this year, W. Evans of Porth, who has given forty years to the Elim ministry, W.H. Francis, our devoted missionary in South Africa, D.C. Lewis, a one-time missionary to India, now ministering in North Wales, and L. Reeves until recently the pastor of our Norwich church. The Conference warmly acclaimed their years of service. Sadness was brought to the Conference by the announcement of the death of Peter J. Hill, a young minister, and prayers were offered for his widow and family.

Some discussion took place on the question of active retired ministers and the decision was referred to the Representative Session.

A committee is to be set up to examine the question of demon possession and exorcism, the committee to report back to the Ministerial Session at next Conference.

A brief discussion took place on Divorce in connection with church members and the holding of office in local churches.

The Representative Session, which is composed of ministers from every Elim church and official lay representatives began on Tuesday morning. What a tremendous group it was this year and with what fervour they sang as the President, Leslie Wigglesworth, announced the first hymn.

Our President this year is the grandson of Smith Wigglesworth. We always associate our brother and his wife with their years of service on the mission field in the former Congo. With all his valuable maturity acquired in his years on the mission field and as our Missionary Secretary in the homeland, he brought to the Conference his obvious experience.

The Conference commenced with the necessary procedure of the Secretary-General placing on the table the official list of members of the Conference.

Then came the appointment of the scrutineers, who undertook the arduous task of counting the voting papers for the election of the Executive Council and of the President-Elect and any other voting necessary. Six men were chosen with R.A. Holdstock as Chairman.

The Executive Council then presented the Conference programme. A Resolutions Committee was appointed to act for the 1975 Conference, comprising an Executive Council member, L.P. Cowdery and L.C. Rammell.

The District Presbytery accounts were laid on the table.

The declaration of the results of the voting for the Executive Council was then made by the President. The news that the retiring Executive Council members were all voted back to the Council was received with approval. They were: W.R. Jones, J. Lancaster, J.C. Smyth and A.B. Tee.

With tremendous interest the Conference awaited the announcement of the name of the President-Elect. Our recently returned missionary from Guyana, John H. MacInnes received the final vote. This was received with warm approval.

The next item on the Agenda was perhaps the most exciting. It was the acceptance of new churches into the Elim Pentecostal Church. There was much praise to God as the names were read out: Aylesbury, Bargoed, Bexhill-on-Sea, Carrickfergus, Chelmsley Wood, Epsom, Glenfield, Lane End, Sholing, and Stamford. The background of these churches was very closely investigated and they were all received with warm approval.

A change took place in that the Secretary-General gave a written report as a token of official thanks to all the workers at Headquarters who were named and officially thanked all the dedicated workers of our Elim Movement.

On behalf of the Executive Council, T. W. Walker then requested that the Secretary-General should give a verbal report on what lies on his heart for the Elim Movement. This report took almost one hour to give. It was discussed and adopted.

The report of the Evangelist Committee given by T.W. Walker was approved. It was noted with interest that the funds of the Evangelistic Committee are increasing every year and particularly the Thank-offering. The very high giving of one particular church was noted with appreciation. It was also observed that 1975 is to be the Elim Pentecostal Church's expansion year. Thanks were expressed to all those who had played their parts in winning souls and in the expansion of the work.

The Elim Missionary Society report always raises tremendous interest. It was breathtaking to read of the amount given to our missionary work and to know the dedication of some of our senior brethren, such as Pastors R.B. Chapman and G.L.W. Ladlow, who, with their wives, have gone to work on the mission field.

The only Conference committees changes were that J.H. MacInnes was elected to the Missionary Council in place of G.L.W. Ladlow (who is now in Ghana), and G. Canty to the Publications Board.

In the report of Elim Bible College it was noted that it is "waiting time only" if you want to enter the College. It is packed to capacity with eager young men and women anxious to serve God. This report was one of the highlights of the Conference. Appreciation was offered to G.W. Gilpin and his wife and their staff for their love and devotion to this vital part of our Movement.

The Elim Youth Movement, noted that tremendous activity is taking place among the youth and the children. Pastor and Mrs. E.R. Corsie and the Youth Committee are to be congratulated on the wide scope that they are giving to this important work. The emphasis for 1975 will be on children's work and this was warmly received.

In the Publications' Board report, it was observed that the production of books and leaflets continues. A new policy is being adopted for Grenehurst Press with the anticipation of an ever-increasing ministry in literature.

It was delightful to read the report that our Movement is catering on an ever-increasing scale for the elderly members of our membership. The Elim Eventide Home in Eastbourne, under the guidance of the Matron, Miss Maisie Hopper, her staff, to whom our thanks were rendered, and our home in Bristol and a new area which is being prospected for this needy work, were mentioned. It was reported with concern that pressures are being placed on our Eastbourne Home by government regulations.

The Radio and Film Committee report stressed that many Elim churches and ministers are actively engaged in radio and television work. F.A. Hodge, W.R. Jones, J.E. Moore, R. Williams and G. Canty are regularly invited to give radio and sometimes television broadcasts. R. Hunston has been requested by the B.B.C. to speak for thirteen weeks on Radio 2. Our Guyana work has a constant radio witness covering the whole area.

A report on the future ministry of ladies in the Elim Pentecostal Church was received with great interest.

Continued on page 12:–

It was not unusual for the Conference to spend considerable time on the finances of our Movement and all the accounts were studied point by point. Our Administrative Secretary, J.C. Smyth, had worked very diligently, and the report was approved.

The Elim Ministers' Pension Fund was discussed at length and it was decided that suitable increases would be given to ministers who had retired prior to 1975. The Elim Ministers' Retirement Grant was also adjusted to allow for the enormous increases in costs.

The recommendation by the Salary Committee was also debated and their recommendations were accepted, after amendment.

It is quite usual for the ELIM EVANGEL to be discussed and it was felt by some members of the Conference, that, to increase our circulation, we should change the format and content.

A decision was made which will assist in Elim ministers being able to purchase their own houses under certain circumstances.

Due to alterations of boundaries, the West Midlands Presbytery was renamed the North-West Midlands Presbytery, and the North Midlands Presbytery became the North-East Midlands Presbytery.

Our brethren from Greenock were desirous that stronger words should be used on the question of total abstinence in our Constitution. The Conference restated its belief in total abstinence and that every minister is expected to be a total abstainer. When a candidate for the ministry applies, he is required to sign that he is a total abstainer.

It was felt by our South London brethren that, in view of the desperate plight of our nation, attention and prayer should be given to this matter by our Conference. This was accepted with warm approval and a decision was made that every Elim Church should set aside some time each week for special prayer with repentance and fasting. In addition, the Thursday of the Conference was set aside for intercession. It was moving to share with so many in such fervent prayer.

We thank God for His great blessing upon the whole Conference as we move forward in the name of the Lord.



Platform party.

THURSDAY

Reporter: Frank Lavender, Croydon

WHAT amazed John Fieldus of Hove was what he called "the terrific personal dedication" of our missionaries, and the fact revealed by Peter McCann (Rhodesia) that after repeated appeals, no doctor has yet come forward to take over the duties of the Drs. Brien. Many others in the packed theatre shared John's admiration for our splendid missionaries, and his shock at the apparent lack of response from any young Christian doctor.

As the missionaries told us about their various fields, we were impressed by the realisation that the Holy Spirit is coming in power on the work all over the world, in Taiwan, Rhodesia, Zaire, Transvaal, Guyana and Brazil, all of which reported the moving of the Spirit. Harold Womersley, veteran missionary from Zaire, told me that what struck him as he listened to the reports, was the urgency of the world situation described by the missionaries,and the sudden blessed outpourings of the Holy Spirit.

Mr. Womersley also commented on the spirit of fellowship, joy and unity which prevailed in the meeting. This same spirit also made an impact on another visitor, Pastor Bill Kirby of Emmanuel Press, who was making his first visit to Conference. He said: "I appreciated the obvious response and enjoyment of the congregation, and the warm family feeling so evident on both sides of the platform". This "family feeling" was never more clear than in the loving response of the people when two lovely young missionary mothers, Sandra McCann (Rhodesia) and Maureen Butcher (Transvaal) told us how much they had been helped and sustained by the Elim family when their babies died.

Here are a few highlights from the missionaries:

Sylvia Beardwell (India) said that the work at Dehri has been transformed by a wonderful move of the Holy Spirit. Jennifer Quirie told us that there had been *an increase* of 1,500 churches in the Zaire (formerly the Congo) Evangelistic Mission field in S.E. Zaire. Mack Mabitsela (Tzaneen, Transvaal) thanked

Continued on bottom of page 13:–

Thoughts from the Book of ***Exodus***

60. Israel's Shame (Exodus 32:4)

by F. Lavender
Pastor of our Croydon Church

THIS is an almost unbelievable story of shame. Israel had received so many proofs of the love and power of the Lord toward them: He had saved them from slavery in Egypt, had led them by means of the pillar of cloud and fire, brought them through the Red Sea, destroyed the pursuing Egyptian army, fed Israel with manna, supplied them with water for their thirst, and entered into covenant relationship with them. Yet Aaron made a golden calf before their eyes and they gave the glory for their salvation to that idol, they worshipped the works of their hands and turned their glory into shame.

Israel became guilty of an act of even deeper shame. The Lord Jesus loved such a life as none other ever did: He did no sin, no-one could find a blemish in Him; on the admission of the people of Israel He spoke with unequalled authority, and His words were confirmed by incredible signs of power – the sick were healed, the dead were raised to life, demons cast out and lives changed. Yet the people of Israel would not have Him, their rulers envied and hated Him, and rulers and people joined together to reject and murder Him.

It is, of course, very easy to condemn Israel – it is always easy to see and judge the faults of others – but what we *ought* to do is to examine our own lives. After all, we are even more privileged than was Israel. We know the full truth concerning the Lord Jesus, including the wonder of His resurrection and ascension, and we have the promised power of the Holy Spirit to enable us to live for the glory of God. Are we, with all our wonderful privileges, living in such a way that we shame and dishonour our Lord and cause others to stumble? Shall we not allow the Holy Spirit to search and to cleanse our lives, endeavouring by His infilling and enabling, to live for the sole glory of God?

Elim for ever sending workers to the Transvaal, and the E.W.M.A. for the car and other equipment which they had provided. Peter McCann (Rhodesia) reminded us of the words of the Lord: "I sought for a man

Continued on page 14:–

'No. And not just because I'm driving'

. . . the sentiment of a person with a strong sense of responsibility*– and probably one who considers the consumption of alcohol to be harmful; not only for himself, but for society in general.

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An amusing incident as Big John Hall makes a contribution.

to stand in the gap. . .and found none"; and he asked if *we* were saying: "Lord, here am I – send my brother!" David Butcher (Transvaal) said that over 1,000 decision slips were received at Emmanuel Press each month as a result of literature sent out by the press. Wyn and Ken McGillivray sang Psalm 23 in Mandarin Chinese, and Ken told us that since going to Taiwan they have seen twenty five churches established and over 2,000 converts baptised. John McInnes (Guyana) praised God for miraculously opening the way for regular radio broadcasts which are now sponsored by E.W.M.A. Commenting on this Mrs. Whiting of High Wycombe told me that what had thrilled her about the Missionary rally was hearing John McInnes tell of souls coming to the Lord through the Guyana broadcasts. Mrs. Gladys Gorton caused great rejoicing when she told how the original target for the E.W.M.A. "999 Fund" of £8,000, had been passed, and she announced that the appeal had finally reached £12,000. There was a record missionary offering of £1,109, taken up at the rally, and gifts amounting to over £1,000 were later handed to the Missionary Secretary.

The final, challenging comment from Ann Stephenson (Transvaal):

"O God, make me willing to go at Thy bidding.
For a prayer cannot do what my feet should have done".

Have you heard?

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Wyn and Ken McGillivray.

Radio 4. Morning Service from Northampton Elim Pentecostal Church 10.30–11.10. July 13th.

THE INTERNATIONAL CAMP CONVENTION
Saturday 16th, to Monday 25th August, 1975
Three meetings daily, on the grounds of the
INTERNATIONAL BIBLE TRAINING INSTITUTE.
Hook Place, (Cuckfield Road), Burgess Hill, Sussex.

Preacher: **F. Lloyd-Smith (Hereford)**
Eldin Corsie (Kensington Temple, London)
Wynne Lewis (Elim Church, York)
Clyde Young (Assemblies of God, Sunderland)
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Write immediately for details to:–
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May Osman's page

CALAMITY

DIBBLE'S Bridge, at the foot of a steep hill in Upper Wharfdale, known locally as Devil's Bridge, was the focal point of a dreadful coach accident on May 27th. Thirty-one women and the driver were killed and another fourteen injured.

My mind went immediately to Luke 13:1-5, where Jesus was told of the Galilaeans who were killed by Pilate as they were busy sacrificing their animals to God, and the mingled blood of man and beast ran down together. Jesus said, "Suppose ye that these Galilaeans were sinners above all Galilaeans because they suffered such things? I tell you Nay; but except ye repent ye shall all likewise perish. Or those eighteen, upon whom the tower of Siloam fell and slew them, think ye they were sinners above all men that dwell in Jerusalem? I tell you Nay: but except ye repent, ye shall all likewise perish".

These women from the grimy industrial town of Thornaby-on-Tees, were these sinners more than any other women in that town, that calamity should overtake them in such a manner? Certainly not! They were ordinary wives and mothers out for a day's outing; but how many of them were ready to meet such an end? How many had made provision for their souls? In the midst of life we are in death, and we don't know when our time will come to depart this life.

We are all on a journey, it begins when we draw our first breath and it ends with our last breath, and our destination is decided somewhere in between. When we go on a journey we make provision for that journey and we take flasks and sandwiches and book our ticket beforehand. So it is on the journey of Life. We see many sign-posts on the way which point us to that Celestial city and we must make our journey by way of the cross. Jesus died to purchase our salvation, and to provide a way of escape for everyone who will acept His salvation.

If only an escape road had been placed beside that bridge then this tragedy would not have occurred, and death would have been cheated. My heart aches for the dear people who are mourning the loss of their loved ones, and I wish there was some way in which I could express my love and sympathy to them. Well, I can pray for them, and so can you, that they will be drawn closer to God in their time of awful sorrow. Some will blame God for this accident and may become bitter in their souls, but it is Satan, the prince of darkness who is really at the root of the matter.

Note that these were all women (except one) that died, and their influence for good has been taken out of the homes. Some of them were cut off in the prime of their lives, but one thing is certain, that if they had not died in this way then they would eventually have to die some other way. Death is inevitable (unless Jesus comes) and it behoves us all to be ready. I am writing this article on the day following the tragedy, but it will be about three weeks before it gets into print, so that by the time you are reading this, the funerals will all be over and the husbands and loved ones will be left to their lonely existence without wife, mother, sister or sweetheart. Now is the time that they will need your prayers. May God abundantly bless them and draw them closer to His great heart of love.

If you knew that you were going to die tomorrow, would you be scurrying round today putting things right with friends and relatives, or would you be ready as you are to stand before a holy God? I'm on the coach bound for Glory, Jesus has paid my fare and I can rely on Him to see that I arrive safely at my destination. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Timothy 1:12). You too can have the assurance of arriving safely in heaven if you will only accept Jesus as your saviour and put your trust in Him. He will see you safely through all life's vicissitudes and will be with you even through the valley of the shadow of death.

Classified Advertisements

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MISCELLANEOUS

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WITH CHRIST

TIMMS. On May 25th, Mrs. Vera Timms went to be with the Lord. She will be missed by her many friends in Northampton and elsewhere, "Until the trumpet sounds".

SOUTHERN. On May 8th, Heather Mary, aged seven months, only daughter of John and Mary Southern of our Newcastle-upon-Tyne Church. "Suddenly taken, but safe in the arms of Jesus". Officiating minister at funeral: D.D. Phillips.

ITINERARIES

John MacInnes:
June 14, Scunthorpe; 15, Scunthorpe, a.m; Grimsby, p.m; 16, Hull City Temple; 17, Mason Street; 18, Malton; 19, Scarborough; 20, Driffield; 21, Harrogate; 22, York.

London Crusader Choir with Douglas B. Gray:
June 14, Guildford; 15, Wormwood Scrubs and Watford.

WAVELENGTH ELIM ON THE AIR

United Kingdom
Radio Brighton 202M 95.3 VHF "QUEST" with F.A. Hodge Sundays at 11.02.
Brazil
Radio Londrina — 18.30-18.55 (Brazil time), each morning
Radio Wenceslau, 30 minutes every Sunday.
Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.
Guyana
Guyana Broadcasting Service every Saturday at 9 a.m.

Great Pentecostal Convention.
Under the auspices of:
The Pentecostal Fellowship (Eastern Counties)

Saturday June 21st at 3.00 and 6.30pm.
in
The Bethel Church (Assemblies of God), Parsloes Avenue, Dagenham, Essex.

Speakers include:—
P.S. Brewster and K. Shelton, (Assemblies of God)
Singing by **United Choir, leader R. Tween.**

Opportunities will be given for those seeking divine healing and the Baptism in the Holy Ghost.

Cups of tea will be provided between the meetings. D.4149

FRIDAY

report by L.R. Hobbs and D. Peregrine, Swansea

THE evening rally started in a unique way when Derek Green and his band of workers brought in a group of about 200 children who had attended the Holiday Bible Club each night. They sang some of the choruses they had learned during the week, ending with one that told us there was only "One way to Jesus". The children had collected some of their holiday money and Pastor Green was able to present the President and Missionary Secretary Leslie

Friday continued:

Wigglesworth, with a cheque for £38.49 for a bicycle for one of our mission stations. As the cheque was presented a real cycle was ridden across the platform by Adrian Thomas, son of missionaries, Mervyn and Sheila Thomas. The children then left the platform and went back to their Bible Club.

Pastor Archie Biddle then announced the first hymn, "Let the fire fall", which was a great hymn to commence what proved to be a great meeting, for the fire really did fall. Before the ministry of the Word Big John Hall brought a great blessing on the meeting by his anointed singing.

Douglas Quy, minister of the Assemblies of God Church, Bedford took his reading from John 7: 37-46, and under the anointing of the Holy Spirit brought a great message to us from the Lord. He spoke of Moses and the burning bush "Take off thy shoes", an act of submission, "Submit to Me" – you are on holy ground. This place is the sanctuary and the presence of God is with us. He went on to bring us the authority of the name of Jesus (Acts 3:6). "Rise up and walk" he said, the time has come when we have to stop making a lot of man, and look only to Jesus. He then took us to Mark 16 and Exodus 4:3, showing that serpents are symbols of satanic power. He declared that though there are evil demonic forces at work, there is sufficient power and authority in the name of Jesus. He told us how, recently, he had cast out a demon from a young lady, and he gave all glory to God. "God still honours and confirms His Word with signs and wonders". "In our assemblies" he said, "we need to know the conscious presence of Jesus Christ". Quoting the words of Christ: "If any man thirst, let him come unto Me and drink. He that believeth on Me out of his innermost being shall flow rivers of living water" (John 7:37, 38). He encouraged those who were not baptized in the Holy Ghost to seek and believe God. At the close of his message, he asked for those seeking the Holy Spirit to come to the front, and a great crowd responded, filling the aisles; the ministers left the platform and others got up from their seats and prayed with the seekers, many of whom were filled with the Holy Ghost and spoke with other tongues as the Spirit gave utterance.

Pastor Biddle led us in praise to God through several choruses, and so great was the anointing of God's Spirit that no one wanted to leave, but Pastor Biddle said, "It is now five minutes to ten, and the Barbeque starts at ten", so he brought the meeting to a close.

COMING EVENTS

ABERDARE. June 20. Elim Pentecostal Church, Monk Street. Induction of Jeff Powell at 7.15. June 28 to July 1. Annual Convention. Preacher: Jack Newman. Soloist on June 28th only, Mair Jones-Perkins. Saturday at 7. Sunday at 11 and 6. Weeknights at 7.15.

ANDOVER. June 21-22. Elim Pentecostal Church, South Street. Saturday at 7.30, Baptismal service. Sunday at 11.30 and 6.30. Preacher: T.W. Walker.

BARKING. June 21-22. Elim Pentecostal Church, Ripple Road. Continuation of Golden Jubilee celebrations. Saturday at 7. Sunday at 11 and 6.30. Preacher: A.C. Jarvis.

BIRMINGHAM, Winson Green. June 14. Elim Pentecostal Church, Handsworth New Road. Tenth Anniversary of opening of new church. Saturday at 7.30. Preacher: Brian Garrard with party from Worcester. Sunday at 11 and 6.30. George Evans. Monday, Selly Oak Male Voice Choir. Preachers: G. Evans and L. Reeves.

BLACKPOOL, Marton. June 15. Elim Pentecostal Church, Fredora Avenue. (off Preston New Road, opposite Telefusion House) at 10.45 a.m. and 6.30 p.m. Preacher: D.W. Cartwright. All welcome.

CAPEL. June 14. Elim Bible College, OPEN DAY. Presentation of awards by Mrs. L. Wigglesworth at 3. Public service at 6. Preacher: J. Hywel-Davies.

DAGENHAM. June 21. Bethel Assemblies of God Church, Parsloes Avenue. United Pentecostal convention under the auspices of Eastern Counties Pentecostal Fellowship, Saturday at 3 and 6.30. Preachers: P.S. Brewster and K. Skelton. Singing by united choir led by R. Tween. Opportunities for those seeking divine healing and the baptism of the Holy Spirit. Cups of tea provided between the meetings.

GRIMSBY. July 2. THE TOWN HALL. In concert "Good News Singers" (U.S.A.), at 7.30. Admission free. All seats bookable 10p each. Send s.a.e., Good News, 16, Frobisher Avenue, Grimsby.

PALMERS GREEN. June 25-26. Elim Pentecostal Church, Russell Road at 8. Preacher: David Woodfield, Convener: A.L. Hawkes. Subject: "The Holy Spirit".

PONTARDULAIS. June 28-29. Elim Pentecostal Church, Twyniago Road. Saturday at 3 and 6.30. Sisterhood Anniversary. Preacher: Mrs. L.W. Green. Sunday at 11 and 6.30. Preacher: L.W. Green. July 5-12. Jubilee celebrations. Preacher: W. Dempster. Convener: G.J. Feasey.

ROMSEY. June 14. Elim Pentecostal Church, Middlesbridge Street. Rally at 7.30, conducted by young people from Kendal Avenue Pentecostal Church.

YORK. June 14. "Youthquake" a North East Presbytery event. River cruise 4.30 to 5.30. Tea at 7. Get-together in Jesus Name programme. "Salt gospel group, "Gospel Sound", sing-a-long, plus film "The Final hour". Information ring: Eric Carter, Cleethorpes 62877.

NEWS ITEMS:

CARDIFF City Temple are to be responsible for Sunday morning broadcast on Radio 2, due to begin on September 8th. This programme is expected to run through until the end of the year.

ALL the Conference messages were recorded. These will be available on C.60 cassettes. Watch for details and order forms.

YOUTH PAGE

The question leaped out at me from the pages of the morning newspaper: "Is God dead?"

I felt a wave of consternation and indignation. Even a man who has been backslidden for 24 years (and I was such a man) knows that God is very much alive.

I hastened to read the newspaper article. The pastor of a denominational church had made this statement to the press: "God is dead. He is no longer relevant!"

How could a minister make such a statement? I thought. *There is the miracle of the universe, of Creation, of life, the miracle of a newborn babe* . . . and on and on.

Then the Holy Spirit whispered to me: "The way you are living, God might just as well be dead. You have gone into deep sin. You are living a selfish, sin-filled life, crucifying the Son of God afresh each day. You have broken faith with your family, your church, and most of all you have broken faith with God. And yet you have the gall to get upset because someone foolishly says that God is dead!"

You see, a backslider usually knows better than most people that God is alive. The Spirit of God often reminds him that he is away from God, that he is grieving the Holy Spirit, and that he is in danger of hell fire.

Also he realizes he is missing the best things in life—the fellowship of Christians and communion with God. Yes, a backslider knows full well that God is alive.

I had not accompanied my wife to church in years. I had not been the spiritual leader of the home. I had stood by and watched as she took the children to Sunday school and church by herself, Sunday after Sunday.

Then when the children were married and gone, she went alone. This troubled me greatly, but still I rebelled against God.

So I had to agree with the Holy Spirit; I was a very poor specimen to proclaim that God is alive!

One Sunday morning soon after this I went to church with my wife. At the close of the service I knelt and cried out to God to forgive my sins. He heard my cry of repentance and received me, just as He always forgives sinners.

That was almost 9 years ago, and the joy of that moment of repentance is just as real now as it was then! I can tell you that God is not dead! He is alive! Christ lives! And I am alive in Him! Hallelujah!

Perhaps a backslider is reading this. I don't know who you are, or where you are, but you know! And God knows. He is speaking to you now. I hope you will surrender to Him and let Him restore to you the joy of His great salvation!

By VICTOR M. SMITH

Scottish Presbytery

ELIM YOUTH CAMP

JULY 12–16th

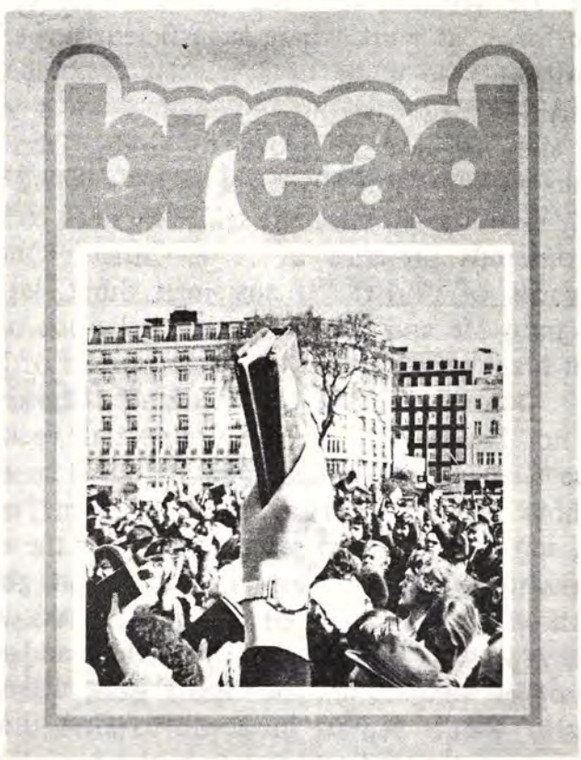
St. Peter's School, Ardossan, on the sunny Ayrshire coast.

12–15 years.	**£7.50 per week.**
16 and over	**£8.50 per week.**

STILL A FEW PLACES LEFT

Details from: Pastor E. Garner
13 Endrick Drive, Paisley PA1 3TU

D.4171



Bread magazine published by Elim Youth Movement. Editor: Eldin Corsie. Layout: Peter Sanderson. Price 8p each. 12 copies for 96p post free. 100 for £7.00.

Order from: *E.Y.M., Kensington Temple, Kensington Park Road, London W11 3BY.*

THE recent strike of technicians that resulted in the loss of most ITV programmes brought one compensation. The morning service from Bristol City Temple on Whit Sunday was repeated in some areas two weeks later. This brought the programme to many more than the 200,000 who listened to the first broadcast.

The Family Altar

Scripture Union Portions — **Notes by D.W. Cartwright**

Monday, 16th June — **Exodus 4:18-31**

"Moses went and returned to his father-in-law" (v.18).

THE man who was called of God now returns to his father-in-law. In no sense should we regard this as a backward step, it is not the same thing as the men in the gospel who excused themselves from the royal invitation because of alleged family commitments. The man who wants to stand before the king must take his stand before his own family first.

Tuesday, 17th June — **Exodus 5:1-21**

"Who is the Lord, that I should obey his voice. . .?" (v.2).

WHEN God had called him to go into Egypt, Moses had asked what he should answer when the Egyptians asked for a "name". Now, when he stood before the ruler of Egypt, this proud monarch refused to acknowledge the Lord, and he also refused to let Israel leave the country. He would have to let them go eventually, but Pharaoh did not like being told what he had to do. There is a form of atheism that is only human pride in another form. One day every knee shall bow.

Wednesday, 18th June — **Exodus 5:22-23; 6:1-13**

"But they harkened not unto Moses for anguish of spirit" (v.9).

IN moments of despair our ears are deaf to the voice of hope. If the people of God have such little faith in God's ability, what impression can we expect to make upon those who do not believe? The people may refuse to believe; the ruler of the land may be even more stubborn, even the leader of the people may need reassurance, but God's purpose still stands.

Thursday, 19th June — **Exodus 6:28-30; 7:1-13**

"But Aaron's rod swallowed up their rods" (v.12).

THE Bible nowhere denies that ungodly men can perform acts of power, in fact it speaks of the Devil also doing great and mighty things. The power of God however is the greatest power of all. In times when the enemy shows his hand, at such times, the Lord bares his arms. Let our prayer today be along these lines: "Lord, show forth thy power, to heal and save".

Friday, 20th June — **Exodus 7:14-25; 8:1-7**

"Get thee unto Pharaoh" (v.14).

WE now begin to read of a contest in which Moses engages the magicions of Egypt with their enchantments. The things that were cursed were all things that were regarded as objects of worship and devotions by the Egyptians. The heart of Pharaoh was hardened more and more, and a simple act is not sufficient to make him change his mind. Our God is unchanging in his purpose, but his thoughts are all for our good. (Jeremiah29:11; Malachi 3:6).

Saturday, 21st June — **Exodus 8:8-23**

"This is the finger of God" (v.19).

THIS remarkable phrase was the reluctant confession of the wise men of Egypt. They recognised the limit of their own power and withdrew from the scene. The heavens are the word of God's fingers (Psalm 8:3). We read later that God wrote the ten commandments with His finger. If there is such power in even his fingers, how mighty is His arm! No wonder Paul can ask "If God be for us, who can be against us?" (Romans 8:31).

Sunday, 22nd June — **Exodus 9:1-26**

"The Lord appointed a set time" (v.5).

THE Egyptians could only record time, they could not control it. The present was more than most of them could manage but God controls the future. In a very modest way God displays his power by declaring that He will perform a certain act upon a certain day. Men are reminded in the Scripture that they must always qualify their future plan with the words "If the Lord will" (James 4:14; 1 Corinthians 4:19). More important, we must remember that the future is in God's control, most of the details have been hidden from us. God who made the world has not abdicated His responsibility, He is working out His purpose still (Acts 1:7).

Books by John G. Hall:

Chart 50 in. X 10 in (full colour) 85p.
God's Dispensational Plan £1.70p.
Prophecy Marches On — Revelation £1.70p.
Prophecy Marches On — Daniel £1.25p.

postage extra:
Order from Bookroom, P.O. Box 38, Cheltenham, Glos.

"HELPS" – OUR LATEST CALL

Dear Friends,

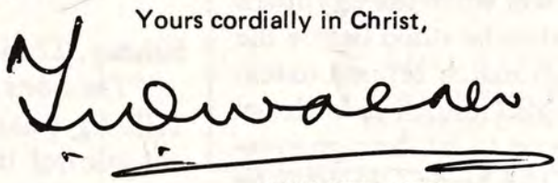
Our last call went out in December, 1974 and realised over £1,800 towards the premises in Evesham. The people are so grateful for the splendid assistance that has come to them through the generosity of the "Helps" scheme. We are now launching our FIRST CALL for 1975 and this relates to KILMARNOCK, Scotland.

One family has particularly been praying for Elim to go into this important Scottish town and we have now obtained a church building. It is expected that Pastor Richard Lighton will lead a crusade there in September next, but there will be certain repair and decorative work to be carried out to the building first. The cost of the church and the repairs could reach £5.500, possibly more. This "HELPS" appeal will go towards these costs. May we also invite your kind prayer support for the campaign and the campaigners.

We will be pleased to receive your kind contribution at the above address. Place a small "H" somewhere on the envelope, please. To save postage costs, receipts will be sent only if requested (see form below), and in any case not for amounts of £2 or less.

The normal contribution is £1, but whatever figure you send will be deeply appreciated. Please detach the slip at the foot of this letter and send it with your gift or give it to the person locally responsible. Thank you for undertaking to assist the work of God in this practical way.

Yours cordially in Christ,



T.W. WALKER
Field Superintendent

---

please cut along this line

To: The Field Superintendent, P.O. Box 38, Cheltenham Glos.

Please find my "Helps" gift herewith.

Amount enclosed £ _____ Cash/Cheque/P.O. Date _____

I *DO/DO NOT require a receipt

(If a receipt is required, please enclose a STAMPED, ADDRESSED ENVELOPE)

Mr. Mrs. Miss .....

Address .....

.....

.....

* Please delete as necessary.

I Belong to ..... Elim Church.

The Elim Evangel



Vol. LVI No. 25 8p

June 21st, 1975

The Elim Evangel

Proclaiming the Truths of Pentecost

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: L. Wigglesworth (President), D.J. Ayling, A.A. Biddle, P.S. Brewster, G.W. Gilpin, W.R. Jones, J. Lancaster, J.C. Smyth, A.B. Tee, T.W. Walker.

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Editorial

THE centre page article this week is on the subject of Heaven.

A number of years ago, I began to collect books on the subject of the future life. My collection started in a very modest way, bu it soon began to assume fairly large proportions.

I can certainly endorse George Canty's statement: "Literature on the subject is cynical, speculative, or dogmatic".

When Richard Baxter (1615-1691) was in his middle thirties and very sick, he set about preparing himself for death. The result was that he learned something of great importance. "In preparing myself to die" he said, "I learnt how to live". After this experience, he wrote *The Saints' Everlasting Rest* (1650). This is one of the few books that Baxter wrote (168 in all) that are worth reading today.

The Bible (apart from the Book of Revelation) tells us very litt about the future state of the believer.

Is not the reason for this that our minds are so earth-bound, th we cannot grasp things that have to do with the eternal world?

Charles Simeon (1759-1836), who was vicar of Holy Trinity Church, Cambridge from 1782, and ministered there until his death wrote, shortly before he died: "I find it difficult to realise the thought that I am so near the eternal world. I cannot imagin what a spirit is; I have no conception of it", *Life of Charles Simeon* by H.C.G. Moule (1948) p.170.

William Robertson Nicoll (1851-1923), Editor of the *British Weekly* from 1886 until the year of his death, who was a prolific writer, said: "I believe everything that I have written about immortality".

In a world where men are preoccupied with the passing scene, we need to be reminded of the words of Paul: "While we look not at things which are seen, but at the things which are not seen for the things which are seen are temporal; but the things which are not seen are eternal". (2 Corinthians 4:18).

Front cover picture:
Some of the children at Conference.
"Train up a child in the way he should go: and when he is old, he will not depart from it".
(Proverbs 22:6).

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FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – 1. THE BIBLE: We believe th the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at the peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Hol Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all pe sons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. TH SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the dea and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALEF We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to H will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7 THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to r ceive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We belie that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Lov joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe th the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healir miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God h given some apostles and some prophets and some evangelists and some pastors and teachers for the perfectir of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTUR STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal co scious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinance Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying c of hands and the anointing of the sick with oil.

Healed at Conference

ON Tuesday evening, May 14th, while at Conference, I fell down and hurt my arm badly and I found I could not move it as it was so badly bruised and stiff. It was made more comfortable in a sling, but this prevented me from entering into any sports or recreations, and being in my teens this was rather frustrating.
On Wednesday evening at the meeting, I went forward for healing. Since then, my arm has became useable, and it is now completely normal. I threw my sling away and have been swimming since, and I am now quite active again.

Miss Rosalyn Barrington, Northfield, Birmingham.

FIVE years ago I broke my arm in two places, and I had it in plaster for fifteen weeks. Then I underwent an operation to remove a lump from my wrist which was causing some concern. Surgery had to be performed two or three times for this. There was a lot of swelling and pain, I could not carry any weight or sleep all these years. Then, last night at the meeting, the Lord touched me and I slept, and look, I can carry and lift!

Mrs. Insley, Staffs.

I HAVE been suffering for eighteen months from arthritis in hip and other joints. I had great difficulty in walking and bending, steps were very difficult to attempt. I could not walk upstairs and have been waiting to go to hospital for surgery on the hip. Last night was the first time for eight months I could say my prayers on my knees. I have no pain at all and can walk with ease. The Lord has been so gracious to me since I came to know Him as my Saviour three years ago.

Editor's note: This lady demonstrated her ability in walking by running up the steps to the platform which she did with ease.

Mrs. Doris Peattie, Newbury, Berks.

ON Sunday evening at the singalong with Big John Hall, we were requested to hold hands all round the room. We did this, and in a very wonderful way I felt the Lord's presence as did many others at the time, and I knew something had happened to me. Though still in pain I just went on praising God, and then I was healed. When I came out of hospital in November 1974, I was told that I had angina. I was given tablets as the restriction in my chest was very great. I was in constant pain. Before coming here, my doctor had stepped up my tablets, and I had to have everything made easy regarding mounting any steps etc. I have only been saved a few years, and I have had quite a lot of problems recently. Since my healing, I have thrown my tablets aside and I have been swimming and walking and praising ever since.

Mr. Perry, Selly Oak Church, Birmingham.

I HAVE had rheumatism all of my life. I can tell you that for the first time since I can remember, last night I slept without any pain. It was wonderful. The Lord certainly touched me.

Mrs. Jamieson, Newcastle-on-Tyne.



L. Wigglesworth, President, and D.W. Cartwright, Editor, with some of those who were healed during Conference.

Healing continued on page 4:

FOR fourteen years, I have been suffering from multiple sclerosis as well as having a fractured spine and thrombosis, and to add a little more, recently I have had a torn ligament in my shoulder. I have been in a wheel chair unable to walk or do anything very much, my husband has had to take me or push me everywhere. On Wednesday night I received healing and stood up and walked. Since then, I have been steadily getting stronger, walking around the chalet and rejoicing in my healing. My shoulder is better and I now have the feeling back in my hands again. Praise the Lord!

Mrs. Muriel Cooper, Hull.

I HAVE a badly ulcerated leg. After having this X-rayed, I was told to keep it bandaged for a month after which I was to return to the hospital again. This was on the Friday before the Conference, and I came on Monday when I received great relief from the pain which I was suffering; I am now going forward in faith, praying that I will not have to have these bandages on any more. I ask for continued prayer support that the Lord will bring a complete healing and I rejoice in His touch.

Miss Conerford, Weston-Super-Mare.

I WAS suffering from a frozen shoulder, and having awful pain. After hearing Mr. Cowdery speak about healing, I prayed for someone in Exeter, and I was healed myself.

Mr. F. Burridge, Exeter.

BOOK REVIEW

"The Case Against Christ, some statements for the defence", *by John Young, published by Falcon Books (CPAS), price 25p.*

THIS paperback of ninety pages is an attempt on the part of the author, to answer some of the more common objections to Christianity, and to outline some of the misunderstandings that arise concerning various aspects of our Faith. He invites the reader to delve more deeply into the subjects which can only be touched upon lightly in a volume so small and general.

Mr. Young gives us several good arguments between the covers of this little book – all in all, good street corner ammunition, easy to read and well worth 25p.

P.D. BEASTALL

ELIM NEWS

Christ the Lord
Incarnate Crucified Glorified

THIS IS the title of a new stereo record by the Wessex Gospel Choir who are conducted by their founder and conductor, Don S. House. The recording is an attempt to present reverently, but with the overtones of joy and triumph, which should be the hallmarks of true Christianity, great truths of the Christian Faith. The story is told in the words of Scripture and song, touching briefly on Christ's life and work, His death on the cross, and finally the triumph of His resurrection and glorification.

The Word of God tells the story in all its wonder and beauty, but within the limitations imposed by the recording media, it is impossible to encompass all the wonder and magnitude of the great redemptive plan of God.

This new style of presentation is a welcome change for enthusiasts of Christian recordings. We are given a sound and backing that is comparable and worthy of the dignity and majesty of the all-embracing grace and mercy of God. We welcome the sound of organ, flute and recorder, a respite from all the too frequent cacophony of sounds unfitted for the themes intended. Listening to this record will direct our thoughts and lead us into moments of meditation and worship in your home and maybe for your non-church going neighbours.

We have here music from Bach, Sir John Goss, Franz Gruber and others well known to most of us.

The Wessex Gospel Choir was formed some twenty-five years ago by Mr. Don House. Every member of the choir is a committed Christian, and their ministry is widespread. Visits have taken them to the Portrush Convention, N. Ireland and around the Greater London area. To prisons and many youth rallies around the South of England. Let your heart and home ring with the sounds of this fine disc. The record is priced at £1.99 plus 25p for postage and packing.

Mr. House, widely known to the Elim fellowship, served on numerous conference committees. His business acumen and musical gifts have greatly enriched all who have served with him. This fine disc ends with a great hymn to the wonderful tune "Arwelfa".

"Oh, this uttermost salvation!
'Tis a fountain full and free,
Pure, exhaustless, ever flowing,
Wondrous grace! it reaches me!"

DOUGLAS B. GRAY

Coatbridge Crusade

Fifty-five decisions for Christ in five days

Report by Idwal Roberts

"There is joy in the presence of the angels of God over one sinner that repenteth". We rejoice also as we see souls won for Christ under the anointed ministry of our brother Alex Tee.

For the past ten months we have been looking into ourselves and we found that we were an average assembly. A few converts were led to the Saviour and nine new members were received into fellowship. Backsliders were restored, at least two had been baptised in the Holy Spirit and four were baptised in water. We were not bringing in the spiritually needy however; we were, to a large extent, only meeting our own needs.

This self-examination before the Lord involved all sections of our congregation and revealed that we were not what the Lord desired. Our first step was to put right the fellowship among the saints. In some cases long standing disagreements were put right and repentance and tears were evident. Around the communion table, hearts became right before God and many tears were shed. The prayer meeting became a spiritual meeting, and the meaning of intercession was realised in a new way. When Alex Tee offered to conduct a week's crusade, we set our sights on the salvation of fifty souls and made this and our walk before God our priorities.

In addition to the repairs to our fellowship, repairs and alterations to the church building took place during this period. The roof of the building has been renewed, a minor hall took the place of several small rooms and a soundproof creche was incorporated into the ladies ante-room; the pulpit and platform area have been redesigned, and a new public address system installed and finally the building was given a coat of paint, inside and out.

The bond of fellowship which developed among the people as they laboured in the various operations had a tremendous, unifying effect. The real bonus for the physical and spiritual labour that went into our preparations for the crusade, were the seventy-two hands raised during the five days of our brother's ministry – fifty-five new converts and an additional seventeen, comprising of backsliders who were restored and others whose lives were rededicated to the Lord.

Alex Tee has gone, but the crusade continues. We are determined, not only to maintain the impetus engendered during his visit, but to increase more and more.

What we have seen here is the result of a unified effort expressed by the whole congregation. During these past few months the programme has been demanding. Much energy has been expended and leisure time sacrificed. Parents of young children have alternated their nights of worship and work in order that all possible assistance be given to the work of the Lord and God has honoured such enterprise.

Sign in a church vestibule:

"If you were on trial for being a Christian would there be enough evidence to convict you?"

* * *

The only way on earth to multiply happiness is to divide it.

ROYAL ALBERT HALL
EASTER MONDAY, 1976

We are happy to announce that our guest speaker will be Rev. Bernhard Johnson, South America's outstanding evangelist. Rev. Johnson, who hails from Brazil, was born of American parents. He conducted a crusade in Brasilia at which there were so many converts they could not find enough buildings to house them.

Plan now to bring a party. Why not pay for tickets for the unsaved? You can bring them with you to the Royal Albert Hall.

We are trusting and praying for a soul-saving day.

D.4172

P.S. BREWSTER

The Ten Commandments

"A Special Day"

by Gordon Hills

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do thy work: but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it" (Exodus 20:8-11).

IN her book, *Smoke on the Mountain,* Joy Davidman presents us with a novel assessment of what a typical summer Sunday might look like to a visitor from another planet, hovering over earth and recording his impressions in a log. Borrowing her idea, I think that such a journal might read something like this:

> "The people of planet Earth are sun-worshippers. On a special day which they call sun day, the great majority of them do not engage in work as on other days. Crowds congregate on green fields and sometimes in huge arenas. Here some form of ritual takes place when everyone's attention is focused upon a round object, which most likely symbolises the sun. The congregations chant and sing while men dressed in scant religious clothing run in a frenzy around a specially consecrated area, on which only these priests are allowed to tread. Other rites take place in smaller gatherings with the use of other sun-shaped objects. Although the worshippers seem equally devout, they do not express the same religious excitement, only an occasional putting of the hands together in devotion. Some people seem to prefer a private devotion to the sun. They kneel in small green squares and seem to offer it various coloured growing things. Another form of sun worship takes place at the end of a long exhausting pilgrimage in hot metal objects, which seem to have an unpleasant effect upon their occupants. These pilgrimages usually end at the sea. Here, almost totally naked, the people have a ceremonial bathing before anointing their bodies with a holy oil and offering themselves as a sacrifice to the sun god.
>
> Not all the people are sun-worshippers. Some, who dress more soberly, enter special buildings having darkened coloured windows, probably intended to keep out the sun. It is difficult to know whether these people are unbelievers, or whether they have been excommunicated from sun worship for some offence".

We might well consider this to be a highly exaggerated view, but then what do we really think about Sunday, or as some church notice boards still advertise it, the "Sabbath?" What association has the Fourth Commandment with the Christian's special day? The Fourth Commandment is the last in a quartet which regulate man's relationship with God. The First tells us to worship the one true God; the Second, how to worship the only God; the Third is concerned with what we say about Him. The Fourth informs us that God is concerned about how we spend our time, He both directs us to work and to rest; and He wants to have an involvement in our days upon earth.

The Fourth Commandment has been totally neglected by some, while others, who have equally misunderstood its beneficial function, have misapplied it to such an extent that the man-of-the-world believes it to be something totally repressive, and many Christians are under the impression that they are only free to do "religious" things. A look into history helps us to see the absurdities surrounding an interpretation of this commandment. In this connection Professor William Barclay has written: "In 18th centuary Scotland, and in Puritan England too, the Sunday was largely a day of prohibitions. It was forbidden to cook a meal, to set a fire, to shave or trim the beard. In an account of Sunday in 1704 in Crawford, Lanarkshire, church services went on from 9 o'clock in the morning until 12 o'clock noon; there was then a break and services continued after an hour's interval until 4 or 5 o'clock in the afternoon. During these times the elders paraded the streets and anyone not at the services was liable to be sternly dealt with. To loiter in the streets, to go for a stroll even after the second service, even idly to gaze out of the window were punishable offences".

It is not only the Christian Church which has gone to extremes in applying this law, for by the time of Christ, the Jews had enacted 1,521 rules associated with Sabbath-keeping, and in order that it might be fully adhered to, a great deal of other interpretive legislation was necessary. Healing acts were forbidden. Jewish law "prohibited the application or use on the Sabbath of any remedies that would bring improvement or cure to the sick. . .Bones might not be set, nor emetics given, nor any medical or surgical operation performed". It is no wonder that our Lord ran into serious difficulties in His relationship with the Pharisees when He healed the sick on the Sabbath. (Matthew 12:10-14). He was forced to defend the action of his disciples who broke off the heads of wheat and ate them as they passed through the corn fields (Mark 2:23-28). It was not just a question of labour involved. The law of the Rabbis was "That on the Sabbath only such things were to be touched or eaten as had been expressly prepared on a weekday with a view to the Sabbath". In the midst of their religious protestation, our Lord brought them back to basic principles:"The Sabbath was made for man, and not man for the Sabbath" (Mark 2:27). God did not create man in order that he might fulfil a multiplicity of laws. *Laws are enacted for the benefit of the man He created.*

The first thing which we note about this commandment is its essential content. God was ordering a 'cessation' (which is the meaning of Sabbath) from the usual labours of man, in order that he might rest. Six days of labour were to be followed by one day of rest. We must not fall into the error of those we condemn, by reading more into the commandment than is intended, but we must remark that man is seldom at his best when he has too much idle time. The regulative principle was, six days of work and one day of rest, and this is supported by the analogy drawn from God's activity at creation. "But", says someone, "surely there is more in it than that, it was to be a holy day". True. The word holy means separate or set apart, and in that sense this day was set apart from the other days of labour. The Sabbath day of rest also had a spiritual significance, in that it was a type of the rest into which the Christian enters. This is clearly set forth in Hebrews 4:1-11, but we are not concerned to go into that just now.

It is obvious that the apostles followed the spirit of this commandment and not the letter, since they placed no emphasis upon Sabbath-keeping as such, but considered rather the first day of the week, the day on which Christ rose, to be their special day. This is not to say that they transferred the Saturday religious observances to Sunday, on the contrary, it seemed so clear to them that there was no place in their teaching for the continuance of the practise of the many religious rules and rites which had come to be associated with Sabbath-keeping. They saw these things as "shadows" (Colossians 2:17) of the realities in which they were involved. Paul even went so far as to state that no one had the right to legislate concerning the observances of these Old Testament "days"; the important thing was man's relationship with God (Romans 14:5, 6). Within a little more than twenty years after the death of Christ, we find that it had become standard practice for Christians to assemble for worship on Sundays (Acts 20:7; 1 Corinthians 16:2). The fact that the day of rest, which had an association with the creation ordinance, eventually became linked with the day when believers gathered for worship, was most probably a matter of convenience. This rest day would have afforded the majority of Christians the opportunity of enjoying the uniqueness of congregational fellowship on their special day. In this respect the Christian Church is still served where the majority, if not the totality, of its congregations, are able to follow this apostolic tradition.

That one day in every seven is to be a rest day, is something which we are bound to take seriously. Some historians, writing on the French Revolution with its attendant rejection of all things Christian, have remarked that although the revolutionaries opted for one rest day in every ten, they were forced to return to one in seven on health grounds. The commandment, which is directed towards a family situation, states that all are to be free on the rest day. All too often the husbands and fathers do not ensure that this is so, for these matters are their responsibility. How often have pastors been told, "My wife is unable to come to church, she is preparing the dinner". This state of affairs ought not to be. It is wrong that many Christian wives are not free to enjoy the benefits of this day with their husbands.

It is interesting to see that the commandment directed that the "stranger" was to be included. There was to be a practical influence upon those persons who did not believe in God. The day afforded them the opportunity of introducing "outsiders" to their particular life-style. We might say that it was to be a day of evangelism. Sad to say, the "stranger" seems to have a greater influence upon some Christians, than they have upon their visitors. "We couldn't come to church last Sunday, pastor. Some friends came to tea". What a wasted opportunity!

Continued on page 8:

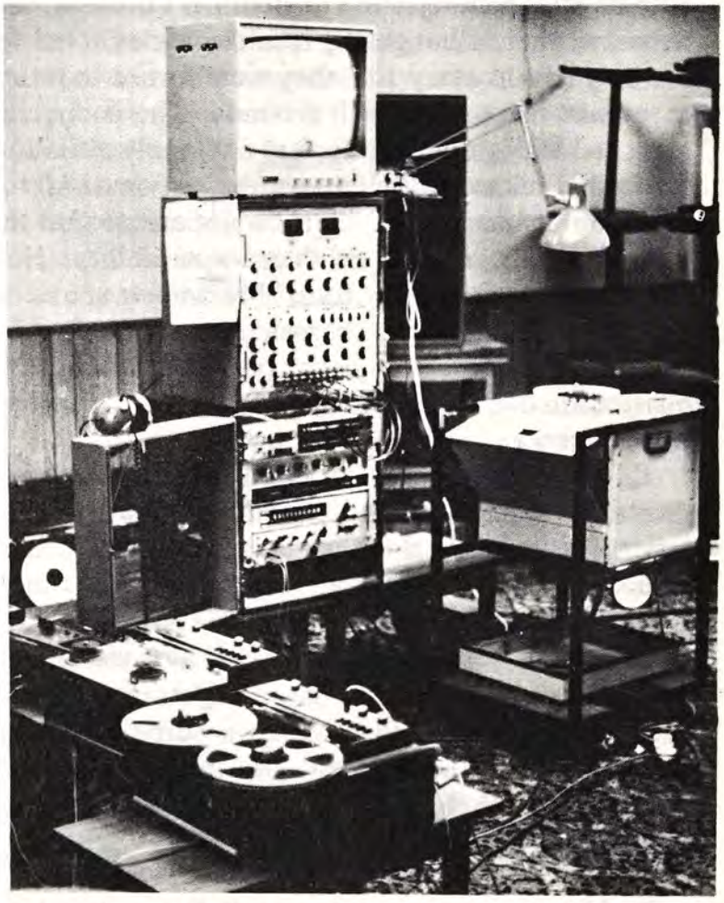
The interruption of the normal working week was an immediate reminder of the presence of God in the world. It created a situation whereby man was made to think about God – about a God who was interested in his well-being – about a God who was concerned about how men spend their time. The commandment leads us to see that God wants to be included in our week – He wants to be included in our lives. It seems that today everyone has the same problem, they have so little time: no time for church, no time for prayer, no time for God. We have misused the time we ought to have had in that day of rest and the result is:

Room for pleasure, room for business,
But for Christ the crucified,
Not a place that He can enter,
In your heart for which He died.

God has given us the gift of life, how ungrateful we are that we do not take time out to give Him His place. We have sinned, but while we are still in the day of grace we can come to Him for pardon and cleansing.

Room and time now give to Jesus,
Soon will pass God's day of grace;
Soon thy heart left cold and silent,
And thy Saviour's pleading cease.

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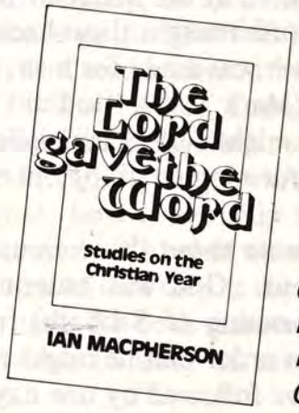


Recording equipment. All the ministry was recorded, and is available on tape. Details available later.

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POINTS FOR PREACHERS—Continued:

A POEM

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He giveth more grace when the burdens grow greater,
He giveth more strength when the labours increase,
To added afflictions He addeth His mercy,
To multiplied trials, His multiplied peace.

When we have exhausted our store of endurance,
When our strength has failed ere the day is half done,
When we reach the end of our hoarded resources,
Our father's full giving is only begun.

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

(Annie Johnston Flint)

POINTS FOR PREACHERS

by J. Alexander Wright

AN OUTLINE

Oligopistoi!

"O ye of little faith. . ."

FIVE words in English, but only one in the Greek. A nickname given by Jesus. Three times He used it.

1. **In the Sermon on the Mount** (Matthew 6:30). This needless anxiety over matieral needs when we should be "Careful for nothing" (Philippians, 4:19).
2. **In the Storm on Galilee** (Matthew 8:26). Not the mere matter of food and clothing this time, but the threat of "a grave in the angry deep". Yet He expected them to have learned better. "No waters can swallow the ship where lies, The Master of ocean, and earth, and skies".
3. **And again on Gailiee** (Matthew 14:31). Little-faith doubts the strength of Christ's bidding, though little-faith proposed the test in the first place. The conflict between faith and sight. Little faith is better than no faith, but a great Saviour is surely worthy of greater faith from us.

Twice in the Gospels, individuals were commended for their "Great-faith". Each time they were foreigners, outside the church! The Centurion, "So great faith" (Luke 7:9). The Syrophenician woman, "Great is thy faith" (Matthew 15:28).

A QUOTATION

Watch Your "Quote" Sources!

"We here are highly resolved that these dead shall not have died in vain, and that government of the people by the people and for the people shall not perish from the earth; that this nation under God shall have a birth of freedom". These famous words, from his famous Gettysburg speech, did not originate with Abraham Lincoln, but go back to the Introduction to the Wycliffe translation of the Bible. "The Bible shall make possible government of the people, for the people. . .etc". It was here that both Lincoln and Robespierre got the saying.

(Dr. G. Campbell Morgan).

Continued on page 8:



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This centre page article "Why Heaven?" by George Canty is the tenth in a series of leaflets issued by the Elim Publications Board. The twelve titles so far issued (there are several others planned) are available from Elim Church Bookroom, P.O. Box 38, Cheltenham. The price is 50 pence per hundred, postage extra.

WHY HEAVEN?

"Die, doctor?", quipped Disraeli, "That's the last thing I'll ever do!" . . . But was it? Half the world thinks that there is another world where people still do things. Christians believe it. Why? Here are some facts.

Heaven sounds like eternal church to many people. After Matthew Arnold died, a friend commented, "Poor Matt! He's gone to heaven I suppose, but he won't like God!". This may be why Heaven holds little allure for many folk. Somehow harps, crowns, white robes and palms have come to figure prominently in the after-death prospect. Unfortunately, very few have the knowledge to appreciate the magnificent meanings of these things to which only brief reference is made in Scripture. Those harps have been harped on too much!

The question is, how can anybody know what lies beyond? Guesses about Heaven will be as mistaken as were guesses about the moon. Certain people found out, however, and it is obvious that they had real knowledge.

Literature on the subject is cynical, speculative, or dogmatic. The New Testament alone is different. It is quietly confident, with no brow-beating, no argument, no cock-sure dogmatism. Here is the ring of truth; the writers simply know. They are not "sincerely convinced", any more than we are sincerely convinced that there are stars in the sky. They are there, take it or leave it. What the Apostles wrote is consistent with that kind of knowledge. When they did not know, they said so.

Oddly, there is a near-silence on heaven in the Old Testament. This is curious, because the minds of people in those days were quite made up about the after-life, in detail. The Egyptian and the Assyrian monuments, for example, show that a future world was the common expectation. The Egyptians kept a large industry going on such ideas in their city of the dead.

Moses, the major writer of the Old Testament, was learned in all the wisdom of the Egyptians, being brought up as an Egyptian prince, but, fantastically, he omits all such "wisdom". No particle of its mythology breaks into his narrative. This is really curious. It points to a Divine hand at work in his, preventing him from confusing the Divine oracles, ready for the time when revelation would come through Jesus Christ.

Believers in the Lord, on the whole, simply felt sure that their lives were bound up with God's life. They were safe, *saved,* in God. Attempting to communicate with the dead was forbidden. They were not encouraged to accept crude heathen notions of Elysia, Valhalla, or similar spirit-worlds, but they knew that personality was gathered up by God. David knew that his baby was dead but not gone for ever. He wrote: "I shall dwell in the house of the Lord for ever." Common belief in human consciousness after death was never contradicted and Christ said: "If it were not so, I would have told you."

From Christ's appearance, however, a blaze of light is shed upon the scene of death. It does not begin with evidence about Heaven as a place. The matter is approached in a totally unexpected way. As one New Testament writer puts it, they "tasted the powers of an age to come." Another spoke of receiving "the earnest of the inheritance" – literally, a sample of their future. The future broke in upon them. The Kingdom of God in the sky was no longer a vague belief, *but a present reality.* Heaven's forces, qualities, resources and glory arrived on earth when Christ came. His coming ended all doubts.

First: Christ Himself had obviously brought such a Kingdom into objectivity.

Second: He made them enjoy eternal life.

Third: They received the Holy Spirit.

Fourth: They were eye-witnesses of the Resurrection.

No revelation about Heaven came to them merely by deep meditation or by inner light, but by the sheer historical compulsion which

they met in Christ and by the Holy Spirit.

They actually found another world, a superior Kingdom, which made the everlasting mountains seem transient. What the apostles came up against baffled their means of explaining. Paul spoke of knowing things "which it is not lawful to utter", and of eye having not seen, nor ear having heard but "God hath revealed them unto us by His Spirit". John the apostle actually used Greek in ungrammatical ways to communicate the wonders known to him. No language used in his day had been constructed to carry such concepts.

To them, Heaven was no longer an underworld of squeaking shades, such as Homer describes, but a dimension swallowing up the material order as a temporal show. From it flowed life into our poor realm of sin and death, through Christ the Resurrection and the Life. Christians knew His "quickening" heavenly power. "The Kingdom of God is come among you."

So Paul puts it: "We know that if the earthly tent we live in is destroyed, we have a building from God, eternal in the heavens. He who has prepared us for this very thing is God, *who has given us the Spirit as a guarantee."* (Corinthians 5:1-5, R.S.V.). His calm assurance leads him further to say: "We know that, while we are at home in the body, we are away from the Lord, and we would rather be away from the body and at home with the Lord."

The simple fact was that they enjoyed a quality of life which was Divine and which they knew would hold them despite all they suffered because they believed it.

And not only "they"; there are plenty of people today who feel the same. Let us say "we". We receive a quality of life which is of eternity itself — heavenly life — when we accept Christ. We know that we are going to where that Life came from. Jesus said "When I go and prepare a place for you, I will come again and will take you to Myself" (John 14:3, R.S.V.) "I give unto my sheep eternal life, and they shall never perish" (John 10:27-30, R.S.V.).

"Heaven" is a very loose word, and needs definition. The Bible talks about "heavens", not just "heaven". Paul said that he was caught up to the third Heaven They said that Heaven was God's dwelling place, but that "the heaven of heavens could not contain Him". Christ spoke of "Paradise" and of "Abraham's bosom" as scenes of bliss for the dead. He also said: "In my Father's House are many rooms" (John 24:2, R.S.V.).

All creation, consisting of the heavens and the earth, is the Father's house. We need to adapt ourselves in various ways to live in new environments, e.g. to live under water or in space. To be where Christ is, we shall need to be like Him, as the Scripture says, and this is why Paul said that "we shall be changed" at the Resurrection. Flesh and blood do not inherit the kingdom of God. Nevertheless, at death, our change is sufficient for us to enter Paradise, as Jesus promised the dying thief on the cross and as Paul himself expected.

Can we have a blue-print of heaven? In heavenly visions, John the Seer wrote down in the Apocalypse what he saw, but he was driven to write in riddles and paradoxes — gold as clear as crystal, a rainbow that was one colour — green, pearls as big as city gates, trees with many different fruits, a sea like glass and fire mingled, voices like "many waters", and so on. It was a new kind of world and it could not be compared with anything that he knew.

It was a "place", but the very idea of place has itself to be revised into some higher reality. It is a place which can inter-penetrate our own world. Its laws are beyond natural laws and it can supersede them, and produce the supernatural.

Heaven is called "glory", meaning both our condition and our whereabouts: people prepared for a prepared place, both partaking of the Divine nature — glory.

The link, the way, is Christ Himself. "I am the Way", He said. "I am the Door". "I am the Resurrection" He told us. To be "in Christ" — a frequent New Testament expression — is to be in "Life" in "Resurrection". To have Christ is to have "eternal life".

The process begins when we choose Christ and "are found in Him, not having our own righteous, but the righteousness which is of faith". "Him that cometh to Me I will in no wise cast out", Jesus promised. Our unworthy selves can be offered to Him. He will take us and we shall be "in Him". To be "in Him" means that we shall be with Him in glory. When we come to Christ the powers of that coming age will begin to penetrate us and we shall become "citizens of heaven". The Primitive Methodist enthusiasts used to sing "I feel that Heaven has now begun, it issues from the eternal throne".

Faith in Christ begins the future for us. There is no true future except in Christ — only great emptiness, only to be "lost", in the nowhere of godlessness and lifelessness. Abraham "looked for a city". John said "I saw . . . a city". The human search ends in the City of God, through Christ "who came down from heaven" and said "I will come again, that, where I am, you may be also".

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Thoughts from the Book of ***Exodus***

61. Moses' prayer (Exodus 32:11-14)

by F. Lavender,
Pastor of our Croydon Church

THERE ARE three points in this remarkable prayer of Moses. First notice his sorrow for Israel in spite of their wickedness. Israel's terrible sin had brought them to the verge of disaster: they deserved the punishment which threatened them, yet Moses' prayer revealed his distress of heart for his nation. Secondly, observe Moses' concern for the honour of the Lord, which showed itself as he emphasised two points: (a) that to destroy Israel would cause the Egyptians to mock; (b) that the promises made by God to Abraham, Isaac and Jacob would seem to be dishonoured. Thirdly, we see Moses' lack of personal pride and ambition. The Lord had said that He would bring a greater nation than Israel from Moses' children, but, while Moses was troubled for Israel and anxious for the glory of God, he sought nothing for himself.

Like Israel, our nation is in deep distress; we must recognise that our trouble is caused by sin, not because of economic ills. The prayer of Moses is surely an example to us Christians as we intercede for our nation. Moses was undoubtedly angered by Israel's sin, and the things which we see around us should make us feel angry and ashamed. Yet as we consider the terrible doom of lost men, remembering that we ourselves have been saved by the grace of God, not because of our own goodness, so our prayer for our nation should be compassionate. We must also remember that God is glorified more by repentance and salvation than by the destruction of men. Our prayer for a spirit of conviction, repentance and revival should be inspired by a longing for God's greater glory. Finally, we should not look for a revival for personal or church prestige. We need to be troubled for our nation and yearn for the glory of our wonderful Saviour, more than we desire anything for ourselves.

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PAUSE FOR THOUGHT

by Trevor Partington
Pastor of Covenant Hall, Stafford

WHEN the local Baptist minister loaned me his baptismal gown, he gave me the key to his church and asked me to collect the gown from his vestry. I took my three year old lad with me, and being inquisitive – as all little boys are – he wanted to know what the mysterious black "cloak" was. The large waders and the way in which the gown had been fixed to a clothes' hanger made it look all the more intriguing. Timothy loves dressing up, and he may have thought I'd caught on to the same idea! "Daddy", he asked thoughtfully, "what's that for?" How can you explain baptism to a three year old? I told him that Jesus used to put people in water to show to others that they had become His friends. I was going to do the same, and to keep me dry, I was going to wear this gown. Timothy's response to that was: "Are you going to be Jesus, daddy?"

Well he may have missed the point, but in doing so I believe he touched on another vital matter. "Christ has no hands but our hands to do His work today. He has no feet but our feet to lead men in His way". "Are you going to be Jesus?" No. But we can, and we must, act as His representatives. It has been said that God is more interested in our *availability* than He is in our *ability*. He needs the service of every one of us; the need is so great, yet tragically, we sometimes show unwillingness to serve Him, or at least a lack of urgency. It has been estimated that if we were to take all the non-Christians in the world and set them in a line, there would be enough to form a tight human chain all the way to the moon and back. Their need is our task!

In the face of this, therefore, are *you* willing to say: "Lord, what wilt Thou have *me* to do?" (Acts 9:6).

ELIM NEWS

On the Air

ALTHOUGH Cardiff City Temple has made both radio and television broadcasts before, a great opportunity has now occurred. We have been asked by the B.B.C. to produce a series of broadcasts to be transmitted from 8 to 8.30 every Sunday morning from September 28 to the end of the year on Radio 2. The title chosen for the programme is "Come Alive". This is the title of a modern gospel song that will be the signature tune for the series.

This will give us a tremendous opportunity to spread the gospel of Jesus Christ. We ask for the prayers of all the Elim membership, that through this great opportunity, many doors will be opened for broadcasting in this country. The whole series is to be recorded at the B.B.C. studios in Cardiff.

Another development has been the invitation to produce a series of thirteen programmes for B.B.C. Radio Humberside. This will feature gospel music and singing, and on occasions, testimony time. These programmes will be produced at the City Temple by our own technical staff.

RAMON HUNSTON

The Reformers

The concern for human need was a hall-mark of the Cambridge Reformers who began the real religious Reformation in England. If they argued new doctrines on their walks up 'Heretics' Hill' it was because at the top of it were the prisoners of Cambridge gaol. If we had to pin-point the beginning of that Reformation, we might put it in December 1525 when Dr. Robert Barnes, Prior of the Austin Friars, visited a poor man thrown into prison for stealing a copper kettle worth *2s. 4d.*, the property of the Church of St. Edward. Barnes went to see the church warden and upbraided him for being so extreme to his brother for whom Christ died. And the next Sunday, preaching in St. Edward's, and finding the man in the congregation, adamant and impenitent, he made a costly *ad lib.* and set in train events which fifteen years later brought Barnes to the fire. Another leader of the group, Hugh Latimer, won, by his silver eloquence, the favour of the King. But when the King sent for him into the gallery at Windsor after a glittering preachment, and men expected him to beg some preferment, he asked instead for the life of a poor woman under sentence of death in Cambridge gaol for murdering her baby.



May Osman's page

Demonstrations

WE are living in an age of constant demonstrations. People are always demonstrating about something or other. In today's newspaper I read of two demonstrations. Firstly, two students climbed to the top of St. Paul's Cathedral with a banner, and stayed there for several hours. They were demanding the release of George Davis of Belton Way, Bow, London, who is serving twenty years for armed robbery.

The other demonstration was by stable-lads who were campaigning for more pay. They surged onto the course at Newmarket and sat down in order to stop the races. Some of the jockeys tried to pass through them but they pulled one jockey off his horse. The demonstration was finally quelled by police and punters and the races went on, but there were casualties on both sides. Neither of these demonstrations was for a worthy casue and their point could have been made under better circumstances. There is student unrest; colliers, electricians and dock workers have all organised their own sit-ins or shut-outs. What an age we live in! Even so I'm glad to be living now, for I have the glorious hope of being alive when Jesus comes, and of being caught up together with Him. This hope keeps me going and gives fresh zest to my days.

In an article in the magazine *Japan Harvest* about student unrest in Japan, David Mitchell wrote: "The Church of God is a body which should be demonstrating all the time – demonstrating the love of God". The demonstration march becomes a striking picture of what the church is meant to be, a force against which the very gates of hell cannot prevail.

Allen Ginsberg's poem, written in 1966, called *How to make a March/Spectacle* says that demonstrations should lay aside their usually pugnacious quality in favour of festive dancing and a chanting parade that would give out balloons and flowers, candy and kisses, bread and wine to everyone along the route. The atmosphere should be one of gaiety in order to attract participation from the impassive bystanders. This is a good picture of the Church as a body of people moving along together to a specific goal, increasing their numbers along the route. Our daily walk reveals what we really are, and it should show us up as Christians.

There is a story told of a black crow in India who wished to join himself to a covey of doves, but he was black and they were grey. So he went and rolled in some ashes until his feathers looked grey and he flew down amongst them, but they wouldn't accept him and he realised that his walk was different – he hopped, the doves walked. So he flew off and practised walking, covered himself in ash and rejoined them. They allowed him into their circle but suddenly he smelled carrion and leaving them to their grain, he flew off to the carcase. The next day, covered in ash, he rejoined the doves and was eating with them when another crow perched on an overhead branch and cried "Caw. Caw". The crow amongst the doves, forgetting himself, replied "Caw. Caw". That was the grand finale. He was evermore boycotted by the doves for his walk was different, his food was different and his talk was different. The true Christian is marked off in these three respects from the man of the world.

If you are going to get yourself involved in Christian demonstrating then make sure that your walk, appetite and talk are right. We have a great Elim demonstration in London every Easter Monday and souls have been saved as a result. The most difficult place for a Christian to engage in open-air witness is in his own street or neighbourhood. Have you ever tried it? I have, and the Lord pays good wages. The blessing in one's soul is tremendous.

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BIRTH

CREES. On May 22nd, to Pastor and Mrs. F.J. Crees of Great Yarmouth, a son, Michael Arthur Jensen, a brother for Matthew Jensen.

SMALE. On May 23rd, to Irene and Ian Smale, assistant minister of our Finsbury Park, Palmers Green and Rye Park Churches, a son, Daniel Jonathan, a brother for Joseph. With gratitude for God's gracious gift.

DEATH

ROBINSON. On March 13th, beloved husband of Marion, member of our Gloucester church, in tragic road accident. "Absent from the body, present with the Lord". Officiating minister at funeral: T.J. Broomhall.

MARRIAGE

DAVIS–KIRK. On May 31st, Alan Brian Davis of our Langley Church,, to Susan Kirk of Coventry. Officiating minister: J. Nicholson.

McGEOUN–McCARTNEY. On May 31st, at the Ulster Temple, Belfast. William John McGeoun (Luggan) to Sandra McCartney of our Beersbridge Road church. Officiating ministers: A. Wilson, Rev. T. Cully and Rev. Jamison.

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Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.
Guyana
Guyana Broadcasting Service every Saturday at 9 a.m.

A Pilgrim's Grace

(Inscription on the wall of Chester Cathedral).

Give me a good digestion, Lord,
And also something to digest;
Give me a healthy body, Lord,
With sense to keep it at its best.

Give me a healthy mind, good Lord,
To keep the pure and good in sight;
Which, seeing sin, is not appalled,
But finds a way to set it right.

Give me a mind that is not bored,
That does not whimper, whine or sigh;
Don't let me worry overmuch,
About that fussy thing called 'I'.

Give me a sense of humour, Lord,
Give me the grace to see a joke;
To get some happiness from life,
And pass it on to other folk.

T.H.B.W.

COMING EVENTS

ABERDARE. June 28 to July 1. Elim Pentecostal Church, Monk Street, Annual Convention. Preacher: Jack Newman. Convener: Jeff Powell. Soloist on June 28 only, Mair Jones-Perkins. Saturday at 7. Sunday 11 and 6. Weeknights at 7.15.

ANDOVER. June 21-22. Elim Pentecostal Church, South Street. Saturday at 7.30, Baptismal service. Sunday at 11.30 and 6.30. Preacher: T.W. Walker.

BARKING. June 21-22. Elim Pentecostal Church, Ripple Road. Continuation of Golden Jubilee celebrations. Saturday at 7. Sunday at 11 and 6.30. Preacher: A.C. Jarvis.

BIRKENHEAD. June 28-29. Elim Pentecostal Church, Woodchurch Road. Saturday 7.30. Sunday 11 and 6.30. Ladies weekend. Preacher: Mrs. E. Glass.

BIRMINGHAM, Solihull. June 29. Elim Pentecostal Church, Grafton Road. Festival of Song at 10.30 and 12 mid-day. Items by Junior Church and "Second Advent". Organist: Tony Beale-Burchell. Convener: D.E. Carr.

BLACKPOOL. June 29. Elim Pentecostal Church, Fredora Avenue (off Preston New Road, opposite Telefusion House). Baptismal service at 6.30. Soloist: Mrs. Angela Biddle.

DAGENHAM. June 21. Bethel Assemblies of God Church, Parsloes Avenue. United Pentecostal convention under the auspices of Eastern Counties Pentecostal Fellowship, Saturday at 3 and 6.30. Preachers: P.S. Brewster and K. Skelton. Singing by united choir led by R. Tween. Opportunities for those seeking divine healing and the baptism of the Holy Spirit. Cups of tea provided between the meetings.

GRIMSBY. July 2. THE TOWN HALL. In concert "Good News Singers" (U.S.A.), at 7.30. Admission free. All seats bookable 10p each. Send s.a.e., Good News, 16, Frobisher Avenue, Grimsby.

HODDESDON. June 27. Elim Pentecostal Church, Rye Road, Rye Park. Friday at 8. Preacher: David Woodfield. Convener: A.L. Hawkes.

MALVERN. July 6. Elim Pentecostal Church, Cowleigh Road, Sunday at 6.30. Preacher: D.W. Cartwright. Convener: John M. Persijn.

NEWCASTLE. June 29. Elim Pentecostal Church, Heaton Road. Sunday at 6.30. Jubilee rally. Preacher: P.S. Brewster. Convener: D.D. Phillips.

NEWQUAY. June 29. Elim Pentecostal Church, Seymour Avenue. Communion 10.45. Family service 5.45. Family fellowship 7.30. Preacher: Raymond Castro. Convener: D.A. Lambelle.

PALMERS GREEN. June 25-26. Elim Pentecostal Church, Russell Road at 8. Preacher: David Woodfield, Convener: A.L. Hawkes. Subject: "The Holy Spirit".

PONTARDULAIS. June 28-29. Elim Pentecostal Church, Twyniago Road. Saturday at 3 and 6.30. Sisterhood Anniversary. Preacher: Mrs. L.W. Green. Sunday at 11 and 6.30. Preacher: L.W. Green. July 5-12. Jubilee celebrations. Preacher: W. Dempster. Convener: G.J. Feasey.

SOUTH SHIELDS. June 29. Elim Pentecostal Church, Westoe Road, Sunday at 11. Preacher: P.S. Brewster. Convener: A.P. Johnston.

SUNDERLAND. June 28. Elim Pentecostal Church, Durham Road. Saturday at 7. Tyne-Tees Presbytery Jubilee Rally. Preacher: P.S. Brewster. Convener: D.G. Holmes.

Radio 4. Morning Service from Northampton Elim Pentecostal Church 10.30-11.10. July 13th.

HOLIDAY CHURCHES

BOURNEMOUTH. Central Gardens, The Square. OPEN AIR meetings. Every Sunday and Wednesday at 7.45.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sundays at 11 and 6.30. Tuesday at 7.30. Minister: George Backhouse.

BRIDGWATER. Elim Pentecostal Church, George Street. Minister: F.J. Livings.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays at 11 and 6.30. (64 'bus route from Margate and Ramsgate). Minister: B. Grist.

COLWYN BAY. Elim Pentecostal Church, Erw Wen Road, (off A.55). Sundays at 10.30 and 6.30. Minister: David Lewis.

MALVERN. Elim Pentecostal Church, Cowleigh Road (junction Cowleigh Bank). Sunday at 11 and 6.30. Leader: John M. Persijn.

PENZANCE. Elim Pentecostal Church, Conservative Hall, 10 Parade Street. Sundays at 11 and 6.30. Thursday at 7.30. Minister: R.H. Elliot.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Sundays at 11 and 6.30. Tuesday and Thursday at 7.30. Minister: Ian R. Hall.

WHITEHAVEN. Elim Pentecostal Church, George Street. Sunday at 10.45 and 6.30. Thursday at 7.30. Minister: S.C. Cain.

WEYMOUTH. Elim Pentecostal Church, Belle Vue (near Alexandra Gardens). Sunday at 11 and 6.30. Tuesday: Bible study at 7.30. Thursday: Prayer meeting at 7. Children's meeting at 6.30. Minister: Eric Gaudion. Tel: 74634.

Check the address with your minister before you go on holiday. There may be an Elim Church where you go. We have not listed them all. We have over 300 churches.

Substitutes are in

When others have a reason
to vacate Your house, O God,
I pray You'll call on me for help
to fill their spot or job.

I'll give my best of service
when some others forget theirs,
For I'm a substitute to serve
in others' vacant chairs.

When stormy sky or chilly wind
would keep them from their place,
Lord, give me opportunity
to fill their vacant space.

If ever I can serve You, Lord,
I think it must be when
The first team's out of action
and the substitutes are in.

—G. W. HARDCASTLE, II

Youth page

Doubts on the run

by J.A. Austin,
Pastor of our Knottingley church

"YOU ARE a real doubting Thomas" is a phrase that even non-Christians will use quite regularly. What are doubts? Doubts are uncertainties that generally take the form of questions in the mind. We can hatch them ourselves, or they can be born of hearing someone else stating their beliefs or opinions. The Devil sees to it that he has always a good stock of every shape, size and colour. They are like the cuckoo who lays her eggs in a number of nests. At first they are only inconvenient, but when they hatch that's when the real trouble begins. The doubt will get bigger and stronger day by day. Strange to say we usually see to it that when we have a doubt, we take good care of it. Doubts are sometimes uncertainties or questions in our minds to which we can't find the answer.

What do doubts concern? Almost anything, but to Christians they take the form of doubting God, His Word, His Son, or His ability to handle our own particular circumstances. It is strange, but it is sometimes easier to believe for someone else that it is to believe for yourself. Sometimes Christians will say that they think that doubts are normal, but for strong-rooted and grounded Christians, doubts should not be regarded as normal. We must all be on our guard against this danger which can come in a multitude of ways. At school, young people are taught all sorts of nonsense in the guise of religion. The active mind takes in and sifts these ideas, and the result is uncertainty.

Adults too are liable; over the years, opinions, beliefs and ideas begin to crystalise, gradually the door is closed to fresh thought and revelation, and the end product is doubt.

The reverse is just as dangerous. We are told, "We must keep an open mind". Yes, but not "tossed to and fro with every wind and doctrine" (Ephesians 4:14).

Scripture records a number of doubters. Thomas we all know, but don't forget that Moses began as a doubter, but he grew out of it after he had turned forty years of age. Abraham, the Friend of God, doubted the ability of God to give Sarah a child. The praying apostles doubted the message of the girl, "Peter is at the door". The children of Israel doubted the word from Caleb and Joshua, they preferred to listen to ten doubters.

Are you a doubter? When doubt comes along, ask yourself these questions. Where has it come from? What is its reason? Is it through my lack of faith or knowledge of the Scriptures, or because I am failing to acknowledge God as Sovereign? How should I deal with it?

1. Prayer
2. Reading the Word of God. Is there some Scripture that has the answer to these particular questions at this time?
3. See your Pastor. Talk it through and pray it through with him. Ask God to give the answers to these doubts in your mind.

My old Principal in Bible College used to say, "Doubt your doubts and believe your beliefs", and that to me is still sound advice. With faith and trust in the Lord we can say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Timothy 1:12).

We have an anchor that keeps the soul,
Steadfast and sure while the billows roll,
Fastened to the Rock which cannot move,
Grounded firm and deep in the Saviour's love!

Face your doubts honestly with prayer, faith and the Word of God; they will not stay long. "Blessed are those who have not seen and yet believe" (John 20:29 RSV).

FAMILY ALTAR *continued from p.19*

Sunday, 29th June **Exodus 13:1-16**

"There shall no leaven bread be eaten" (v.3).

HERE again is a further act that serves as a reminder that there is a very special significance in these events. Leaven was used on other occasions, both before and after these events, but here it is deliberately excluded. The houses were to be searched (v.7). In this place, leaven speaks of corruption and wickedness, as it does in several other places in scripture (Matthew 16:6-12; Luke 12:1; 1 Corinthians 5:6-8).

The Christian's approach to the Lord's table should be preceded by a time of self-examination (1 Corinthians 11:28, 31).

The Family Altar

Scripture Union Portions — **Notes by D.W. Cartwright**

Monday, 23rd June — **Exodus 9:27-35; 10:1-6**

"I have sinned" (v.27).

HOW easy it is to say the right words. The Bible contains many stories of men who used the right phraseology but whose hearts were far from God. Simon the sorcerer appeared to be a true disciple (Acts 8:9-13, 13-22). The one son of the owner of the vineyard (Matthew 21:28-31) also said the right words, but in both cases their subsequent actions showed their real condition. When we come to God in prayer, we start with a confession "I have sinned", but we must go on from there. For the humble, believing heart, there is grace and forgiveness that will win through to victory.

Tuesday, 24th June — **Exodus 10:7-29**

"A snare. . .Pharaoh called for Moses and Aaron in haste" (vv.7, 16).

THE rulers of Egypt felt ill at ease in the presence of the man of God who had come from the desert. Moses had been brought up in the royal court, but he no longer fitted into that place. Moses was not a difficult man, it was Pharaoh who was uncomfortable in his presence. Half a millennium later, king Ahab felt the same way about the prophet Elijah: "Art thou he that troubleth Israel?" 1 Kings 18:17). When things were really bad the king had still to call for the man of God.

A prayer for today: "Help me Lord to be of service to You today, but here I am, Lord, if men need my help".

Wednesday, 25th June — **Exodus 11:1-10**

"The Lord put a difference between the Egyptians and Israel" (v.7).

DURING the long years that the descendants of Jacob had been in Egypt, the people had settled down, and they had almost lost their distinct identity. It was as a result of the severe trials that they were now going through that the various families were to be formed into a distinct and separate people.

The Church (which is called "The Israel of God") is also "separate". It is not for us to try and make ourselves "different" from other men by any artificial means, as the Pharisees did. It is the Lord who has separated us unto Himself. We do not have to conform – we have been transformed (Romans 12:2)!

Thursday, 26th June — **Exodus 12:1-20**

"His month shall be. . .the first month of the year" (v.2).

IN every way, the nation were to be reminded that the events that were about to take place were of permanent significance. They had no way of recording the year (we do not know the exact time of the Exodus, and scholars today are divided as to the particular year) what they did, however, was to change the order of the months. Throughout their history they could look back, and remember how God had delivered them from the bondage of Egypt. We need to notice also that though they were to leave Egypt in great haste, they had to make very careful preparation for the feast of the Passover.

Friday, 27th June — **Exodus 12:21-36**

"What mean ye by this service?" (v.26).

NOT only is the present generation important, so also is the future. It is the responsibility of the present generation to faithfully pass on God's word to those who will serve the Lord in the future (Psalm 48:13; 78:4; 6; 2 Timothy 1:6; 2:2).

When Israel went into the land of promise they erected stones to stand as memorials so that those who followed afterwards would have a permanent reminder of their great deliverance.

We look back to the time when "Christ, our Paschal lamb, has been sacrificed" (1 Corinthians 5:7 RSV).

Saturday, 28th June — **Exodus 12:37-61**

"Here shall no stranger eat thereof" (v.44).

OF ALL the signs of divine judgment upon the land of Egypt only one more now remains. Our attention is now focused upon the children of Israel. Even amongst those who started on the first stage of the journey to the "Land of Promise" there was "a mixed multitude". Yet "strangers" and "foreigners", who were prepared to put themselves under the "one law" (v.49) were to be counted as full members of the community. We were "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Ephesians 2:12). Through the blood of Christ we have been brought near to God. We are "no longer strangers and foreigners, but fellow citizens with the saints, and of the household of God" (Ephesians 2:19).

Continued opposite:

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The Elim Evangel



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June 28th, 1975

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

HAVE you noticed that the weather has been much better since Britain said "Yes" in the referendum?

Of course, those people who were strongly in favour of remaining members of the Common Market might be tempted to draw a false deduction from such a fact. Though my problem writing today is the fact that, with a climate like ours it could still snow again before some of you read these words. We have had some snow in June already.

We are reminded of the journey that Paul made to Rome in A.D. 59 which is recorded in Acts 27 and 28. Paul had some previous experience at sea, but his voice was not heard and the centurion took more notice of the Master than the tent maker. When they set sail from Fair Havens, the south wind blew gently and it seemed as if Paul's fears were without foundations. How changeable the wind can be; within a short time they were driven by a wind of such force that for many days they were helpless in its power.

James Smith, an experienced yachtsman wrote a book in 1848, *The Voyage and Shipwreck of St. Paul.* In this book he followed the account given by Luke, and after a journey of almost 500 miles, he landed in St. Paul's Bay on the Island of Malta, which is the traditional site of Paul's shipwreck. Luke's accuracy was vindicated.

We would do well to think again if we imagine that all the problems of Britain are over either because the sun shines or more than sixty per cent of the voting public said, "Yes" in the first referendum.

Many of our troubles are not political at all. Political and econc solutions are of little use if the troubles are moral and spiritual.

Front cover picture: Wimborne junior choir, "The Young Crusade". Pastor Adrian Riley, back row centre, on his right Mrs. Joy Farmer.

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FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – 1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.

ELIM NEWS

BRECON **Pastor: Gordon H. Neale**

WE continue to praise God for His blessing upon our church. The last six months have been very busy. During the Autumn we held an Exhibition in the County Library when over 100 unsaved people were shown around displays from all departments of the local church and the Elim Church Internationally. This was followed by a Convention with T.W. Walker, and two weeks later we had a visit from Wesley Gilpin, Principal of the Elim Bible College.

We had our usual full Christmas programme of carol singing at hospitals and welfare homes, with a special children's carol service when the church was full to capacity.

The main outreach for the Spring was the holding of services in the village of Sennybridge with the object of commencing a branch work. A regular service is now being conducted.

During March we had a visit from the President, which was of great inspiration to us.

During Easter we had our normal meetings which included taking a fifty-three seater coach going to the Royal Albert Hall. We praise God for the great blessing we received at London.

Easter Sunday evening was very special, as we welcomed seven new members into the church.

DOWLAIS **Pastor: J.A. Crimp**

TRULY we felt like nomads as once more we gathered our possessions and prepared to move on. For six months we had been worshipping in the Libanus Welsh Chapel, while awaiting completion of our new building, and we have greatly appreciated the help and kindness shown to us by the minister, Rev. M.C. John, his elders and members.

The weather was favourable when our opening date arrived and it thrilled us when 400 friends gathered for the occasion. The neighbourhood rang with praise as we sang "To God be the glory, great things he hath done". These were the expression of the joy that filled our hearts. After the reading of the Word by our pastor, John C. Smyth led us in a prayer of dedication. We would like to pay tribute to our brother for his help and guidance in matters pertaining to the new building.

The key was duly presented by Mr. M. Jones, the architect responsible for the lovely design of the building, and we rejoiced as Pastor P.S. Brewster turned the key, opening to us the beauty of the Lord's house. Pastor G. Canty, who was ministering in the Welsh Presbytery, was also present. The service which followed was the first of a week of special meetings during which God abundantly blessed the rich and varied ministry of visiting brethren, many of whom were former pastors of the Dowlais church. The week ended with a happy time of fellowship for all the members when we met together for a celebration tea.

There is little about our lovely new building that in any way resembles the old mission, but we rejoice in the knowledge that our God is the same "yesterday, and today, and forever".

MRS. G. CRIMP

EPSOM **Pastor: H.W. Thom**

PASTOR T.W. Walker recently visited our young assembly for the purpose of welcoming into fellowship the first of our official members. The meetings were very well attended both on Saturday and Sunday. His ministry gave us great encouragement and the weekend passed all too quickly.

On the Sunday evening, twenty-five members were welcomed into fellowship. The last time Pastor Walker visited us was in October last year, when he inducted Mr. H.W. Thom as our honorary Pastor, since when we have all taken both Mr. and Mrs. Thom and their two children to our hearts. The work in Epsom is progressing steadily, and we now have a small youth work and Sunday school. We are now waiting on God for His leading regarding a suitable building of our own, and we know now that He will provide this need in His own time.

W.V. LEES

RYDE **Pastor: Ian R. Hall**

THE new year of 1975 was a time for rejoicing for the Ryde I.W. Elim Church when after four years of hard saving by the local people our long awaited minibus became a reality. This was the special project of the Pastor's wife, Mrs. Sheila Hall. For some considerable time we had endeavoured to obtain a good second-hand minibus for the church but to no avail, and we were beginning to feel quite frustrated, especially as we had by this time raised almost £800 in addition to the many other projects undertaken by the church.

Having prayerfully sought God's guidance we were directed to purchase a minibus previously owned by the local Army Corps. This was offered to us quite unexpectedly, at a very nominal figure which left us

Continued on page 4

sufficient funds in hand to purchase a very much-needed second minibus. Public transport on the Island being so difficult. We feel that this confirms that it was God's time for the minibus to be purchased, and that if we commit our way unto the Lord he will indeed direct our path.

Already our blue and gold minibus has created quite an interest on the Island and it is proving an effective witness as it advertises "The Elim Pentecostal Church, Ryde". "To God be the Glory".



Ryde Church mini-bus

Welsh United Pentecostal Rally

ON the Saturday before Easter, Pentecostal people from all parts of South and West Wales joined together in Cardiff for a United Rally held under the auspices of the Elim, Assemblies of God, and the Apostolic Churches, of South Wales.

Buses were arriving more than one-and-a-half hours before the afternoon service, and almost every seat was occupied.

The afternoon meeting was convened by Ramon Hunston, and following anointed ministry in song and testimony, T. Saunders of the Apostolic Church ministered the word on the text: "I am He that liveth and was dead and ... I am alive forever more".

Long before the evening service began, the City Temple was full to overflowing with every seat taken, both in the main building and in the adjoining rooms. Many people were unable to get into the service, as Caleb Dando, District Chairman of the Assemblies of God of South Wales, commenced the service. The preacher for the evening was P.S. Brewster, who spoke very forcibly and with great anointing on the message of a powerful Pentecost. We also received a great blessing from the testimonies and the singing of Miss F. Upton and the City Temple Crusader choir.

The day of united witness and worship brought a great sense of togetherness for the pentecostal people of South Wales. There is now a greater vision for future unity amongst Pentecostal people in preparation for the World Pentecostal Conference to be held in London in 1976.

RAMON HUNSTON

"In One Accord" — Birmingham rally

THE eighteenth century Palladin style cathedral was packed with over 1,000 people who gathered for an evening of gospel music with Big John Hall and Len Magee. We were blessed by our American visitor's renderings of such pieces as "Where the Spirit of the Lord is there is liberty", "God's wonderful People" and "Greater is He that is in me". The congregation was moved in spirit as "When I survey the wondrous cross", was sung with deep feeling; John Hall was obviously experiencing liberty and he followed on with "Amazing Grace". The congregation entered into singing with him "When we've been there ten thousand years". Time and eternity seemed to blend as we worshipped the Lord together. Len Magee reminded us in song that "He's only a prayer away", which he wrote himself, and his next piece "Jesus sets the Prisoners Free" was also well received and appreciated. His testimony of God's redeeming grace held this great audience (including those standing) spellbound. Our souls responded to these hymns from the heart, and we breathed a hearty "Amen" to "Hallelujah, for the Lord our God the Almighty reigns".

A further selection of sacred songs from Big John and a short meditation on the theme "too late", brought this spiritually exhilerating evening to a close.

A word of tribute should be paid to Richard Lighton and the Presbytery Committee for their vision in launching out on this venture which resulted in one of our largest Elim gatherings in Birmingham for many years.

JOHN COLEMAN

WIMBORNE — Pastor: Adrian Riley

ABOUT twenty girls with an average age of twelve have formed a new choir. They have adopted the name "The Young Crusade". Choir leader, Mrs. Joy Farmer, is a teacher. She is assisted by Mrs. Valerie Chick, Mrs. Christine Riley and Mrs. Irene Gibson. The group now meet each week for practice and take part in the meetings. They hope to take part in the next Presbytery rally.

Another Elim Church now open: Bury St. Edmunds, Suffolk. Victoria School, Victoria Street. Minister: Mark Drew. Opened after crusade by Mark Drew and Adrian Hawkes.

Bibles that cannot be moved

IN mid 1975 a new kind of challenge faces The British and Foreign Bible Society. This is what the Rev. Neville Cryer, the Society's General Director, reported to the Annual Meeting on June 12th. 300,000 Bibles in 32 languages, now in the London warehouse or in the production process, cannot be sent out until next year unless £245,000 extra money is found. These Bibles are desperately needed in Africa now. This crisis has been caused by a build up of factors.

B.F.B.S. supporters pay the subsidy on fourteen in every hundred Scriptures used in the world programme of the United Bible Societies. The B.F.B.S., however, publishes forty out of every hundred Bibles in this programme. In normal times, the money for the Bibles that B.F.B.S. does not pay for comes back from sales and other Bibles Societies. In the present economic crisis this flow of money has been slowing up drastically.

Soaring inflation in Africa has pushed up distribution costs and reduced the return from sales. Recession in western countries has prevented donation income from rising fast enough to cope with the need.

B.F.B.S. has gone on in faith with the production of the much-needed 300,000 Bibles and has had therefore to exhaust its own liquid reserves to pay for them. With 80 per cent of the budget of U.B.S. spent in only half of the year, no replacement money can be counted on.

The Society is actively pursuing every possibly way of getting these Bibles to the countries where they are needed. It will appeal to other Bible Societies. It is asking Societies in Africa to practice strict economies and to consider increasing their selling prices if people can afford to pay more. It is appealing to its supporters in this country. It is working hard at reducing its own costs and looking hard at how it can make the most of all its resources.

Steadfast but not unmoveable

Mr. Cryer will also report on "Project R" (R= Relocation). London Bible House is a scheduled historic building. It has stood in the city of London for more than a hundred years and is a very valuable asset. It represents a large amount of capital which if released could produce income to help match the growing need of churches in developing countries for the Word of God.

The committees and staff of B.F.B.S., therefore, are actively engaged in the exercise of seeing how the capital represented by Bible House can be released and put to work.

"Project R" is now being given high priority. A project manager has been appointed. The co-operation of the staff is being sought at each step. No decision has yet been taken about where they will move, but six sample areas in different parts of the country are being investigated.

"A new sense of urgency is coming into all the Society's work as it seeks to meet the need of the world for the Word of God today as faithfully as others have done in the past", says Mr. Cryer. "Queen Victoria Street would not be the same without Bible House, but if its relocation will help to put the great truths of Scripture in the hearts of men in every country, then this is in keeping with the purpose for which the Bible Society was founded".

Bible Society Information Service

BOOK REVIEW

Let's Talk it Through, *by J. Hills Cotterill, published by Scripture Union, price £1, postage and packing 12p extra.*

I QUITE liked this book of discussion material. The blurb describes it as a "mine of information for leaders, teachers and ministers. Lively discussion-starting questions follow a wealth of Biblical and other background material". The topics covered vary immensely: the existence of God; evil spirits; music and worship; man in society, and many other subjects. The book is mainly for young people, although in places it is a bit highbrow (especially in the section covering Christian music) and seems geared to the "thinking-type" of young person (whatever that is!).

In the hands of a discerning young leader this discussion-stimulus will prove valuable. The usual woolly thinking is apparent on the sections dealing with the Baptism and gifts of the Holy Spirit. To be fair, however, some of Donald Gee's books are recommended as orthodox pentecostal reading on the subject. I shall use this book. It's a good buy at £1, and will solve problems for youth leaders considering what to talk about in their next discussion. It will be useful too for a systematic look at basic Biblical doctrines.

DAVID WOODFIELD

"Honour in the Family"

by Gordon Hills

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Exodus 20:12).

THE LAW of God affects both our relationship with Him and with our fellow men. The first four of the Ten Commandments, lay down conditions which are meant to govern our relationship to God. The last five are the conditions upon which mutual respect and trust can be based, for the good of all, in our associations with our fellows. This Fifth Commandment, falling as it does between these two sections, forms a natural bridge which joins them together. This is to be seen in that this Fifth Commandment is an obvious extention of the principle that we ought to honour God, and this we do by honouring our parents, who are God's natural representatives to us. It has its associations manward too, in that it is as we learn respect in the immediate family circle, that we are able to show it also in the world outside. Our failure to implement this law among those whom we ought naturally to love would suggest that we are unlikely to take seriously those commandments which govern our involvment with "outsiders".

In Old Testament times the family unit was seen to be a very important structure. The maintenance of public order and the administration of justice, were, in earliest times, a family responsibility. The father was more than the head of the household; he was responsible for the instruction of his children in religious affairs (Exodus 12:26, 27). As the father learned from God, so the child learned from the father. As Fredk. Tatford puts it: "What God was to the parent, the parent was to the child". Continual violation of parental discipline was considered to be a most serious offence and in extreme cases could lead to capital punishment and that with the consent of the elders and people of Israel (Deuteronomy 21: 18-21). Such extreme measures were taken in order to emphasize that disobedience to parents was considered to be disobedience against God, since their authority was God-given. The involvement of the elders and people was intended to show that the strength of the nation, in the last analysis, depended upon the family unit. Society is based upon family life – the breakdown of family life leads inevitably to the breakdown of society. If respect and obedience cannot be found in the intimacy of the home, the same rebellious disposition will be displayed towards society at large. Someone has said: "A society which destroys the family destroys itself". It is not coincidental that we are faced today with a tremendous onslaught, by a sizeable minority of younger people, against the whole concept of marriage and the family life. It is only two decades ago that delinquency was an in-term, and society was forced to consider seriously the whole complex issue of disobedient children. We reap what we sow. A lack of loving discipline in the home was soon reflected in similar patterns emerging in the schools. A "new thinking", a "more human" approach, a greater "respect for the child as a person" – these were among many of the meaningless reasons given for sparing the rod! The result of all this is a state of near chaos existing in many educational establishments. There is a desperate need for a new seed to be planted. The Fifth Commandment needs to be recognised and restored.

The apostle Paul saw the breaking of this commandment as part of sinful man's total rejection of God (Romans 1:30). He prophesied that it would be in evidence the days before the return of Christ (2 Timothy 3:2).

It may be argued by some, that all too often children have good reason not to show respect to parents, because of the imperfect life which they lead. We do well here to consider the example of the Saviour in His childhood days. This is not to suggest that His parents after the flesh were not morally upright in every respect. If the Son of God could submit Himself to human, fallible parents, it would be difficult for others to plead extenuating circumstances as grounds for their disobedience. As Jesus stood at the threshold of His teen years, at the dawn of the realization of the unique ministry which lay before Him, it is recorded that "He went down with them (His parents), and came to Nazareth, and was subject unto them" (Luke 2:51). More often than not, the accusation that parents do not know what is best for the child is based upon presumptive insolence, rather than rationale.

Our Lord was consistent in His approach to family loyalities and responsibilities as outlined in the Fifth Commandment. In His later years he condemned the teaching of the Rabbis, which allowed a man to be made free from the obligations of the

commandment, if he designated to God material gifts, which he might otherwise have given to his parents in their need (Matthew 15:4-6). From this, we are brought to see that we cannot limit the commandment, as thought it only had reference to us in our childhood days. We need to be careful that we too, do not make the commandment of no effect, through our modern social traditions. It is all too easy to claim that we have made our gift to the Welfare State and that we are thereby free from responsibility to our aged parents. These modern traditions will undoubtedly produce a generation who will expect a faceless bureaucracy to undertake those duties to their parents, which ought to be the loving ministry of their own hands. Even in the hour of His death, our Lord did not fail in His duty towards His mother (John 19:26, 27).

It ought to be a most natural thing for children to obey their parents, since, humanly speaking, they owe their very existence to them, and for many years they are totally dependent upon them. In their earliest formative years they have been the objects of loving and sacrificial devotion, which the child will readily realise as it grows older. In the light of this, rebellion against this ordinance can only be interpreted as ingratitude. Of this, William Barclay has written: "Of all faults, ingratitude is the ugliest and the most hurting". The apostle Paul lists "thanklessness" as one of the outstanding sins of the heathen (Romans 1:21). Ingratitude is not only to be associated with all that one has received; it often leads to a child dwelling much upon what is does not have, until it is convinced that it is being seriously deprived. This in turn bears fruit in bitterness and resentment. The child of obedience lacks nothing, but is richly adorned. "My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace about thy head, and chains about thy neck" (Proverbs 1:8, 9).

In these present days, a great deal is being said and written which would lead us to believe that children are maturing earlier than those of former years, and a certain amount of pressure is being brought to bear upon parents which suggests that because of this, 'more mature' state, they ought to treat their children differently. It almost sounds as if we were witnessing some form of 'evolution' among the human species, or that those who thus speak and write believe in the evolutionary theory! The reason for presuming that our children are maturing earlier is that they are more knowledgable in certain areas than their parents were at their age. They are educated and encouraged to express themselves and they have become more forward in putting their own point of view, even when it is not sought! There is a trend towards helping children to develop themselves without seeking to correct any particular outlook, in the misguided belief that each individual's opinion is of the utmost importance to all of us. It is a reflection of the times in which we live, when the man-in-the-street is encouraged to express his opinion on matters of national concern, many of which he is not competent to judge. The error in all this is that in the first place, knowledge is not to be equated with maturity, as our first parents learned to their shame and ruin (Genesis 3:6-8). Secondly, the mind of the child can only develop properly as knowledge is imparted with clarity and authority; how difficult this is to find when adults themselves no longer talk in terms of right and wrong, good and evil; it is all simply a matter of two different points of view! Thirdly, and more important still, there is a failure to realise the fact of sin in human nature. There is a tendancy to give the child plenty of rope, and the proverbial consequences are inevitable. "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame" (Proverbs 29:15).

When the apostle Paul wrote to the Ephesian church, he reminded them of the importance of this Fifth Commandment, and he added some words of advice: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (6:4). In more senses than one, Christianity can bring a sword into the home situation, even as our Lord predicted (Matthew 10: 34,35), but the Christian parent will need to beware that they do not fashion their own swords to the unnecessary wounding of their children. In resolutely upholding Christian principles (which will always be to the benefit of the child), there is always the danger of imposing standards which neither relate to the commandment nor to the child's needs: we are all traditionalists at heart. How easy it is to create resentful children through being over-protective: the customs of yesterday were not necessarily holy, nor are today's customs necessarily sinful. If we are honest, we will admit that we too have changed with the times. Paul exhorts us to a positive rather than a negative approach, as one commentator puts it, "Rear them tenderly in the discipline and admonition of the Lord". This is a commandment with promise and the promises of God are still dependable.

Radio 4. Morning Service from Northampton Elim Pentecostal Church 10.30-11.10. July 13th.

Casting out demons

Editors note: *We do not publish very many articles without also publishing the name of the author. In this case we are prepared to make an exception, though the author is known to the Editor. We think that these words are very necessary at this time, and we hope that the same author may offer us a further contribution from time to time.*

SINCE the murder of a woman following a service of exorcism, the charismatic movement has been under fire from the Press. So far, evil spirits occupy the thoughts of charismatics in a measure not shown by Pentecostals. Some, perhaps feeling that they are missing out somewhere, have followed the charismatic lead and are putting the subject of demons to the fore in their own Pentecostal churches.

Elim has called for a committee to examine the whole subject, as from the Annual Conference.

One wonders who will comprise such a board. One Conference request was that it should include those who are engaged in deliverance. This was a suggestion that some did not like. It could be that they are not troubled as much by the activities of demons as they are by the activities of those who try to deal with demons. The major issue might be between those who find so many demons to cast out and those who do not.

The Anglicans appear to be asking scholars if they approve of exorcism. This is the unfortunate trend of the Church – to submit the gospel and the great commission of Christ to the decision of scholars before it obeys Christ's command to preach the gospel. Pentecostals will never do this, but there may be a grain of wisdom in the suggestion that exorcism should be conducted in co-operation with medical authorities. True, the science of psychology is at that immature stage where it tends to be arrogant and to assume that it has, or that it soon will have, the answer to everything, like the Victorian scientists. There are, however, Christian doctors who recognise the reality of evil spirits. They know that there is a difference between psychology and para-psychology. They could at least help our committee.

We are not living in an age when science is unknown. Today there are authorities and a Press immediately concerned with what goes on everywhere. Unwisdom could attract unwelcome attention.

Nevertheless, those who show concern for people who are troubled by dark and alien presences in their lives should be appreciated and not scorned. On the other hand, their work should bear examination. In this field there could be mixed motives. To command the devil in some dramatic, public demonstration of our power and authority, can be a temptation to exhibitionism. Jesus warned His disciples not to rejoice that the devils were subject unto them, but rather over their own salvation. Casting out demons can be looked upon as a necessity of fashion, almost a gimmick, as if a Pentecostal meeting is not authenticated unless some sensational effect is produced.

There is another aspect. To what extent does the presence of a spirit release a Christian from responsibility for his actions? Could not some find comfortable pretexts for their behaviour by merely saying that another will, the will of a demon, took over at some point? 1 John 5:18 says, "We know that any one born of God does not sin . . . God keeps him, *and the evil one touches him not*".

Does not the entire conception of salvation need revision if Christians need deliverance from demons of lust and so on, subsequent to conversion?

How many who deal with demons are aware of the power of suggestion? Most of us have some weakness for which we cannot account. The teaching that this weakness is caused by a demon may be too facile, but it sticks in the mind of some like a bur of the field. The very fear of such a horrible condition is traumatic. When a preacher fastens his steady eye upon patients and talks to them as if they have demons, they believe that they have, in most cases. Once a person thinks that he is possessed, subconsciously he will produce the appropriate symptoms. It is known that a drunken man acts in the way that he does because of his previous ideas that drunk men act that way. His sub-conscious takes control. Similarly, the behaviour of the demon-possessed can be imitated without their realising it by those in the traumatic shock state of being told that they are possessed by a demon or even of being asked if they are. Unfortunately, it is far easier to plant a suggestion in the mind than it is to get rid of it. Getting a person into a state where their psychological response to a question is to say, "I am a demon of lust", for example is serious, as it can be difficult to reverse the process.

Trained medical help could help us to avoid this dreadful mistake, and to recognise the difference between a dispositional weakness and a spiritual invasion.

There are other peculiarities at which we need to look. Why did the apostles (according to the records in Acts) deal with demons so very rarely as by contrast with the ministry of Christ? Why in modern days do some become so pre-occupied with deliverances of this kind when it was not so in apostolic times? Some of the techniques used are insisted upon as absolute necessities, yet neither Christ nor His disciples used such methods. Is the New Testament inadequate for this ministry? Should things go on for hours in deliverance services, when the patient, already possibly in a nervous state, undergoes fierce mental batterings? Again, why did sixty years of Pentecostal ministry include so little work of this kind? Not even the most mighty men of God dealt with anything like so many cases as do some local churches today. Were Pentecostals so undiscerning all this time?

Meanwhile we should not panic because of Press pressures, but we should remember that the Press can produce official concern for particular situations. The *Daily Telegraph*, one of the quality papers, like the Press in general, shows staggering ignorance of religious matters. For instance, it made a sensational story out of the use of sliced bread and Ribena by a Christian group. It gave prominence to the remarks of counsel at the murder trial of Mrs. Wilson, although this defending barrister made remarks of the most unimpressive viciousness – remarks which I felt were a disgrace to a legal mind.

Events could move towards a time when we who stand for the signs-following faith may have to show officialdom our reasons. That could be one result of the continued Press prejudice. Against such an eventuality the Elim Conference has done well to ask for a thorough report. Those who operate prominently in the field of the supernatural must have the support of well-argued movement policy.

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WHY CHURCH MEMBERSHIP?

This centre page article "Why Church Membership?" by R.B. Chapman is the fourth in a series of leaflets issued by the Elim Publications Board. The twelve titles so far issued (there are several others planned) are available from Elim Church Bookroom, P.O.Box 38, Cheltenham. The price is 50 pence per hundred, postage extra.

Not only the unconverted and the non-churchgoer but, strange to say, even some very sincere, and totally committed Christians ask this question. They argue fervently that they belong to the universal Church of Christ and that church membership is not the entry permit for Heaven, so WHY bother? These genuine arguments may sound very convincing at first hearing, but let us look more deeply into them and do a little analysis.

We often read or hear about people of "no fixed abode". Invariably such characters are rolling stones, who either desire to be a law unto themselves and cannot therefore fit into the approved pattern of society or else are endeavouring to escape from their just responsibilities in life. Sad to say, our friends who tend to oppose church membership seem to reflect similar traits of character. They are also of "no fixed abode" and are unwilling to pledge allegiance to any particular spiritual home. They like to feel at liberty to roam as they please, to be free from any shackles. In a sense these, too, are determined to be a law unto themselves and are certainly not prepared to become subject to discipline or authority of any kind. They just desire to have unrestricted freedom to go around sampling everybody's spiritual fare and, more often than not, they take the liberty of pointing out supposed weaknesses and insufficiencies. As for responsibility, this is something they fervently desire to avoid.

If one is not a member of a church, one cannot be logically expected to shoulder the responsibility of teaching regularly in Sunday school or of contributing faithfully to the upkeep of that particular church and its ministry. This naturally leads to unproductive, unconstructive Christian service. Where there is no allegiance, there is no loyalty; where there is no discipline, there is no character; where there is no commitment, there is no responsibility.

You may ask whether the Scriptures give any guidance on this subject? We believe they do. In the days of the Early Church there were no denominations, but just the one Christian Church and a person either belonged to the Church or to the world. That those in the Church came under its discipline, is made abundantly clear by reading the Epistles (1 Corinthians 5 and 6; Hebrews 13 verses 7, 17 and 24 and so forth). They also had to shoulder an appropriate share of responsibility. Paul taught, "We that are strong ought to bear the infirmity of the weak" (Romans 15:1). The pillars of the Church at Jerusalem required that their contemporaries should "remember the poor" (Galatians 2:10) and the Gentiles made "a certain contribution for the poor saints at Jerusalem" (Romans 15: 26).

Furthermore, there is inference that it was customary for letters of commendation (Acts 18:27; and 2 Corinthians 3:1) to be carried by Christians as they moved from place to place. These letters would vouch for the integrity and spiritual status of the bearers in order that they might be welcomed into the fellowship of the

saints resident in another area. Such commendations would require an intimate knowledge of the persons concerned through close relationship within the bonds of the Church. They were designed to restrict unwelcome intrusion by uncommitted roamers and irresponsible parasites. The letters acted like a membership transfer recommendation for those who had to change to a district where they were not previously known.

An example of the caution that surrounded this cherished church affiliation is shown in the early life of Saul of Tarsus. He was a comparitively new convert at the time and had spent a brief period in Arabia prior to moving to Jerusalem. The first thing he sought to do upon arrival at the sacred City of David was "to join . . . the disciples" (Acts 9:26). He wanted to link up with the Church in Jerusalem immediately. How right was the desire within the heart of Saul, but the Church was not at all enthusiastic for his membership; it was cautious about admitting this unvouched-for person into its communion. However, Saul clearly pressed his case, and upon recommendation being given by Barnabas, he was received and given the right hand of fellowship. Paul identified himself with the local church and did not become a freelance evangelist, thus establishing a principle which it is good to follow.

As Christians it is our duty to seek a spiritual home which is the closest to the doctrine and practice of the Scriptures as we see and interpret them. We should join ourselves to such a company, take up our responsibilities as members of that family, submit our lives to its discipline and governance, give of our loyal service to promote the cause and contribute our tithes and offerings to God's storehouse located within that church.

An excellent lesson can be learned from 2 Kings 10:15 (RSV) where we read: 'He (Jehu) met Jehonadab . . . and said to him, "Is your heart true to my heart as mine is to yours?" And Jehonadab answered, "It is". Jehu said, "If it is, GIVE ME YOUR HAND". So he gave him his hand. And Jehu took him up into the chariot. And he said, "Come with me, and see my zeal for the Lord"'. When heart unity was established they could join hands in true fellowship and, entering the chariot together, could zealously serve the Lord as one.

It behoves all committed Christians first to discover where their heart is in most harmonious fellowship, then to give their hands in membership, bear responsibility in partnership and devote their energies in loyal, consistent service to the glorifying of the Lord. The Pastor of your local Elim Pentecostal Church will be delighted to discuss Church Membership with you. If this is inconvenient, write to:—

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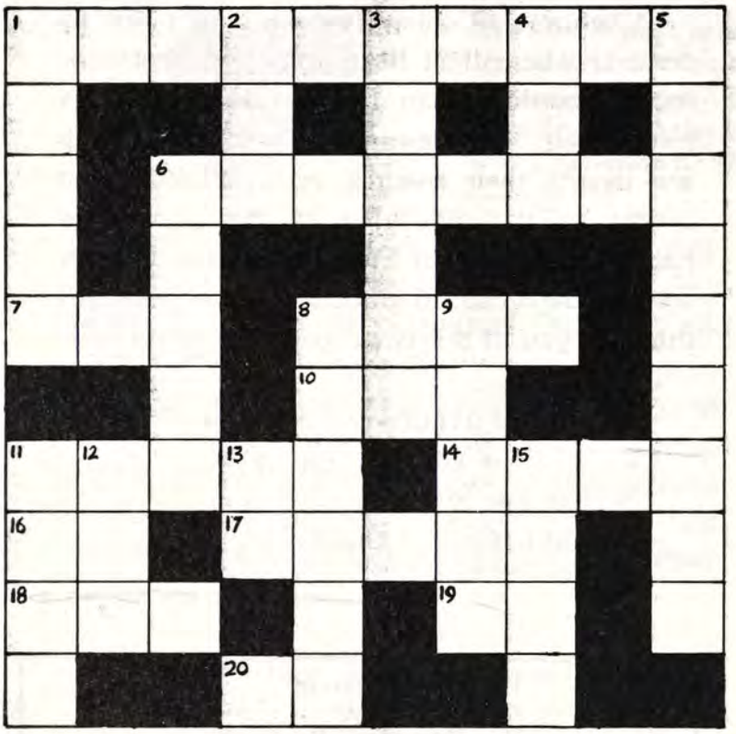
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Uncle Arthur's Crossword

(Answers in July 12th issue)



Across.

1. Wind (Acts 27:14)
6. Ocean
7. To block
8. Sea in Israel
10. Part of body
11. Song leader (1 Chronicles 25:1)
14. To injure
16. Giant (Deuteronomy 3:11)
17. Deacon (Acts 6:5)
18. Period
19. City (Jeremiah 46:25)
20. Hebrew word for God

Down

1. David's brother (1 Samuel 17:28)
2. Exit
3. Captain
4. Small mark
5. Ruler (John 3)
6. First Hebrew (Genesis 14:13)
8. Prophet
9. Tribe
11. Denoting age (1 Kings 2:6)
12. Edible (Luke 11:12)
13. Preposition
15. Soon (Mark 1:30)

The Wastrel Son comes hame (Luke 15:11-24)

11. He said, forby, "A particular man had twa sons ;

12. "And the young son said to his faither, 'Faither ! gie me my portion that wad fa' till me o' a' the gear ! ' And he portioned oot till them his leevin.

13. "And, a wheen days eftir, the young son gather't a' his gear thegither, and gaed awa frae hame till a far-awa lan' ; and thar sperfl't his gear in riotousness.

14. "But mair : whan a' was gane thar cam up an awesome famine oot-throwe yon lan' ; and he begude to be wantin.

15. "And he gaed awa, and was sornin on ane o' the men o' that lan' ; and he sent him oot-by to herd swine.

16. "And he fain wad fill't his sel wi' the hools the swine war eatin ; and nae ane gied them till him.

17. "But, comin' till his richt min', quo' he, 'Hoo mony o' the fee'd servants o' my faither, wha hae rowth o' breid, and an ower-come ; while I, here, dee o' hung'er !

18. "'I will rise and gang till my faither, and wull say till him, My faither ! I hae dune wrang, again Heeven, and afore you ;

19. "'Nae mair am I fit to be ca'd yere son ; mak me like till ane o' the fee'd servants ! ' And, sae risin, he cam awa till his faither.

20. "But, while he was yet haudin far-awa, his faither spy't him, and was fu' o' compassion ; and rinnin, he fell on his neck, and begude kissin him.

21. "And the son said till him, 'My faither ! I did wrang again Heeven, and afore you : I am nae mair wordie to be ca'd yere son ! '

22. "But the faither said till the servants, 'Waste nae time ! bring oot a robe—the first and best ane—and pit it on him ; and gie a ring for his fing'er, and shoon for his feet ;

23. "'And bring oot the stall'd cauf, and [1]kill it ; that we may eat and be joyfu' !

24. "'For he, my son, was deid, and cam to life again ; he had been tint, and is fund again ! ' And they begude to be joyfu.'

The New Testament in Braid Scots, by W.W. Smith, 1901.

Thoughts from the Book of ***Exodus***

62. Moses prays again (Exodus 32:32)

by F. Lavender
Pastor of our Croydon Church

THE deep anger of Moses because of Israel's sin is revealed by verses 15-28. He did not excuse their sin nor treat it lightly. In fact, he looked upon their actions as bringing deep dishonour unto the Lord; the people who had so shamed Him deserved His judgment. Yet, as Moses prayed again to the Lord, we see his love for Israel. His great yearning was that God would forgive them; his longing for his sinful nation was so great that he was willing to share their judgment. Moses himself was guiltless, his love must have have been true indeed.

We see this same love manifested in the lives of other godly men. Daniel is one of those rare folk against whom Scripture records no blemish; yet we read how he fasted and prayed for Israel as though the guilt of his nation was his own guilt: "We have sinned, and dealt perversely, and done wickedly" (Daniel 9:5); and all the sorrow and anguish of Daniel's heart was poured out in his cry for Israel's forgiveness (Daniel 9:19). The apostle Paul had faced constant hostility from Israel; time after time they had persecuted and hurt him, but in spite of all this, he loved his nation deeply, declaring that he was willing even to be cut off from Christ if this would bring salvation to his people (Romans 9:1-3).

Really caring for souls makes heavy demands upon men and women. Such concern brought the Lord Jesus from the glory of heaven to the sin and shame of earth, and finally it brought Him to the sorrow of Gethsemane and the agony of the cross (Philippians 2:5-8). Even today there are men and women who are paying dearly because they love dying souls; folk who are at one with the heart of the Saviour, who walk in the steps of Moses, Daniel and Paul. Do *I* truly care for lost, sin-troubled men and women? Am *I* willing to give myself without reserve in order to seek them for Christ? Is the dying love of the Lord Jesus revealed in *my* life?

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Children's Corner

The Prisoner

(Matthew 2–6).

Story and drawing by Sheila Price



KING Herod's prison was a horrible place. The gloomy cells were freezing cold in winter and scorching hot in summer. It was summertime when John the Baptist was arrested by order of King Herod and imprisoned in the grim dungeon. John, the rough, young prophet from the wilderness, was used to fresh free air above him and cool green grass beneath his feet. He was very unhappy being shut up in the hot cell day after day, unable to preach about his beloved Lord.

John's friends visited him from time to time and he looked forward to seeing them and hearing the news. On one occasion when they called, however, they found John in very low spirits.

"Cheer up, John!" they said. "We've brought you some wonderful news. The crowds are following Jesus about everywhere".

John looked at them sadly. "I had crowds following me, once. Look at me now. After I worked so hard to prepare the way for Jesus I end up locked in this miserable place, while everyone else is enjoying friendship with Jesus. No one cares about me any more!"

"Don't lose heart, John", his friends said. "Think of all the happy times. Remember how thrilled you were when you met Jesus for the very first time and . . ."

"Perhaps He isn't the Promised One after all", John said. "He spoke of building the Kingdom of God on earth, but where is it? What is holding Him up? He should have had everyone on His side by now. I have my doubts about Him. Go and ask Him if He really is the Promised One".

John's friends sought out Jesus. "Master", they said, "John is so low in spirits. That horrible dungeon has taken the heart out of Him".

Jesus gave them a reassuring message to take back to John. "Tell John the work is still going on", He said.

Jesus did not blame John for having doubts. He knew that John was already feeling ashamed for ever having doubted Him, even for a moment. Jesus turned to the crowd and said: "Among all men there is none greater than John".

The Bible does not tell us if John ever got to know of this wonderful thing Jesus had said about him. I hope someone did tell the brave young prophet, don't you?

A testimony by T. Harter of Wigan.

WE often sing the words "It is no secret what God can do", but do we think about them? Some time ago I had a stroke. It was early on a Friday morning. When I told my wife, for a minute there was panic. Then she said, "Let us have a word of prayer". Immediately, there was a calm everywhere and she was able to carry on despite the extra burden. The doctors came and went. On the Saturday night some brothers and sisters from the church came to see me. I lay in bed with my right side useless, but they prayed for me. On Sunday morning the whole congregation prayed for me. After the service the pastor and two other brothers came to see me, and together with my wife they prayed and laid hands on me. The atmosphere in the bedroom is impossible to describe. The presence of the Lord was in every corner, filling the house from top to bottom. It was the most wonderful thing I have ever known. I knew I would get better because I had felt the touch of the Lord. I thank God that I can tell you of the wonder of His presence. What is more important is the fact that not only does He enter when the door opens, He comes to stay! I should like to thank every one for their prayers. After only three months I am back at work. Praise the Lord! When I sing "It is no secret what God can do", that means something very special to me.

An interesting statistic

"IN the period of the Welsh Revival, the cases of insanity reported from the Glamorgan County Asylum show an increase above normal of only one per cent; and during the same period, the number of cases of insanity in Wales due to alcoholism decreased from seventy-one to forty-two, or from sixteen per cent of the total number of cases in 1904 to twelve per cent in 1905". Dimond, *Psychology of the Methodist Revival 1926, p. 139.*



May Osman's page

The Select People

"Thou shalt call His name Jesus; for He shall save His people from their sins" (Matthew 1:21).

DO YOU realise that this is the first reference in the New Testament to "His people", the chosen ones, or the Church? When our grandson was adopted into the family, we received a lovely little card from the new parents announcing "I was not expected. I was selected and my name is Martin John". Even so we have been adopted into the family of God and He has given us a new name.

Jesus came to save *His people* from their sins. This does not mean only the Jews, for when James was speaking at the Council of Jerusalem (Acts 15:14-18) he quoted from the Old Testament (Amos 9:11, 12): "God at the first did visit the Gentiles to take out of them a *people* for His name". The angel spoke to Zachariah and said of the yet unborn John the Baptist, "He shall go . . . to make ready *a people* prepared for the Lord" (Luke 1:17). Zachariah himself prophesied that his son should go before the Lord "To give knowledge of salvation unto *His people* by the remission of their sins" (Luke 1:77).The angel appeared to the shepherds and said,"Fear not: for behold I bring you good tidings of great joy, which shall be to *all people* . . . a Saviour...Christ the Lord" (Luke 2:10, 11). Simeon said of the baby Jesus,"A light to lighten the Gentiles" (Luke 2:32). I am so glad that salvation does not apply only to the Jews, but that it is free to everyone who will accept Christ's redemptive work for themselves.

Peter in his first letter says,"Ye are a chosen generation, a royal priesthood, an holy nation, *a peculiar people"* (1 Peter 2:9). God had given a similar promise in the Old Testament (Exodus 19:56 and Deuteronomy 7:6) and theseverses which once applied to the Jews are now applied to the newly-formed church. Even so today God is still calling out men and women, boys and girls to become part of His church, His body, His bride. Have you ever stopped to think how privileged you are to be one of His called ones, *His people?* His grace is amazing that He should ever have sought out such a one as me.

Horatio Bottomly, founder of *John Bull,* made a fortune, but he was sentenced to seven years imprisonment for embezzlement. Captain Tyler of the Church Army made up his mind to visit Bottomly in prison and he wondered how to start the conversation. So when they met, Captain Tyler began, "I was converted in Colston Hall, Bristol when Canon Hay Aitken was preaching on the text 'Ye must be born again'". "Was that in the year so and so?" asked Bottomly. "Yes" replied Tyler. "Was it on a Friday night?" asked Bottomly. "It was, but how did you know?" "I too was there, but I curled my lip and walked out saying, 'It's not for me, I'm going to live my life in my own way and shan't let anyone else manage it'". Just look where his cleverness had brought him – to a felon's cell. I'm sure that Captain Tyler was glad that he had responded to God's call and could be counted amongst God's peculiar people.

We cannot live our lives to ourselves. We are not islands; our lives touch all those who are in contact with us. Are you fulfilling your function as part of the body of Christ? Do you have the certainty of your soul's salvation deep in your heart? Is there a place in Heaven reserved for you? Is your name written down in the Lamb's Book of Life? If you are not sure, then make sure before it is too late. Jesus is coming soon to collect His bride. Will you be ready, or will you be left behind? "Now is the accepted time, now is the day of salvation".

"The greatest discovery for any soul is not that it should find itself but that it should find its Master." *—P. T. Forsyth*

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BIRTHS

ANSTEY. On June 4th, to Peter and Jill, God's gift of a daughter, Elizabeth. (Peter is treasurer of our Hereford church).

MILLS. On May 30th, to Ruth and David, God's gift of a son, Kevin, a brother for Robert.

REDBOND. On May 30th, to Maureen and David, God's gift of a son, Colin Mark, a brother for Paul.

DEDICATIONS

ROBINSON. On May 18th at Elim Church, Gloucester, a double dedication of Paul Leonard, son of Roger and Elizabeth Robinson, born 24.4.75 and Joanne Marion, born 21.2.75 daughter of Clive and Lynne Robinson. Officiating minister: T.J. Broomhall. C.4175

BIRCHER. On May 4th, at Elim Church, Gloucester. Jonathan David, born 12.3.75, son of Paul and Christine Bircher. Officiating minister: T.J. Broomhall. C.4176

WITH CHRIST

ADAMS. Joseph William Adams, "promoted to Glory", May 22nd. Officiating minister at funeral: Brig. Leslie Phillips and Ron Stripp.

BRIGGS. On May 9th, Mrs. Violet Briggs, aged 64, a member of our Grimsby church, passed into the presence of her Lord. Officiating minister at funeral: E. Carter.

FISKE. On June 3rd, Ann Maud Fiske, adored sister of Frank and John Fiske of Southport, passed into the presence of God. Officiating ministers at funeral: Dr. Paul Fiske (C. of E.) and Len Knipe.

MOORE. Eric George Moore, passed away, Good Friday, 1975, aged 77 years. A faithful and beloved Elder of our Beeston church. "A spiritual giant promoted to glory". Officiating ministers at funeral: M. Jones, P. Sanderson, F. Harding.

PITCHER. On June 1st, Kate Elizabeth Pitcher, oldest member of our Rochester church, passed into the presence of the Lord, aged 81 years. Officiating minister at funeral: S. Squire.

WAVELENGTH ELIM ON THE AIR

United Kingdom
Radio Brighton 202M 95.3 VHF "QUEST" with F.A. Hodge Sundays at 11.02.
Brazil
Radio Londrina – 18.30-18.55 (Brazil time), each morning
Radio Wenceslau, 30 minutes every Sunday.
Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.
Guyana
Guyana Broadcasting Service every Saturday at 9 a.m.

HOLIDAY CHURCHES

BOGNOR REGIS. Elim Pentecostal Church, Waterloo Square. Sunday 10.30 and 6.30. Wednesday 7.30. Minister: Alan Court.

BOURNEMOUTH. Central Gardens, The Square. OPEN AIR meetings. Every Sunday and Wednesday at 7.45.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sunday at 11 and 6.30. Tuesday at 7.30. Minister: George Backhouse.

BRIDGWATER. Elim Pentecostal Church, George Street. Minister: F.J. Livings.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays at 11 and 6.30. (64 'bus route from Margate and Ramsgate). Minister: B. Grist.

COLWYN BAY. Elim Pentecostal Church, Erw Wen Road, (off A.55). Sundays at 10.30 and 6.30. Minister: David Lewis.

MALVERN. Elim Pentecostal Church, Cowleigh Road (junction Cowleigh Bank). Sunday at 11 and 6.30. Leader: John M. Persijn.

PENZANCE. Elim Pentecostal Church, Conservative Hall, 10 Parade Street. Sundays at 11 and 6.30. Thursday at 7.30. Minister: R.H. Elliot.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Sundays at 11 and 6.30. Tuesday and Thursday at 7.30. Minister: Ian R. Hall.

WHITEHAVEN. Elim Pentecostal Church, George Street. Sunday at 10.45 and 6.30. Thursday at 7.30. Minister: S.C. Cain.

WEYMOUTH. Elim Pentecostal Church, Belle Vue (near Alexandra Gardens). Sunday at 11 and 6.30. Tuesday: Bible study at 7.30. Thursday: Prayer meeting at 7. Children's meeting at 6.30. Minister: Eric Gaudion. Tel: 74634.

Check the address with your minister before you go on holiday. There may be an Elim Church where you go. We have not listed them all. We have over 300 churches.

COMING EVENTS

ABERDARE. June 28 to July 1. Elim Pentecostal Church, Monk Street, Annual Convention. Preacher: Jack Newman. Convener: Jeff Powell. Soloist on June 28 only, Mair Jones-Perkins. Saturday at 7. Sunday 11 and 6. Weeknights at 7.15.

ANDOVER. June 21-22. Elim Pentecostal Church, South Street. Saturday at 7.30, Baptismal service. Sunday at 11.30 and 6.30. Preacher: T.W. Walker.

BARKING. June 21-22. Elim Pentecostal Church, Ripple Road. Continuation of Golden Jubilee celebrations. Saturday at 7. Sunday at 11 and 6.30. Preacher: A.C. Jarvis.

BIRKENHEAD. June 28-29. Elim Pentecostal Church, Woodchurch Road. Saturday 7.30. Sunday 11 and 6.30. Ladies weekend. Preacher: Mrs. E. Glass.

BIRMINGHAM, Kings Heath. July 12. Elim Pentecostal Church, Calvary Chapel, Allenscroft Road (35 bus passes the door). Induction of new minister, A. Wilson, arranged by R. Lighton. Preacher: John Glass. Light refreshments provided. At. 7.30.

BIRMINGHAM, Solihull. June 29. Elim Pentecostal Church, Grafton Road. Festival of Song at 10.30 and 12 mid-day. Items by Junior Church and "Second Advent". Organist: Tony Beale-Burchell. Convener: D.E. Carr.

GRIMSBY. July 2. THE TOWN HALL. In concert "Good News Singers" (U.S.A.), at 7.30. Admission free. All seats bookable 10p each. Send s.a.e., Good News, 16, Frobisher Avenue, Grimsby.

HODDESDON. June 27. Elim Pentecostal Church, Rye Road, Rye Park. Friday at 8. Preacher: David Woodfield. Convener: A.L. Hawkes.

IPSWICH. July 13-17. Elim Pentecostal Church, Vernon Street. "Good News for your Campaign". Sunday 6.30. Monday to Thursday 7.30. Conducted by A.S.F. Horne and Peter Maiden and "Good News Team".

ISLINGTON. July 19. Elim Pentecostal Church, Lennox Road, Finsbury Park, at 7.45. Film Rally, "The Cross and the Switchblade". Tickets only 20p. Write: A.L. Hawkes, 124 Whittington Road, Wood Green, N.22. Convener: A.L. Hawkes.

MALVERN. July 6. Elim Pentecostal Church, Cowleigh Road, Sunday at 6.30. Preacher: D.W. Cartwright. Convener: John M. Persijn.

NEWCASTLE. June 29. Elim Pentecostal Church, Heaton Road. Sunday at 6.30. Jubilee rally. Preacher: P.S. Brewster. Convener: D.D. Phillips.

NEWQUAY. June 29. Elim Pentecostal Church, Seymour Avenue. Communion 10.45. Family service 5.45. Family fellowship 7.30. Preacher: Raymond Castro. Convener: D.A. Lambelle.

PONTARDULAIS. June 28-29. Elim Pentecostal Church, Twyniago Road. Saturday at 3 and 6.30. Sisterhood Anniversary. Preacher: Mrs. L.W. Green. Sunday at 11 and 6.30. Preacher: L.W. Green. July 5-12. Jubilee celebrations. Preacher: W. Dempster. Convener: G.J. Feasey.

ROMSEY. July 12. Elim Pentecostal Church, Middlebridge Street. Rally at 7.30. Preacher: Mike Moore. Items by Eastleigh young people.

SALFORD. July 5-6. Elim Pentecostal Church. Silver Jubilee and grand opening of our new building. Saturday, 3 and 6.30. Taking part: John C. Smyth, John Woodhead, A.B. Tee, J.T. Glass, Hazel Hawkins, and the Gospel Five. Sunday 11 and 6.30. John Woodhead and June Richards.

SHEFFIELD. July 5-10. Elim Pentecostal Church, Lee Croft, off Campo Lane. Ministers second anniversary and Bible week. Speaker: Rev. Noel Brooks, B.D. Saturday at 7. Sunday at 10.45 and 6.30. Monday to Thursday 7.30. Convener: Arnold Brooks.

SOUTH SHIELDS. June 29. Elim Pentecostal Church, Westoe Road, Sunday at 11. Preacher: P.S. Brewster. Convener: A.P. Johnston.

SUNDERLAND. June 28. Elim Pentecostal Church, Durham Road. Saturday at 7. Tyne-Tees Presbytery Jubilee Rally. Preacher: P.S. Brewster. Convener: D.G. Holmes.



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Only a dime-size scar

By GLORIA MILLER

THE EVENTS of that afternoon will be fixed in the memory of "Judge" Marshall as long as he lives.

It had been a long, hard day hauling gravel. He had just turned his dump truck onto a farm-to-market road to go after one more load. He would be glad when the day's work was done and he could go home to a shower, a good meal, and a quiet evening.

No sooner had he made the turn than he was startled to see a large fire down the road. Before he could figure out what was burning, a man ran down into the ditch. There was something strange about the man's left arm. It appeared to be wrapped in thick burlap.

As he drove closer, he saw the man's hair was burned off and his face was badly scorched.

L. L. ("Judge") Marshall stopped his truck and opened the door. "Get in," he commanded.

By this time he could see that the man's arm was not wrapped in burlap. It was charred flesh that was hanging or falling off the arm in large pieces.

"I'm Hank," said the man, in agony. "My truck caught on fire."

"Judge" stepped on the gas. The nauseating stench of burned flesh filled the cab. He wondered if the man would live—and whether he knew the Lord.

"Are you saved?" he asked.

"Been thinking about it," replied Hank. "I read the Bible every night." He looked at the driver through pain-filled eyes.

They were headed for a doctor's office 8 miles away. The man was burned almost beyond recognition, but "Judge" told himself he must keep calm. He mustn't panic. He must try to help Hank.

"If you want to be saved, call upon the name of the Lord, and He'll save you," he said.

Then an inner peace took possession and he began to sing at the top of his voice. It was the third verse of a well-known hymn:

I've tired of sin and straying, Lord;
Now I'm coming home.
I'll trust Thy love, believe Thy Word;
Lord, I'm coming home.
Coming home, coming home,
Nevermore to roam;
Open wide Thine arms of love—
Lord, I'm coming home.

The Lord's presence was very real, and Hank was visibly moved. He lifted his poor hands toward heaven. By this time nearly three-fourths of the flesh had dropped off his left arm. The bone was showing in places!

Upon reaching the doctor's office, "Judge" went in with the victim. The doctor took one look at Hank and said to the nurse, "Give him a double."

"You mean a shot?" said Hank. "I don't need a shot. This man sang all the way here, and I don't have any pain."

Incredulous, the doctor sent Hank to the hospital. "Judge" waited until they had put him to bed; then he went to bring Hank's wife.

"Judge" did not see Hank again for several months. He wondered what was happening. He could not forget him, for although he cleaned and sprayed his truck many times, he couldn't get rid of the odor of burned human flesh.

Then one day a man hailed him. "I'm Hank—remember me?" he said. Though "Judge" could not recognize him, Hank knew the one who had helped him in his desperate need.

"I want to thank you for what you've done for me," he said. "Ever since you sang, 'Lord, I'm Coming Home' in the truck that day, I've lived for Jesus. It's wonderful to be a Christian."

Hank rolled up his shirt sleeve. With beaming face he said, "Look! See how God healed me!"

"Judge" looked and saw a perfect arm with no evidence it was ever burned—except a dime-size scar on his wrist.

There was nothing "Judge" could say but, "The Lord be praised."

(This is a true story).

Pentecostal Evangel

The Family Altar

Scripture Union Portions — Notes by Maldwyn Jones

Monday, 30th June — **Exodus 13:17-22; 14:1-9**

"And Moses took the bones of Joseph with him. . ." (v.19).

GOD had made a promise to Abraham concerning the land in which he was to dwell (Genesis 12:1-2). This promise was ratified to both Isaac and Jacob. Joseph, too, was aware of the fact that it was not the purpose of God for Israel to dwell for ever in Egypt. By faith, he saw the time when Israel would be delivered from the yoke of bondage; the removal of his bones from Egypt was to be a symbol of that deliverance (Genesis 5:25).

Pharaoh and his hosts refused to yield to the sovereignty of God. They would not accept His Lordship. This same attitude exists in the world today. There is coming a day when everyone will have to bow to the Lordship of God's Son (Philippians 2:9-11).

Tuesday, 1st July — **Exodus 14:1-31**

". . .Fear ye not, stand still, and see the salvation of the Lord. . ." (v.13).

IN THE midst of life's battles and difficulties, one of the hardest things is to stand still in the sight of God. So often we attempt to find a solution of our own for the particular difficulty that we face. We search our hearts and minds for this remedy and that, while all the time God would have us to be still in His presence. Hebrews 4:9 tells us: "There remaineth therefore a rest to the people of God". The secret of being still and resting in God is to cease striving for a solution to our problems and to allow God to move in our lives. No earthly solution could have helped the children of Israel in this situation. Their only hope was divine intervention. They were to cease fretting, be still, and trust in God.

Wednesday, 2nd July — **Exodus 15:1-21**

"The Lord shall reign for ever and ever" (v.18).

THIS passage is commonly known as "The Song of Moses". He rejoices in God for the mighty deliverance wrought for Israel. The might and majesty of God are clearly revealed here. When no human agency could provide a solution to the problem, God stepped in and delivered Israel from bondage. This caused Moses to have complete confidence in the Divine Monarch. Well may we sing:

Jesus shall reign where'er the sun
Doth His successive journeys run;
His Kingdom stretch from shore to shore,
Till suns shall rise and set no more.

Thursday, 3rd July — **Exodus 15:22-27; 16:1-8**

". . .and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet" (15:25).

HERE we have a wonderful type of the cross of Christ, which, when cast into the waters of human experience, turns the bitterness into sweetness. The fruits of Christ's victory on Calvary has caused many a disillusioned soul to find a new purpose in life; bitterness has given way to the sweetness of Christ's presence.

Friday, 4th July — **Exodus 16:9-36**

"It is manna; for they wist not what it was. . ." (v.15).

THE manna which God provided for Israel is a beautiful type of the food which He has provided for our souls. This food is His own Word. This food consists of both the written Word and the Incarnate Word. God has revealed Himself to us through the Scriptures, through which we are given edification and guidance (2 Timothy 3:16-17). God's final revelation to mankind, however, is through His Son (Hebrews 1:1-2).

Saturday, 5th July — **Exodus 17:1-16**

". . .and thou shalt smite the rock, and there shall come water out of it. . ." (v.6).

HERE is the foreshadowing of the wrath of God against sin being poured out upon the Lord Jesus Christ. He is our divine rock, who, when stricken with the rod of God's judgment, poured forth a life giving stream. He alone was able to bear God's judgment, for He alone was guiltless of all sin and crime. The prophet Isaiah said: "It pleased the Lord to bruise Him. . ." (Isaiah 53:10). It was necessary for our salvation that Christ be thus stricken.

Sunday, 6th July — **Exodus 18:1-27**

"Now I know that the Lord is greater than all gods. . ." (v.11).

MOSES' father-in-law, Jethro, was a Gentile. He did not share the same convictions and hopes as the children of God. He had his own religion and worshipped his own gods. But now he had to acknowledge the superiority of Jehovah over all other deities. In verse 10, we read of his great confession in which he gave thanks to God for delivering the children of Israel out of Egypt. He has been aware of the tremendous odds that were against Moses leading his people out of Egypt. Now he confesses the greatness of their God who delivered them from bondage. Similarly, it is possible for men and women to witness the greatness of our God who has delivered us from the bondage of sin.

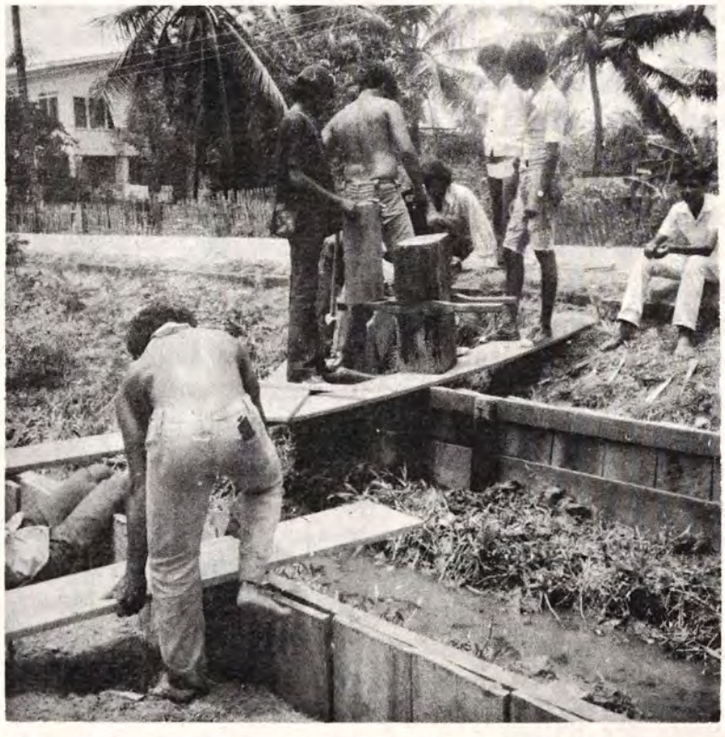
Faith . . . and . . . Works

by Ian MacInnes

RECENTLY we had a baptism service at Success when five young people were baptised. This service was held at the "Round Pool" which is a natural freshwater pool known by most people in the area. The photographs show a young man about to be immersed and a section of the crowd watching.

As the sun was going down in the west, these young people gave testimony of their faith in Christ. This group consisted of two groups of brothers and a sister, and what a thrill it was to see this happening. Several years previous the mother of one of the pairs was antagonistic to another member of their family who was showing faith in Christ, and she openly persecuted them. Now even her own children are walking the paths of Christ. We are all confident that soon she will accept the Christian faith as her own, for this brother and sister are showing how good a life with Jesus can be even in the home.

We are slowly progressing with the work for the church at Success. Concrete blocks are still being made, and in the picture you will observe the young men making the bridge to go over to the land. The site is on the main road into the village, and many people are taking a keen interest in the work that is going on. Even as the young men work, they are witnessing for the Lord Jesus. It is also interesting to see how many others are willing to come and give a hand, even though they are opposed to the teaching of the Master. God has wonderful ways of bringing a soul to a place where there is conviction of sin. We are all praying that even through the erecting of this church, people will be won for the Lord. Pray with us!



"For the people had a mind to work" (Nehemiah 4:6).

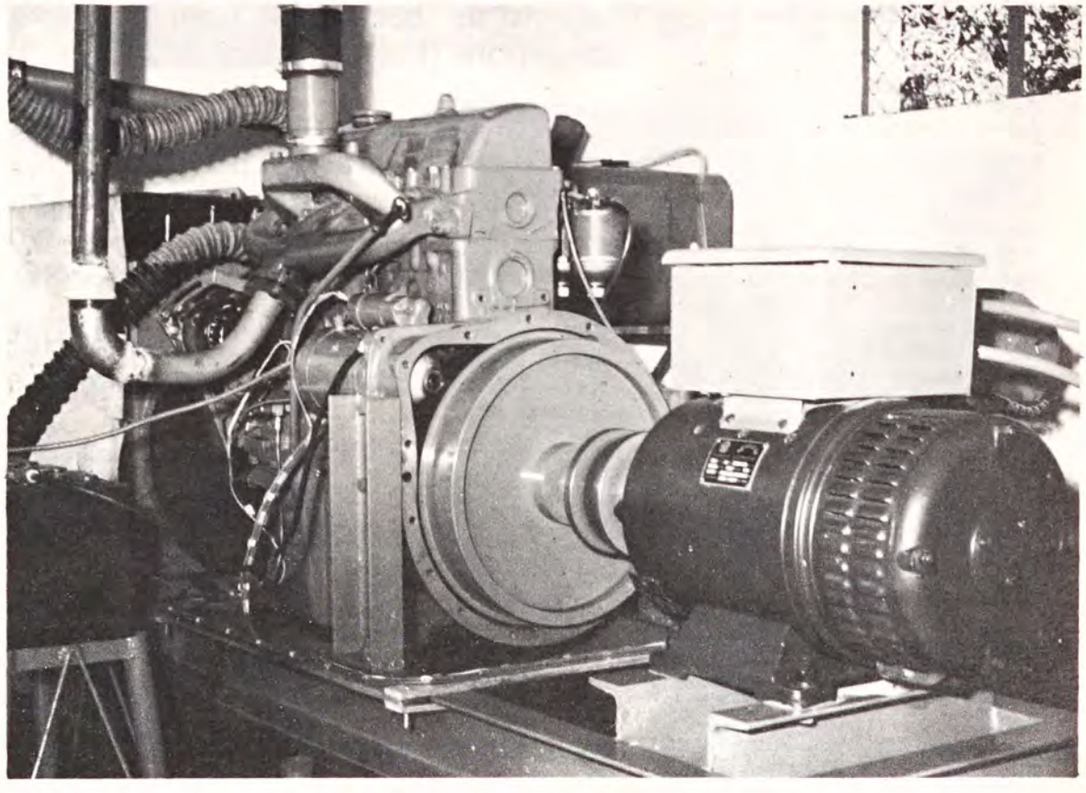


"All sit down . . . upon the green grass" (Mark 6:39).



"Baptising them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19).

The Elim Evangel



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July 5th, 1975

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

JUST a few weeks ago Dennis Hills was an almost unknown lecturer, at least his name was not known beyond the small circle of his family and friends. Then he was rather free in the expressions of his opinion of General Al- Hajji Idi Amin, President and Commander in Chief of the Armed Forces and Minister of Defence of Uganda. As a result he was brought before the court and sentenced to death. The severity of such a sentence brought shock and dismay to a great many people. So great was the sense of shock that swift action was taken to bring about a reversal of the decision of the court. Both the Prime Minister and Her Majesty the Queen have personally written letters to the President in an effort to save his man's life.

We were reminded of Paul's great words: "God . . . having forgiven us all our trespasses, having cancelled the bond which stood against us with its legal demands; this He set aside, nailing it to the Cross" (Colossians 2:13-15 RSV). This "bond" represents a hand written document, an I.O.U, statement of indebtedness, personally signed by the debtor. (This form of words is used in Philemon 19).

In this case we have signed an undertaking, "I owe God obedience to His will. Signed: Mankind". This is said to be "against us" because we have manifestly failed to discharge our obligations (Romans 7:16, 22, 23).

Through the death of Christ our death-warrant has been cancelled. Not by crossing it out, for this would still leave its mark, but by "smearing out" and thus obliterating. The picture is one of a scribe who used a wax tablet to write upon. Any words could be smoothed away, thus leaving a clean slate.

As we think and pray for Dennis Hills, let us thank God that he treats us far better than we ever deserve.

Front cover picture: The lighting plant, Elim Mission, Inyanga, Rhodesia. Report on page 20.

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FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – 1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.

ELIM NEWS

CHORLTON-CUM-HARDY **Pastor: J.T. Glass**

WE can look back with joy as we remember the occasion of our Pastor's 21st Anniversary. On Saturday the church was filled with a great crowd who had come to give thanks to God for His servants rich ministry.

Pastor John Woodhead, who founded the church, and who is also our Pastor's father-in-law, opened in prayer.

Singing items were provided by the Crusaders, the Pastor's wife and his two daughters, Mrs. Alison Taylor and Miss Susan Glass.



Pastor and Mrs. J.T. Glass with T.W. Walker.

A presentation was made by Mr. King, who read letters and telegrams of congratulations from many friends in various parts of the country and abroad.

Mr. King thanked the pastor for his hard work, and his Bible-centred ministry over the years, and he presented him with a Bible on behalf of the church.

Our Pastor thanked the people for their love and for their gift, giving us a brief history of the work of our church over the last twenty-one years.



Mr. King presents a Bible to Pastor J.T. Glass.

The message was delivered by our Field Superintendent, T.W. Walker, who had joined us for the weekend. Our meetings were continued on Monday with the visit of Pastor Hughes and a party from Bethshan Tabernacle, Manchester. It was in Bethshan Tabernacle that our Pastor was saved.

B. PITT

NORWICH **Pastor: P.E. Stormont**

THE farewell service of Pastor and Mrs. L. Reeves was held on Saturday May 24th. The service was preceded by a farewell tea with 120 people present.

The church was packed, and each section of the fellowship gave a word of appreciation to Pastor and Mrs. Reeves.

The Secretary presented Pastor Reeves with a cheque and Mrs. Reeves was presented with a clock. In his remarks he mentioned that Pastor Reeves had been in Norwich for the past seventeen years.

Although the service was tinged with sadness, we felt God's presence throughout the proceedings. The deacons, trustees and members pray that God's blessing will continue to rest upon Pastor and Mrs. Reeves, and we trust that they will enjoy a long, happy and blessed retirement.

The induction service of Pastor Phillip Stormont took place on May 29th and was conducted by John Harrison of Lowestoft. The preacher was J.C.N. Eaton and other ministers present were F.J. Crees and Ken Banks.

H. HOWCROFT



Church Secretary, L. Howecroft presents a cheque to Pastor Len Reeves on his retirement.

CLACTON-ON-SEA **Pastor: P.K.G. Rose**

A NUMBER of young people were converted during the recent campaign conducted by Ron Jones and Len Magee. As a result some of them have formed a singing group called "The Revelation Singers". During the crusade, which lasted for twelve days, some of them attended every meeting. On June 1st, ten of them followed the Lord through the waters of baptism. Since the crusade our numbers have increased considerably. We would value your prayers for this new venture.

PETER EMMERSON



The Revelation Singers, Clacton-on-Sea.

New Centre in Jerusalem

ON April 27th the Pentecostal Jewish Mission in Jerusalem opened new premises. One of the historic churches in the city, St. Paul's Church, which was badly damaged during the Six Day War, was left unoccupied. Through the kind offices of the Anglican Bishop of Jerusalem, these premises were made available. The whole building was put in to good order and fitted out as a centre for the Mission. It will be used for a Bible distribution centre as well as for outreach ministry amongst Arabs.

The opening ceremony was conducted by L.T. Pearson, chairman of the Mission, and L.V.D. Tiller. The Bishop himself also took part and there were representatives present from the Ministry of Religious Affiars and members of several Christian groups. Amongst the company were a number of British pentecostal people who were in Israel on a holiday organised by the P.J.M. It is felt that this is a real step forward; the Mission had been without suitable premises since the loss of their original building in the 1948 war.

Evangelistic Conference

SEPARATION or Isolation? Making an Appeal and Counselling, Gospel Music, Convert Follow-up, are the topics to be dealt with on the Wednesday of the Nationwide Evangelistic Conference to be held at York on 20th–23rd October next.

Booking forms are available from Pastor I.W. Lewis, 55 Muncastergate, York, YO3 9JX, telephone: York 55064.

T.W. WALKER



Male graduates 1975. Front row centre: Julian Ward, G.W. Gilpin, Christopher Smith.

Open Day at Elim Bible College attracted over 1,000 visitors. Twenty-four men graduated at the end of summer term.

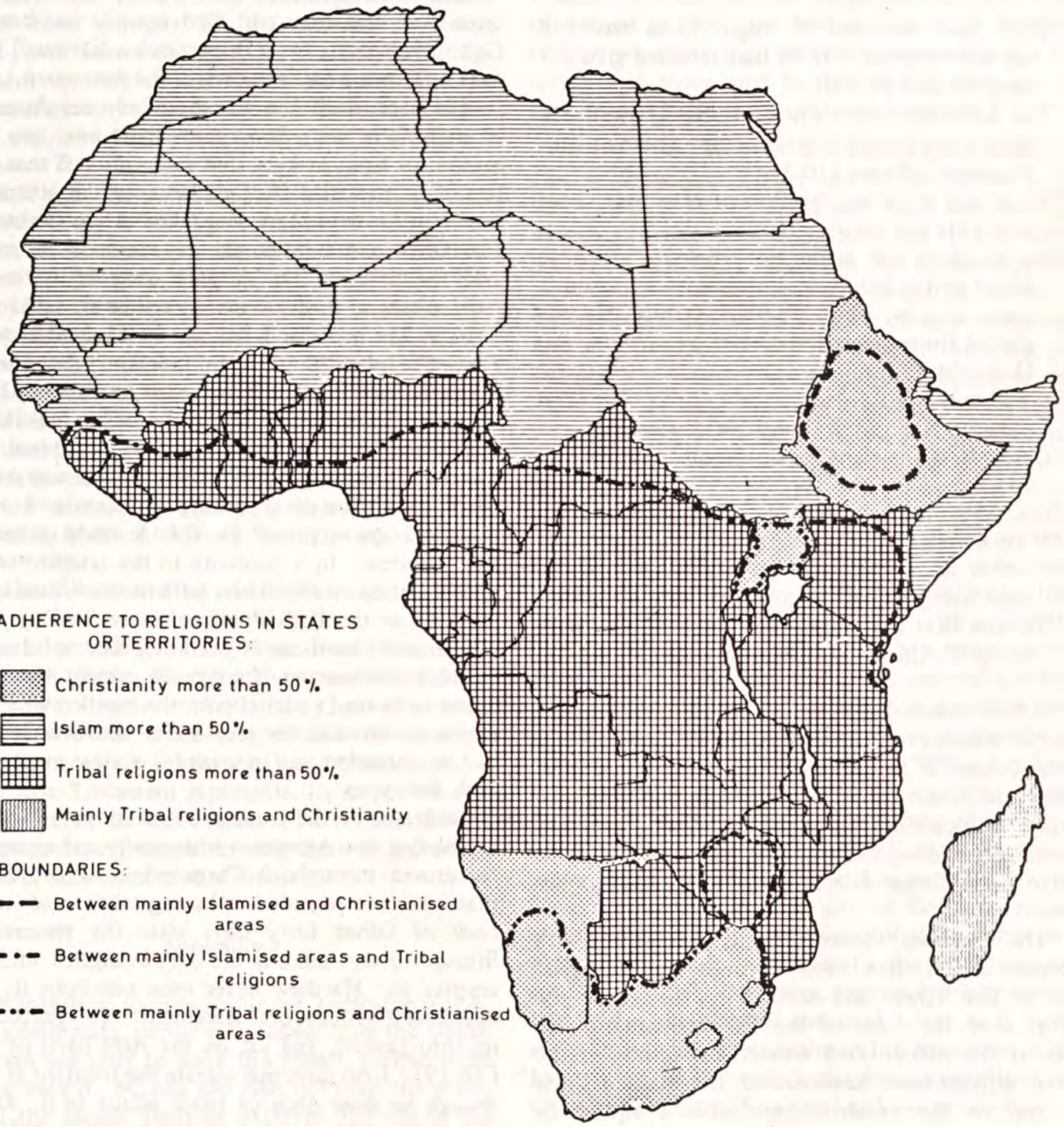
NEWS

A. LINDSAY GLEGG, veteran evangelist, went to be with Christ on June 19th. Born in 1882 in London, he was converted at the Keswick Convention. Soon afterwards he engaged in mission work, which was to occupy much of his spare time for the next fifty years. Trained as an electrical engineer, he was a successful business man. His ministry was in wide demand, and he exercised considerable influence in the evangelical world over a long period. Even when he was over ninety years of age he maintained a very active interest in Christian work.

Another Elim Church now open: Bury St. Edmunds, Suffolk. Victoria School, Victoria Street. Minister: Mark Drew. Opened after crusade by Mark Drew and Adrian Hawkes.

Pray for Africa

Christendom in Africa Islam in Africa



THE ASCENSION

by Ian Macpherson

Hail the day that sees Him rise,
Ravished from our wistful eyes;
Christ, awhile to mortals given,
Reascends His native heaven.

Charles Wesley

"Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men" (Psalm 68:18).

"The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool" (Psalm 110:1).

"What and if ye see the Son of Man ascend up where He was before?" (John 6:62).

"He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven" (Luke 24:50, 51).

"While they beheld, He was taken up; and a cloud received Him out of their sight" (Acts 1:9).

"Christ is at the right hand of God" (Romans 8: 34).

"God hath highly exalted Him" (Philippians 2:9).

"If then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Colossians 3:1).

"To him that overcometh will I grant to sit with Me in My throne" (Revelation 3:21).

IN HIS autobiography, *A King's Story,* the late Duke of Windsor tells of a strange thing that happened at the funeral of his father, King George V. He describes how, when the body was being conveyed on a draped gun-carriage through the silent, crowded streets of London, a curious mishap occurred which was to him unforgettable, although witnessed by only a few.

"The Imperial Crown, heavily encrusted with precious stones, had been removed from its glass case in the Tower and secured to the lid of the coffin over the folds of the Royal Standard. In spite of the rubber-tyred wheels, the jolting of the heavy vehicle must have caused the Maltese Cross on top of the crown – set with a square of sapphires, eight medium-sized diamonds, and one hundred and ninety-two smaller diamonds – to fall. For suddenly, out of the corner of my eye, I caught a flash of light dancing along the pavement".

The cross had fallen to the ground; some saw in that an evil omen; and, indeed, before long, as we all know, the new king *did* demit his sovereignty. Not so the cross of Christ. It can never fall to the ground; and, as someone has said, "Christ can never abdicate".

Proof of that is provided by the fact that He who once bore the cross and died upon it has been by God "exalted to be a Prince and a Saviour" (Acts 5:31). This is what is known as the Ascension.

The Ascension! But was there only one Ascension or were there two? Some think there were two. The reason for their making that assumption is that there is such a marked difference between the attitude of the risen Lord to Mary Magdalene when He met her for the second time on the day of the Resurrection and the attitude He adopted towards her on the first occasion. In the earlier interview He said to her: "Touch Me not; for I am not yet ascended to My Father" (John 20:17). In the later, described by Matthew, here is what transpired: "And as they (Mary Magdalene and the other Mary) went to tell His disciples, behold, Jesus met them, saying, All hail. And they came, and held Him by the feet, and worshipped Him" (28:9). Was there perhaps an Ascension between these two appearances? Dr. C.I. Scofield inclines to that opinion. In a footnote to the relevant section of his edition of the Bible, he writes: "Jesus speaks to Mary as the High Priest fulfilling the Day of the Atonement (Leviticus 16). Having accomplished the sacrifice, He was on His way to present the sacred blood in heaven and, between the meeting with Mary in the garden and the meeting of Matthew 28:9, He had so ascended and returned: a view in harmony with the types".

Whatever be the truth about that, there can be no doubt that the Ascension historically and universally recognised throughout Christendom as authentic is that which is recorded as having taken place on the crest of Olivet forty days after the resurrection. Strange to say, Luke is the only evangelist who fully reports it. Matthew never even mentions it; Mark dismisses it with the bare statement: "He was received up into heaven, and sat on the right hand of God" (16:19). John does not narrate the incident at all, although he does once or twice allude to it. Surely, one of the most astounding gaps in the Gospels!

Nevertheless, the whole of the New Testament throbs and thrills with the thought that He who descended to Bethlehem, Nazareth, Calvary, has ascen-

ded to "the dazzling throne, the sapphire blaze, where angels tremble while they gaze".. It is not so much a matter of texts as of texture. The Christian Scriptures are full of it.

Nor is the Old Testament without its analogical anticipations. Enoch and Elijah present proleptic parallels, and the entry of the High Priest into the Holy of Holies on the great day of Atonement furnishes the writer to the Hebrews with marvellous illustrative material.

Besides, our Lord's own Transfiguration was a sort of dress rehearsal for the ascension: "Jesus taketh Peter, James and John his brother, and bringeth them up into an high mountain apart, and He was transfigured before them: and His face did shine as the sun, and His raiment was white as the light" (Matthew 17:1, 2).

Still, it is, as I have said, to Luke that we must turn for details of our Lord's Ascension. In two descriptive passages he provides the historical data: "He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them and carried up into heaven" (Luke 24:50,51). "While they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven" (Acts 1:9-11).

"A cloud received Him out of their sight". It hid *Him* from *them;* but, as Dr. W.E. Sangster happily comments, it did not hide *them* from *Him.* The cloud is still there. We cannot see our blessed Lord with the eye of sense. But faith, like a heavenly radar, can penetrate the cloud and watch with reverent wonder the heavenly ministry of our exalted Lord.

The New Testament represents the Ascension as a sublime drama in three acts. There was first a secession; next a procession; and, then, an accession.

We will take them in that order.

Secession

THE first thing to note about the Ascension is that it was a deliberate, public withdrawal from the world. Jesus had not only to leave this planet, He had to be *seen* to leave it. No one saw Him rise from the clods, but all the eleven disciples observed His rise in the clouds. As sings J.T. Graves:

O Prince of Peace, who once didst rise
In splendid triumph to the skies
Before the rapt disciples' eyes.

Yes, they saw Him go. They had to see Him go. The secession was not secret. There were eyewitnesses.

Despite such impressive firsthand testimony, however, some dispute the historicity of the Ascension. The story, they tell us, is the product of an age which naively believed in a sort of sandwich universe, with heaven and hell as the slices of bread and earth as the meat in the middle. It presupposes a cosmogony impossible to the modern mind. Patently, conceiving of the earth as flat, people tended to think of heaven as "up" and hell as "down". Now, of course, we know that the world we inhabit is a ball spinning in space, and in view of this, they say, we need to overhaul our ideas of the Ascension.

In his book entitled *He Ascended into Heaven* J.G. Davies writes: "If we take the description in the first chapter of Acts literally and regard the cloud as a conveyance which carried Christ up to a localized heaven in much the same way that an elevator may carry a man up to the highest sky-scraper in New York, we are bound to conclude that such an occurrence is not only improbable but impossible. Although we may perhaps consider that, as the Resurrection appearances can be understood as accommodations to the sense-perceptions of the disciples, so this event may be taken as an accommodation to their pre-Copernican cosmology".

According to this theory, the Ascension is simply a symbol, a myth, a figure of speech. It never really happened, although the credulous disciples may have sincerely believed that it happened. The account of Christ's rising to the skies is simply a verbal picture designed to illustrate His moral and spiritual triumph.

We are reminded that, in everyday speech, we employ language which, although inexact, is nevertheless perfectly explicit and expressive. "When a schoolboy tells you he has been promoted to a higher class", remarks John Howat in his *Concerning the Faith in Christ,* "you do him an injustice if you take him to mean no more than that he has been transferred from a classroom on the ground floor to one upstairs". Even in the most sophisticated meteorological offices, one finds references to the sun rising and setting, although, of course, every schoolboy knows, that it does nothing of the kind. Just so it is, we are assured, with the narrative of the Ascension of the Lord Jesus. It is merely a picturesque parable of the ultimate victory of the virtues and values of Christ.

None the less, no student of Christian history, will be disposed to dispute that from the beginning the

Continued on page 8:

Church has looked upon the ascension of Christ as a solid fact. All through the centuries that has been its classic, orthodox, official position. In a once-famous book called *On the Creed,* Bishop Pearson expresses this with the utmost candour and conviction: "I am fully persuaded that the only-begotten and eternal Son of God, after He rose from the dead, did with the same soul and body with which He rose, by a true and local translation, convey Himself from the earth on which He lived, through all the regions of the air, through all the celestial orbs, until He came into the heaven of heavens, the most glorious presence of the majesty of God".

to be continued

BOOK REVIEWS

Put Me in My Place, *by David Huggett, published by Coverdale Publishers Ltd., price 55p, postage and packing 12p extra.*

THIS unorthodox title did not appeal to me at all, but when I began to read I quickly reversed my decision; it means just what it says "Put Me In My Place" regarding ourselves in Christian service. It covers all facets of ministry, pastor, teacher, administrator, evangelist, missionary, Sunday school teacher, youth worker, etc., and even women's ministry is discussed sensibly, without partiality and imbalance. This particularly pleased me. The author gives clear and thorough explanations to those seeking an outlet for their capabilities and talents. The chapter "Where can you train?" contains lists of Bible Colleges in the U.K., and includes the Elim Bible College. For this generation and teenagers it is a valuable text book which shows the strong demands of the Lord's work in modern-day living.

GLADYS M. GORTON

Studies in the Prophecy of Jeremiah, *by G. Campbell Morgan, published by Marshall, Morgan and Scott, price £1.95, postage and packing 18p extra.*

BEFORE he set out to teach from a book in the Bible, Campbell Morgan would read it through fifty times. This is indeed evident in his *Studies in the Prophecy of Jeremiah* . The studies are highlights from the prophecy rather than a commentary. It is easy to read, and the key texts of each chapter provide us with helpful stages as we make our way through the book. The expository qualities of this book are excellent, as one would expect from G. Campbell Morgan. Considering the state of our nation, the prophecy has a very clear message for today.

G.H. NEALE

ROYAL ALBERT HALL

LONDON

EASTER MONDAY, 1976

Rev. Bernhard Johnson was born of missionary parents in Brazil. After graduating from high school he went to a secular college.

He met Jesus Christ face to face and was challenged with the needs of missionary evangelism. It was 2 o'clock in the morning when he accepted the call. After going to Bible College he went back to Brazil as a missionary evangelist.

He will be the preacher on Easter Monday.

D.4187

Braille Hymn Book

THE Torch Trust for the Blind, who provide literature for the blind, have produced a braille edition of the *Redemption Hymnal.* This costs only £1 for the five volumes. These can be obtained from: The Torch Trust for the Blind, Torch House, Hallaton, Market Harborough, Leicestershire, LE16 8UJ.

AN ILLUSTRATION

"The Bible says" – but does it?

I knew a man who thought it was very wicked to borrow. "My dear fellow", I said, "you can't get through life without it". "Oh!" he answered, visibly shocked, "but does not the Bible exhort us to 'owe no man anything?'" "No", I replied, "the Bible says nothing of the kind. The Bible says, "Owe no man anything but. . ." and that exception is the greatest exception to a general principle that has ever been stated in human language. Since then he has been struggling bravely to discharge that tremendous obligation.

Dr. F.W. Boreham, *The Other Side of the Hill.*

POINTS FOR PREACHERS

by J. Alexander Wright

AN OUTLINE

Three forms of suffering

The Cross. "He that taketh not his cross, and followeth not after Me, is not worthy of Me" (Matthew 10:38).

The Chastisement. "Whom the Lord loveth, He chasteneth and scourgeth. ." (Hebrews 12:5-11).

The Circumstance. "The sufferings of this present time" (Romans 8:18).

Bible commentators and preachers sometimes mix these. Many of our hymns do. The Father's rod is imposed without the consent of the sufferer. The cross cannot be imposed: it stands in the way of obedience: the rod in the way of disobedience. Jonah and Paul both suffered the threat of the stormy sea, one as a chastisement, the other as a cross. The cross never comes unsolicited, the rod always does. The circumstance comes neither from the cross or the rod, but in "the course of nature and from the many ills the flesh is heir to". It comes alike to all and may have no spiritual significance: fire, flood, bereavement, injury, accident, old age. To learn acceptance is a great thing. "Even so, Father. . ." (Matthew 11:26).

TALKING-POINT

Praying "to" or "for" Christ?

Psalm 72 is predictive of the glory that was to have attended the reign of King Solomon. Alas! Like other prophecies pertaining to David's son, it finds its fulfilment only in the "Greater than Solomon", King David's "Greater Son". This is recognised by Bible commentators and hymnwriters, the latter never better or more beautifully expressed than in Isaac Watts's great hymn, "Jesus shall reign". In his original he rightly changed the "for" of v.15 to "to" as applied to our Messianic Lord and King and His present mediatorial reign. Modern hymn-revisers, in the interests of literality, (only?) have reverted to "for", and so it appears in our *Redemption Hymnal* (no. 190). Our older *Redemption Songs* had "to". The writer always sings "to". What think you? May we pray "for" our Lord and Sovereign King?

Continued on previous page:



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WHY HELL?

This centre page article "Why Hell?" by George Canty is the eleventh in a series of leaflets issued by the Elim Publications Board. The twelve titles so far issued (there are several others planned) are available from Elim Church Bookroom, P.O. Box 38, Cheltenham. The price is 50 pence per hundred, postage extra.

The cartoonists' standing joke is Hell. It has to be. As pictured by the medieval mind, as in Dante's "Inferno", and even later in the art of El Greco, modern man finds it unbelievable and funny. The horrors are childish phantasies. Hell is not credible – like that. We have to laugh.

But Hell is not like that. The whole idea of Hell has been caricatured. In rejecting the caricature have we lost the importance of the reality?

One thing makes it important – our demand for justice. Without Hell the world would not be built right. The most bitter complaint, and one of the most frequent, is the question, "Isn't there any justice in the world?" If we won't have any Hell in the universe, then our complaint is absurd. Scoundrels and tyrants could use death as an escape route from their guilt. They could die like everybody else and get away with murder multiplied. "After death, the judgment", the Bible insists, and, by all that is right, we know that this is how things ought to be.

We ask if there is no justice in nature; there is. It is right under our noses, under our skins in fact. We are part of nature and this instinct is part of us. Creation has a moral basis. Creation has planted in us a demand that bad men get what they deserve. Our instinct is not wrong. The same creation must have its way of reaching the guilty even if they die before justice catches up with them.

The man who argues that there is nothing after death puts it beyond possibility that this can be a just world at all. Hell – the music-hall hell – is a joke, but if there is no Hell, all life is a joke, a terrible, mocking, tragic, unfunny joke turned against us all.

Christians insist that everything is organised to be right ultimately. Evil will not have the last laugh. There is a place or point of justice, without which nothing in life would make sense.

Thumbing through the Bible, the Old Testament section speaks about "death" for sinners, but it does not say much about what kind of state this death is. Israel's leaders did not keep their fellow-religionists up to scratch with harrowing threats of naked souls being wrapped in sheets of flame. "Sheol", as they called it – the abode of the dead, from which King Saul tried to call up the spirit of Samuel – is represented to us as darkness, where they "know not anything".

When the word Sheol was turned into Greek it became Hades, which meant the world of departed people, about which we read in the Greek myths. Hades was personified as the god of the Underworld, sometimes called Pluto, a region bounded by the river Styx over which the souls of the dead were ferried by the surly boatman Charon.

Hades is death, that is, the state of death. Several times the Bible distinguishes the difference by using the expression "Death and Hades". Christ Himself removes all doubt by using another word – Gehenna. Originally a valley called Hinnom, where Jerusalem's rubbish never stopped burning or rotting, it became the picture of the condition of death for evil people, "where their worm dieth not, and the fire is not quenched". This completely shatters the notion that Hell means death and obliteration of consciousness. If it was like this, the picture Christ uses would have no meaning.

To drive home the fact that the death-state is more than oblivion, Christ said: "Fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both body and soul in Gehenna". It is rather ominous that, though He talked about "killing" the body, he did not talk about "killing" the soul. The expression is changed to "destroy", that is to empty of vitality, like something which we say is "perished".

There would be no point in Christ telling us to fear the one who can "destroy the soul", if it meant no more than dying, for everybody dies. There is a worse thing: to "die in your sins". Jesus said that it would be better to die by drowning than to experience the fate of those who offend.

There is plenty of other language to the same effect: "eternal destruction"; "the weeping"; "outer darkness"; "lost"; "the day of wrath"; "tribulation and anguish upon every soul of man that doeth evil".

The average idea about it by those who ignore the Bible is that "you make your own hell down here". In that case, why say that there's no justice anywhere? The answer is that people do make their lives hell down here, but an awful lot of wicked people couldn't care less. They have a good time despite their villainies. "There are no bands in their death", the Psalmist complains.

The state of evil minds must be terrible, of course. What kind of seething mental darkness do men now experience who are violent, immoral, and murderous? "Not bad enough", most people say. *Then, in that case, isn't Hell after death the only thing left to square the account?*

Christ's treatment of this point took the form of the case of Dives and Lazarus. The rich man, Dives, utterly self-centred, feeding like a hog while others starved, died in comfort, but "in Hell he lifted up his eyes being in torment". As the story proceeds, Jesus shows why. The man was exactly the same selfish wretch dead, just as he was alive. That was his own self-made Hell hereafter.

Carving "R.I.P." on the headstone doesn't confer bliss on some old rogue underneath it. "As a tree falls so shall it lie". "Let him that is filthy be filthy still". The only thing we can take out of this world is what we made of ourselves and death doesn't "magic" anybody into a shining angel. Hitler is still Hitler, the rotten are still rotten, the unbelieving are still faithless. Cowards are still cowards. The bitter are still bitter — "as bitter as Hell". Far worse, the godless are still without God. They chose it — life after death without a glimmer of God in it. As sure as God's presence makes Heaven, God's absence makes Hell. This is what the Bible calls fury, distress, perdition, corruption and rejection.

The Egyptians have left us wall paintings of their ideas. One depicts a god on a bridge weighing people's merits and deciding whether they can enter the realms of bliss. In modern comic strips Peter is portrayed at a pearly gate quizzing the would-be entrants. But this is crude nonsense.

The Bible uses the picture language of "keys". In an evocative passage of great beauty, Jesus is described as saying: "I have the keys of death and of hell". This concrete language can be put into the abstract form that Christ is Lord of all states of being. There is no longer any region of existence where the dominance of Christ is not felt. He is the Lord of the living and of the dead, for "all live unto Him".

There could be no greater assurance about the ultimate fate of every individual than that Christ is in charge, but it should not be confused with softness. Love is balanced by justice.

In fact judgment is the only way to understand the greatest mystery of all — the death of Christ. He died because he bore our sins. He suffered for us, because He was numbered with the trangressors. "The soul that sinneth it shall die". Jesus died in *our* sins. Many people, however, choose to die in their own sins, rather than to accept Christ's suffering for themselves.

What is the reverse of dying in our sins? It is not to die faultless. Nobody is faultless. It is to die "in Christ". Hell is to die in sin. Heaven is to die in Christ.

Christ Himself not only "has" the keys of hell and death, but He *IS* the key, in fact, He is the whole door. "I am the door", He said. Jesus is the way out of sin, out of self, out of Hades, and we are "saved from wrath through Him", being "justified by His blood".

The scales of Divine justice will be found in the end to be accurate. The more we sin the farther we get away from God, who is the upholder of our very being. Our vital reality slowly perishes as we strain away from God. The lines of communication become uncertain. The worst man is the farthest away from the source of his own reality — God, and drifts like a perished husk of a person on the periphery of existence in the "outer darkness", "lost". It is inevitable, certain.

But that worst person, today, while it is the day of mercy, can "draw near through Christ", and be reconciled, forgiven, restored, quickened to life, and "will never come into judgment". The alternative to Christ is only too evident — and ghastly. Hell is the word for it.

Why did Christ say, "Touch Me not"?

by Dr. C.T. Cook

Editor's note: This article, which appeared in *The Christian* (which has unfortunately ceased publication) offers, we believe, a better interpretation than that put forward by Dr. C.I. Schofield, and we reproduce it here because we feel it needs a wider circulation.

HOW are we to interpret our Lord's words to Mary of Magdala in the moment of recognition at the entrance to the sepulchre, as recorded in John 20:17? Why did He say, "Touch Me not, for I am not yet ascended unto the Father?" (R.V.). For this gentle rebuff seems to be in direct contradiction to the invitation to touch Him which He extended to His disciples on the evening of that same day when He appeared in their midst and said: "Behold My hands and My feet, that it is I Myself; handle Me and see; for a spirit hath not flesh and bones, as ye see Me have" (Luke 24:39). Or again, a week later, when He said to Thomas: "Reach hither thy finger, and behold My hands, and reach hither thy hand, and thrust it into my side" (John 20:27).

There is, of course, this obvious difference. In the two later examples Christ was offering the disciples, who still doubted the reality of His resurrection, tangible proofs that He was no mere apparition, as they feared, but that He stood before them in the same body that was crucified and laid in the tomb. Mary Magdalene, on the other hand, was beset by no doubt as to His bodily presence, and John implies that she threw herself down and laid hold of His feet (cp. Matthew 28:9).

But it was not for that reason Christ requested Mary not to continue to hold Him. Various conjectural explanations have been put forward – I have come across no fewer than eight – to solve the mystery, but none of them is satisfactory.

The text as it stands implies that it would be easier for Mary to touch Jesus *after* His ascension than before, and most expositors are agreed that this is what the Risen Lord meant.

Spiritual Contact

We have here, in fact, an instructive example of how Scripture explains Scripture. The key to the problem of Christ's words to Mary is found in other passages in John's writings, notably in the discourse in the Upper Room (John 14:16), especially in chapter 16 verse 16, where two different words in the Greek are translated "see" in the Authorised Version. "A little while and ye shall not see Me" (R.V., "Behold Me no more"). Christ means that within a few hours He would meet death and they would no longer be able to look on His face as heretofore. Then He goes on to say: "And again, a little while ye shall see Me" (after His Resurrection).

Now it is important to note that in the first clause the word "see" is one that represents ordinary physical seeing, but in the second instance our Lord employs a word which, in John's writings, is always used of a vision of heavenly and spiritual realities, as distinct from mere physical beholding. Here are some other examples of John's use of the word. "Hereafter *shall ye see* heaven open, and the angels of God ascending and descending on the Son of Man" (1:51). "He that believeth not the Son shall not *see* life" (3:36). "Jesus said unto her (Martha), Said I not unto thee, that if thou believest thou *shouldest see* the glory of God?" (11:40). "When He shall appear, we shall be like Him, for we *shall see* Him as He is" (1 John 3:2). In all the foregoing examples the reference is to a perception of spiritual realities.

Two Stages

Reverting now to 16:16, Christ, as Bishop Westcott says, is alluding to a "contrast between two stages in the spiritual history of the disciples". Their direct relation to Him would not be broken by His death and resurrection. On the other hand He indicates that the form of their vision of Him would be altered. "As long as His earthly presence was the object on which their eyes were fixed their view was necessarily imperfect", but after His Passion they would have a spiritual vision of Him in His true nature. His Resurrection was a preparation for this new vision, which would have its fulfilment when, at Pentecost, the spiritual presence of the Lord with them was completed by the gift of the Holy Spirit sent by their Ascended Lord.

A New Relationship

Now it was in order to convey this truth of the new relationship from henceforth, that Christ said to Mary, "Touch Me not, for I am not yet ascended to the Father". Actually her act was more than a mere "touch"; the original word signifies "to attach oneself to an object with the thought of possession

and enjoying it".Mary, in the ardour of her affection, thought that Christ's mastery over death meant a return to the old life, and that she and the other disciples would enjoy His presence in the same form as before the crucifixion. As Bishop Westcott explains, what His words amount to is this: "Do not cling to Me, as if in that which falls under the senses you can know Me as I am; for there is yet something beyond the outward restoration to earth which must be realized, before that fellowship towards which you reach can be established as abiding. I am not yet ascended to the Father. When that last triumph is accomplished, then you will be able to enjoy the communion which is as yet impossible". The phrase, "I am not yet ascended",is in the perfect tense, which means, "I am not yet in the state of One who has ascended". It is as if He said: "I have not yet acquired that supreme position which is the condition of the mutual communion of My disciples and Myself".

Godet's comment is worth nothing: "Instead of luxuriating in this moment of possession, as if Jesus were really restored to her, Mary must rise and go to tell the disciples what is passing".

What Christ forecast for His people after His Ascension, and confirmed in His words to Mary, is a deep and stimulating truth for us all. Do we ever feel that it would be much easier for us to believer, if, like the disciples and Mary, we could have seen Christ in the days of His flesh,and especially if we could have seen Him after His resurrection? If so, we need to recall His words to doubting Thomas, "Blessed are they that have not seen and yet have believed". Such belief is the more praiseworthy. It was expedient for those disciples that their Master should depart (John 16:7). It was also expedient for us, too. For the ministry of the Holy Spirit in making the redeeming work of Christ real and actual in our lives, was dependent upon His being sent by the Ascended Christ at Pentecost, and Pentecost had to await His return to the Father.

It was not until the Holy Spirit after Pentecost "took of the things of Christ" – His atoning death and all that it signified, and His mediatorial work in all its fulness – and enlightened their understanding, that the eyes of His disciples were opened to see Him in all the glory of His Person and His Redemption. Moreover, by that same Spirit they were united with Him in a way not possible on earth. In the days of His flesh, He was *among* them. By the possession of the Spirit He was *in them.* And as it was with them, so it is with us. By the Spirit we are closer to Him than was Mary in the garden. We possess Him and He possesses us.

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Thoughts from the Book of **Exodus**

63. Moses, the Friend of God

(Exodus 33:11)

by F. Lavender,
Pastor of our Croydon Church

I FIND this to be a most remarkable statement. A few months previously Moses had been a shepherd feeding Jethro's sheep in the wilderness, clearly contented with the quietly ordered life which was his lot. When the Lord appeared to him in the burning bush, Moses was startled and dismayed. He did not at all welcome the Lord's commission, for it threatened to disrupt his easy way of life, and he tried to evade the call. The past months, however, had transformed his outlook. Moses had now become the leader of the nation and he had witnessed many awe-inspiring manifestations of the power of God; yet these things were not in themselves the decisive factors that altered his outlook. What really changed him was his new communion with God. Moses had come to understand the purposes of the heart of God, and it had now become his great delight to have fellowship with God. It is a true mark of friendship when two persons want constantly to be together.

When I was a teenager I was made aware of the claims of the Lord Jesus upon my life. His death and resurrection required that I should yield my life to His Lordship. I could no longer try to "do my own thing". I must now walk in obedience to Him. I resented this demand and stubbornly resisted His claim and His call. When by the mercy and grace of God I finally yielded to His Spirit, I was soon wondering why I had made such a fuss, for it became my chief joy to have fellowship with Him and to hear His Word speak to my heart. I had looked upon the claims which He made upon me as if they were the demands of a tyrant, but I came to see that they were the claims of a loving and wise friend, and that yielding to Him opened the door to the most precious fellowship:

"Friendship with Jesus,
Fellowship divine;
Oh, what blessed, sweet communion,
Jesus is a friend of mine".

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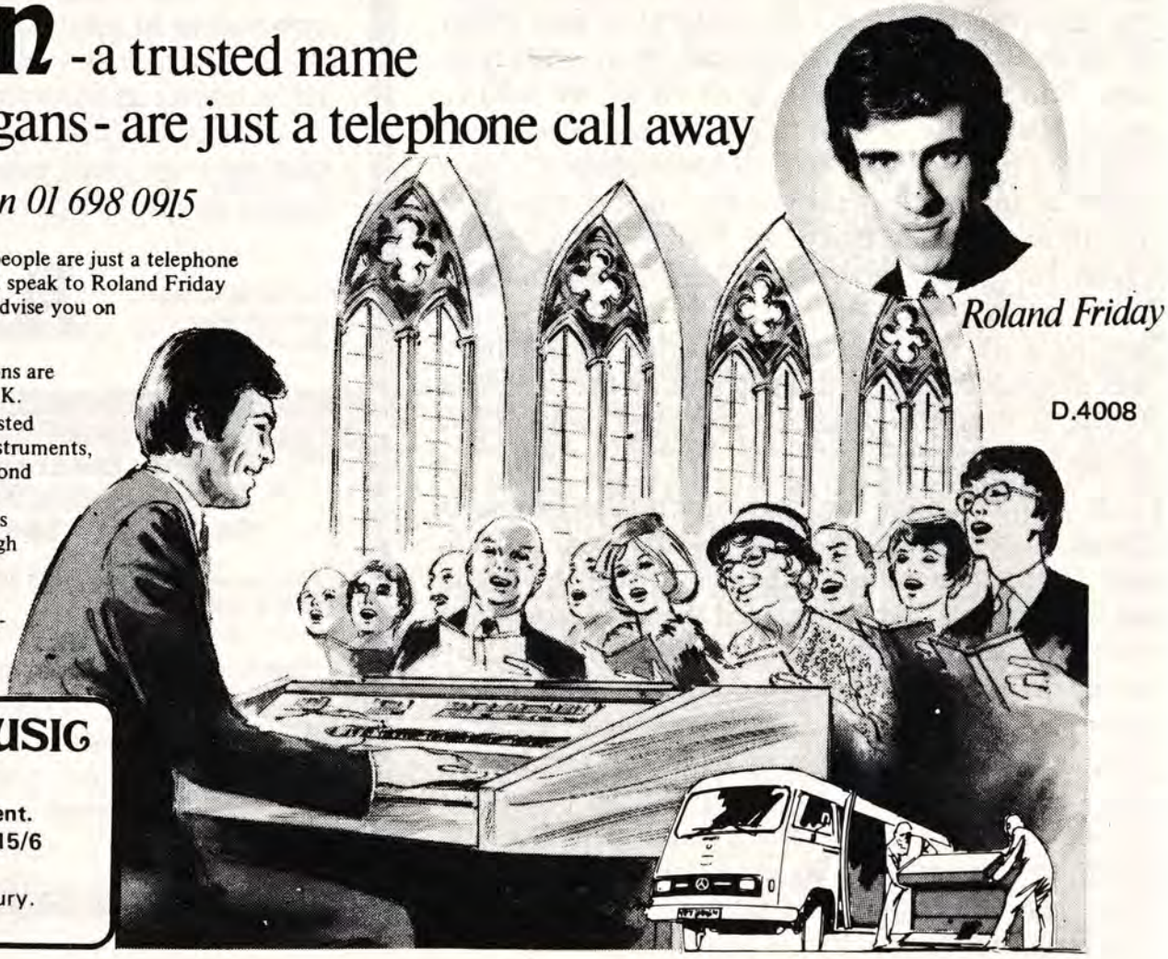
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May Osman's page

WATCHMEN

LIN PUO-PING lay in her bed listening to the noises of the night, her third child stirred within her. She already had two daughters and she was fervently praying for a son. The Watchman came down the street with the clapper note of his bamboo rattle clanging, and calling "Past midnight, neighbours. All is well". She prayed in words that echoed Hannah's "If you will give me a little boy I will give him back to You to be Your servant all his days". Thus on November 4th, 1903 Henry Nga came into the world. He was later called To-sheng which means tocsin or gong note, reminding her of her promise to God in the dark watches of the night. So Watchman Nee came into being and "He disciplined himself through life to be like Samuel, alert whilst others slept, God's priestly bell-ringer who should warn His people of peril or arouse them to a new day's dawning". And I am sure that many of us very much appreciate Watchman Nee's inspired writings.

"The Lord said, 'Go set a watchman, let him declare what he seeth'" (Isaiah 21:6). "He calleth me out of Seir, Watchman what of the night?" (Isaiah 21:11). "I have set watchmen upon thy walls, O Jersalem, that shall never hold their peace day or night; Ye that mention of the Lord, keep not silence" (Isaiah 62:6).

Are we not living in days of darkness and does not God need watchmen here and now? Do not be deceived, our country is rapidly becoming over-run by Communism and most people seem content to shut their eyes to all unpleasant facts they don't want to see. Shutting one's eyes will do no good. Communism won't just go away, but it will rapidly increase whilst good men to-nothing. God's Word says "Make mention of the Lord, keep not silence". So we are to be watchmen for our nation. It is your Christian duty and mine to declare forth the glory of God and all His handiworks and to extol the name of Jesus.

It is through Jesus that salvation comes to those who are without hope in the world. The watchman paraded the streets and I believe that we will have to get out onto the streets with our message of salvation if we are to be true to our calling as Christians.

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem . . . and unto the uttermost part of the earth" (Acts 1:8). God has given us this power that we may be witnesses for Him. Your electric fire will not heat up if you don't switch it on. I feel that there are too many people in our churches today who were baptised in the Holy Spirit years ago and who are just letting it lie fallow in their lives.

My call comes to you to seek God for a fresh infilling of His Holy Spirit and get up and *go* with God. The Christian Church is being persectued by Communism in many parts of the world today, and are *you* content to sit at ease in Zion and do nothing? "Watchmen, what of the night?" "Behold the night cometh when no man can work". Get busy, my friends, and work whilst you can. Spread the good news, give your EVANGEL to your neighbour when you have finished with it. If you can't speak, the written word can. Only this morning I received a cheque for £3 for the Help the Hungry fund in response to an article I wrote at the beginning of March. The EVANGEL had been passed on to them, and it is like dropping a stone into still water; the ripples increase and spread wider and wider. When you meet the Lord will you be empty-handed, or will you have some souls to your credit?

NEWS

DURING the month of August, evangelists Richard Ngidi and Reinhard Bonnke, of the Apostolic Faith Mission of South Africa, will hold a special campaign in Salisbury, Rhodesia. Together with a strong team of workers they have hired a large stadium, and it is anticipated that there will be a large attendance.

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DEDICATION

BEVAN. On June 22nd, Rachel Angela, daughter of Roger and Angela Bevan of our Llantrisant Church, was dedicated to the Lord. Officiating minister: M.E. Sherwood. C.4186

BIRTH

KERWOOD. On June 12th, to Christine and David Kerwood of our Southampton Church, God's gift of a daughter, Laura Elisabeth.

ITINERARIES

David Butcher:
July 10, Leyton; 12, Canning Town; 13, Islington a.m., Barking p.m; 14, Palmers Green; 15, Ilford; 16, Romford; 17, Woolwich; 20, Dagenham, a.m. East Ham p.m.

Sylvia Beardwell:
July 12, Llantrisant; 13, Bridgend; 14, Port Talbot; 15, Neath; 16, Swansea; 17, Llanelli; 19, Aberystwyth; 20, Aberystwyth; 21, Dowlais; 22, Merthyr; 23, Aberdare; 24, Brilley.

London Crusader Choir with D.B. Gray:
July 13, Clapham; 20, Dagenham; August 3, Eastbourne.

HOLIDAY CHURCHES

BOGNOR REGIS. Elim Pentecostal Church, Waterloo Square. Sunday 10.30 and 6.30. Wednesday 7.30. Minister: Alan Court.

BOURNEMOUTH. Central Gardens, The Square. OPEN AIR meetings. Every Sunday and Wednesday at 7.45.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road (off Holdenhurst Road), Springbourne. Sundays at 11 and 6.30. Tuesday at 7.30. Crusaders, Friday at 7.30. Holiday Club for children during summer holidays, 10-12 Thursdays. Minister: J. Osman.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sunday at 11 and 6.30. Tuesday at 7.30. Minister: George Backhouse.

BRIDGWATER. Elim Pentecostal Church, George Street. Minister: F.J. Livings.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays at 11 and 6.30. (64 'bus route from Margate and Ramsgate). Minister: B. Grist.

COLWYN BAY. Elim Pentecostal Church, Erw Wen Road, (off A.55). Sundays at 10.30 and 6.30. Minister: David Lewis.

MALVERN. Elim Pentecostal Church, Cowleigh Road (junction Cowleigh Bank). Sunday at 11 and 6.30. Leader: John M. Persijn.

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RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Sundays at 11 and 6.30. Tuesday and Thursday at 7.30. Minister: Ian R. Hall.

WHITEHAVEN. Elim Pentecostal Church, George Street. Sunday at 10.45 and 6.30. Thursday at 7.30. Minister: S.C. Cain.

WEYMOUTH. Elim Pentecostal Church, Belle Vue (near Alexandra Gardens). Sunday at 11 and 6.30. Tuesday: Bible study at 7.30. Thursday: Prayer meeting at 7. Children's meeting at 6.30. Minister: Eric Gaudion. Tel: 74634.

Check the address with your minister before you go on holiday. There may be an Elim Church where you go. We have not listed them all. We have over 300 churches.

WAVELENGTH ELIM ON THE AIR

United Kingdom
Radio Brighton 202M 95.3 VHF "QUEST" with F.A. Hodge Sundays at 11.02.
Brazil
Radio Londrina — 18.30-18.55 (Brazil time), each morning
Radio Wenceslau, 30 minutes every Sunday.
Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.
Guyana
Guyana Broadcasting Service every Saturday at 9 a.m.

NEWS ITEM

William McCandless reports from Lisburn, Northern Ireland, that six people were baptized in the Holy Spirit in the first prayer meeting after the Conference.

COMING EVENTS

BRADFORD. July 20. Elim Pentecostal Church, Wakefield Road. Farewell services for Jennifer Quirie (Zaire) at 6.30. Preachers: T.A. Billsborough, L. Wigglesworth and J. Quirie. Convener: D.J. Green.

FINCHLEY. July 5. Elim Pentecostal Church, King Street, off Church Lane. West London Presbytery Rally.

LONG EATON. July 19-20. Elim Pentecostal Church, Bonsall Street. Minister's Fifth Anniversary. Saturday at 7. Sunday at 11 and 6.30. Preacher: J. Osman.

MALVERN. July 6. Elim Pentecostal Church, Cowleigh Road, Sunday at 6.30. Preacher: D.W. Cartwright. Convener: John M. Persijn.

SOUTHEND-ON-SEA. July 9. Elim Pentecostal Church, Windermere Road, at 7. Preacher: Rev. Trevor Deering, Convener: A. Nicolson.

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Red Buckram boards, ordinary paper 70p each
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D.3008

Radio 4. Morning Service from Northampton Elim Pentecostal Church 10.30-11.10. July 13th.

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D.4181

THE GOOD NEWS SINGERS

50 VOICE YOUTH GROUP FROM CONNECTICUT, U.S.A.

BETHSHAN TABERNACLE, Crowcroft Road, Longsight, **MANCHESTER.**

SATURDAY, JULY 12th at 7.30 pm. **SUNDAY, JULY 13th at 6.30 pm.**

AFTER-CHURCH RALLY at 8.15 pm.

D.4173

THE LIVING SOUND

at THE FREE TRADE HALL, MANCHESTER.

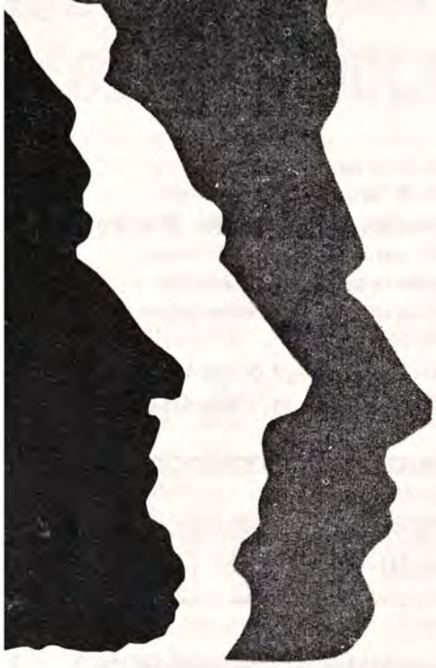
Saturday, July 19th at 6.30 pm. (Reserved seats 10p)
SAE to the Secretary, Bethshan Tabernacle, Crowcroft Road, Manchester M12 4QD.

THIS OUTSTANDINGLY TALENTED AND CONSECRATED GROUP OF YOUNG PEOPLE HAVE PLAYED AND SUNG THROUGH 4 CONTINENTS AND 30 NATIONS AND HAVE SEEN THOUSANDS COME TO CHRIST.

and at BETHSHAN TABERNACLE, Crowcroft Road, Longsight, Manchester.

Thursday and Friday, July 17th and 18th at 7.30 pm.
Sunday July 20th at 6.30 pm.
After-Church rally at 8.30 pm.

D.4174



Three men who almost made it

By ROGER L. CULBERTSON

THEY DID NOT miss the mark by much. Like a number of others we could mention, they almost became Christians.

Not that any of them was entirely lacking in good traits of character. On the contrary, they all had admirable qualities, but in their cases a miss was worse than a mile—for they missed heaven!

They were all outstanding men. One was a member of the leading religious group of his day, a Pharisee. The second was a rich young ruler. The third was a king.

The words of the latter speak for all three: "Almost thou persuadest me to be a Christian."

In Luke 18:10-14 Christ tells us about the Pharisee. To look at the man, most people would accept him as an ideal church member. He appeared to be the kind of man any minister would be happy to have in his congregation, for he was morally impeccable and he paid tithes!

But the way he prayed would quickly change your opinion of him. He said: "Thank God, I am not a sinner like other men. I am not an extortioner like that tax collector over there! I never cheat, I don't commit adultery, I fast twice a week, and I give to God a tenth of everything I get."

While pretending to praise God, this man was so filled with pride he actually praised himself. Look how often he used the big "I." *I fast, I tithe*, etc. Haughtily he built his ego up still further by reminding God of the failures in other men: *I never cheat, I don't commit adultery*, etc.

Misunderstanding what it means to please the Lord, the Pharisee substituted outer appearance for inner holiness. Pride filled his heart. True discipleship requires humility toward God and love toward others, but this man took a "holier-than-thou" attitude. It tricked him into believing God was pleased with him. He was a good man, but he was not "justified."

Far from being proud, the rich young ruler showed real humility. Running to Christ, he knelt before Him and begged for spiritual instruction. The account is in Mark 10:17-22.

"Good Master, what must I do to inherit eternal life?" the young man asked. To this Jesus replied, "Keep the commandments." For a moment the young man brightened. "All these have I observed from my youth!" he said. He was so close to reaching the goal that the scriptures indicate, "Jesus beholding him loved him."

Still, there was a test to be made. Did he really love the Lord with all his heart, soul, and mind? So Jesus said, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven." If he had loved the Lord supremely as the Law required, Christ's request would not have been unreasonable. But the young man was sad at Christ's saying and went away grieved, "for he had great possessions."

Many would like to enjoy the peace and satisfaction to be found in following Christ, but because they love riches, pleasure, and other worldly things, they are unwilling to put God first in their lives. To these, Christ asks a very pointed question, "What profit is there if you gain the whole world, and lose eternal life?" (see Matthew 16:26).

King Agrippa's statement, "Almost thou persuadest me to be a Christian," came in response to a question asked by the apostle Paul as he testified of his own conversion and belief that Jesus Christ was the only begotten Son of God (Acts 26:28).

The king reacted like many other people who are convinced of the truth of the gospel. They believe it, but still hold back from making a total commitment of their lives.

Why? Perhaps it's because someone may think they're peculiar. Maybe they're afraid someone will call them a "fanatic" and make fun of them. Or perhaps they just love the praise of men more than the approval of God. At any rate, these are the poorest reasons I know for going to hell!

Personal pride, self-righteousness, love of money, love of pleasure, and fear of men are very flimsy excuses for missing heaven. I pray you'll not be among those persons who "almost" make it.

The Family Altar

Scripture Union Portions — **Notes by Maldwyn Jones**

Monday, 7th July — **1 Timothy 1:1-11**

"Paul, an apostle of Jesus Christ . . ." (v.1).

ON many occasions, Paul found it necessary to defend his apostleship. There were those who rejected his claims to be an apostle of Jesus Christ on the grounds that he had not seen the Lord in His resurrection body. Paul defended his claims, not because he wished to glory in his office, but because he was very conscious of the call of God to that office. He magnified the office of apostle, not out of any sense of pride, but because he was aware of the privilege and dignity that God had bestowed upon him, in this calling him.

Tuesday, 8th July — **1 Timothy 1:12-20**

". . .Christ Jesus came into the world to save sinners. . ." (v.15).

WE must never forget the mission of the Christian Church and the message which we are called upon to proclaim. The purpose of the coming of Christ into the world was not merely to set a good example, or to give us a code of ethics or a set of rules upon which to govern our lives. He came for one glorious purpose – to save sinners! This is the message of the gospel. It is a message of hope for those of us who have transgressed the law of God. All come under this category, so all mankind are in need of salvation. Those of us who have responded to the call of Christ must not forget that there are countless millions who are yet in their sin. Christ came into the world in order that they might be saved as well. It is our duty to present them with the gospel.

Wednesday, 9th July — **1 Timothy 2:1-15**

". . . there is . . . one mediator between God and men. . ." (v.5).

OUR Lord's great prayer for His Church is recorded in John 17. We have here an example of His work of intercession. He is still performing this great work. He is our Great High Priest, One who can be touched with the feelings of our infirmities, for He "was in all points tempted like as we are, yet without sin" (Hebrews 4:15). He pleads our cause before the throne of the Majesty on High.

Thursday, 10th July — **1 Timothy 3:1-16**

"Manifest in the flesh. . ." (v.16).

JOHN declares "The Word became flesh and dwelt among us. . ." (John 1:14). It is indeed a tremendous mystery, the incarnation of the son of God. Christ, who in every detail is very God of very God, left Heaven's glory, took upon Him the form of human flesh, subjecting Himself to the limitations of a human body and dwelt among men for thirty-three years. At the end of this period, He gave Himself a ransom for sin. The spotless, sinless Son of God, offered Himself a sacrifice for the sin of man. The incarnation of Christ is, indeed, a great mystery which we will ponder for all eternity.

Friday, 11th July — **1 Timothy 4:1-16**

"Take heed unto thyself. . ." (v.16).

IN the sermon on the Mount, our Lord gave a warning regarding the believer's tendency wrongfully to judge his fellow (Matthew 7:1-5). We must be constantly on our guard against this tendency. It is a fact that we often examine ourselves with a far less critical eye than we scrutinise the lives of others. It is vital that we take heed to ourselves, making sure that all is well between us and God. It is also important that we assist our fellow-believers when we have the opportunity, but before we can do this, we must needs put our own house in order.

Saturday, 12th July — **1 Timothy 5:1-16**

"Rebuke not an elder" (v. 1).

THESE words contain a necessary word of caution to the young minister. He needs to be bold in his stand against sin, but he needs also the wisdom that comes with maturity, especially when dealing with those who belong to a different age group. The world in which we live, for all its talk, though it has managed to break down many of the social barriers, has made even higher barriers between the different age groups. In the Church of God, there needs to be a clear acceptance of all groups on an equal footing. The young people can learn from the older and more mature; the old can be encouraged and helped by the young. Timothy had been called by God to be a minister. He must, however, earn the respect of his elder brethren. His conduct must be above reproach.

Sunday, July 13th — **1 Timothy 5:17-25**

"Doing nothing by partiality" (v.21).

PETER also had to learn that "God is no respecter of persons" (Acts 10:34). This was a very hard thing for him to learn. Both Jews and Gentiles were entitled to hear the message of the gospel. The Epistle of James also warns against the danger of having partiality towards one group. Rich and poor alike are to be accepted in the assembly.

Those who exercise rule and authority in the Church are themselves subject to the authority of the Word of God. The Word of God must master us first if we truly desire to be teachers of the Word. "Unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" (Luke 12:48).

INYANGA REPORT

Letter from Anne Renshaw

Greetings in His name! We are enclosing some photos that will be of special interest to the ladies of EWMA. They are of the borehole drilling and the lighting plant, both of which has been generously provided for by the ladies.

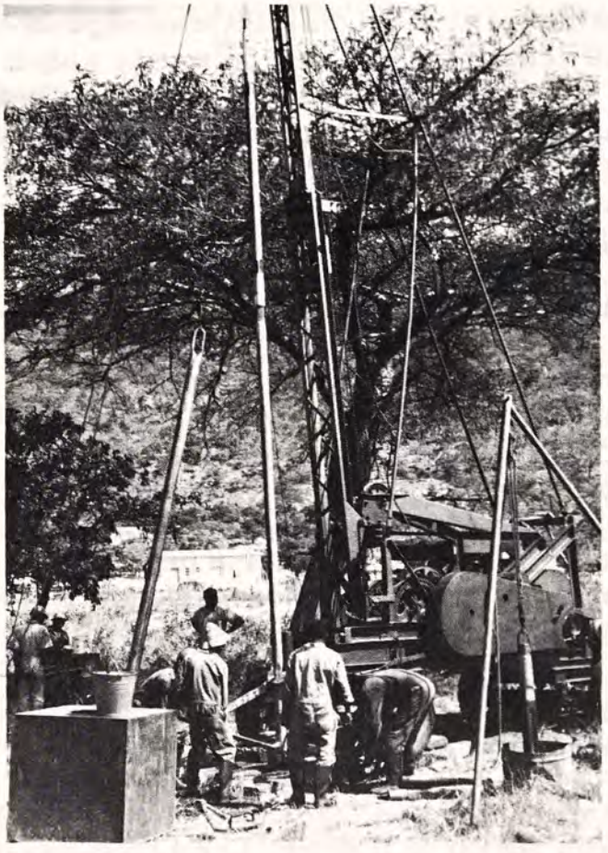
The lighting plant is in its house and ready for use, except for one small part which is causing trouble at the moment, but we hope to have it working this week.

The men finished drilling for water last Tuesday and it was quite thrilling when the first lot of water came gushing out. They say it's the best borehole they've done so far in this area, and it should give us 4,000 gallons an hour. It is very wonderful as another borehole they were drilling not far from here had to be abandoned when they struck rock; they drilled through rock here and reached the water!

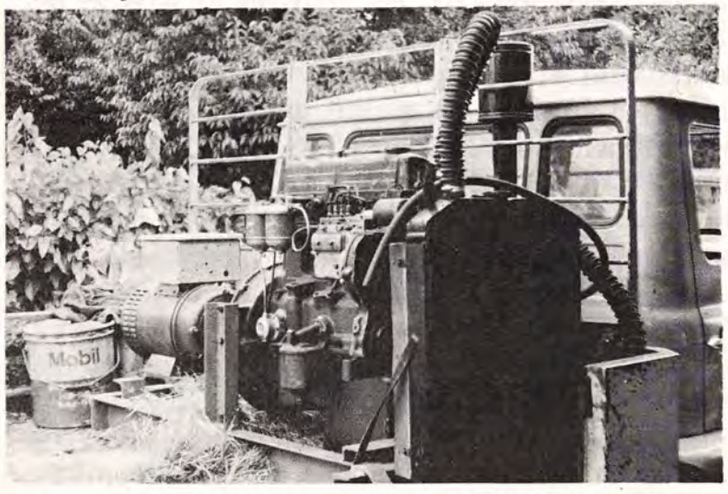
Please convey our grateful thanks to everyone who contributed to these two projects. The use of these will make life so much easier for all of us. You ladies are really doing a wonderful job and we praise God for you all.

School has just begun for the second term this year and all the teachers are very busy. Joyce (Pickering) and Joy (Bath) are kept very busy in the hospital – but Alan keeps an eye on us all!

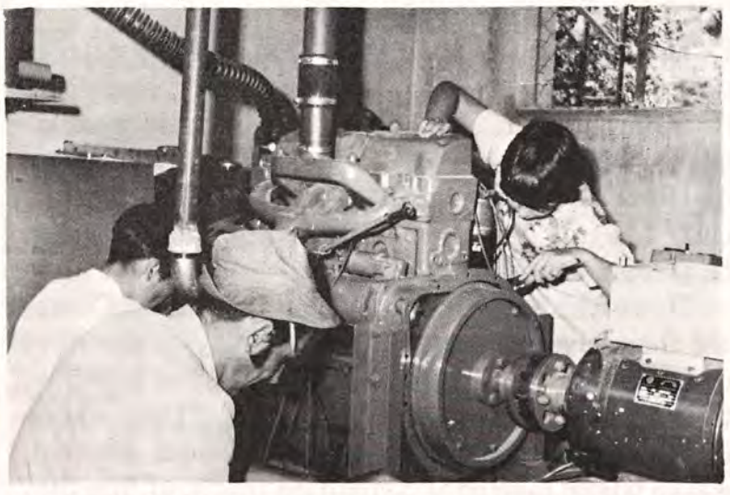
Our very best wishes to you all and many thanks.



The drilling rig at the Mission.



Just arrived from Salisbury – now to get it off the lorry!

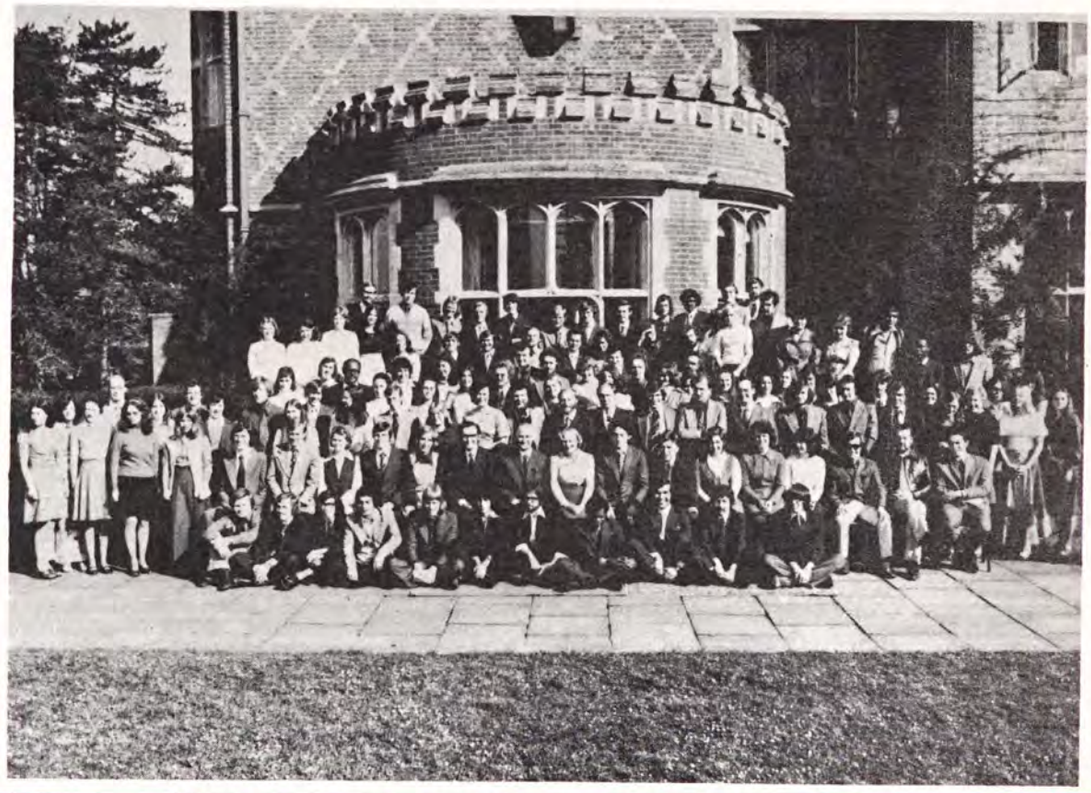


The family helps too! Karen and Tim getting their hands in.



Water from the rock!

The Elim Evangel



Vol. LVI No. 28 8p

July 12th, 1975

The Elim Evangel

Proclaiming the Truths of Pentecost

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: L. Wigglesworth (President), D.J. Ayling, A.A. Biddle, P.S. Brewster, G.W. Gilpin, W.R. Jones, J. Lancaster, J.C. Smyth, A.B. Tee, T.W. Walker.

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Editorial

THE Editor is always pleased to receive letters. We would like, however, to draw our readers' attention to a few matters.

Articles which appear in this magazine do not necessarily reflect the opinion of the Editor, neither should every statement be taken as the official pronouncement of the movement. We do not of course print articles that contravene our Fundamentals. No article will ever appear with a title like "Why I do not believe in the Virgin Birth". On the other hand, we think that some of our readers are sufficiently mature to be told that not all Christians agree with each other on every single question of biblical interpretation. At the same time, we are not prepared to go to the other extreme (as some magazines have done) trying to force through a dogmatic line on matters in which the Scripture can be variously interpreted.

We have read many pronouncements from students engaged in research on pentecostalism, some of whom have built up theories about our own movement. Such theories have had no other foundation than an odd expression in an article in the EVANGEL. The trouble is that some of them are even awarded degrees on the strength of very questionable material, and before long the next generation quotes them as the "authority".

We are pleased to say that we do get a number of letters expressing appreciation to our writers. Several people who read our magazine have written to say, "A friend passed your magazine on to me", and they go on to say what a blessing they have received from a particular article.

Our writers also are always pleased to receive letters from their readers. We ought to point out, however, that the majority of them lead very busy lives, and if correspondents need a reply, they should enclose a stamped addressed envelope.

Front cover picture: Elim Bible College students, 1975.

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FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – 1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.

Believing for Bury

by David Butcher

EXPANSION is the theme for Jubilee Year in Elim and this was the vision implanted in the hearts of two young ministers as they looked at Bury St. Edmunds. With the aid of some Pentecostal folk living in the town, Adrian Hawkes and Mark Drew set out on their task.

I asked Mark Drew how the meetings went. "It was a hard uphill struggle all the way through, but God was very good", he replied.

"What do you mean, hard but good?" I wondered.

"Well, we were running the campaign on a rather limited budget and the costs of advertising and hiring the hall were considerable. We must also face the facts that attendance could have been better", he admitted. "One disappointment was that a group of Christians arrived, bringing a number of unsaved young people, but on reaching the hall, they noticed that the sick were to be prayed for, and they went away again, taking their unconverted friends with them".



Mark Drew outside the church in Victoria Street.

"That is the negative side of things. On the positive side, we thank God for the decisions made during the campaign services. On the very last night a young woman responded to the appeal. 'Oh' she said, 'If only I had heard of the meetings earlier!' Apart from the decisions some good contacts were made, and we believe that some of these will result in others committing their lives to Jesus. We thank God for the healings that took place. One lady accepted the promises of God in faith during the sermon and she was wonderfully healed. Her stiff, useless hands became useful again, and she is now free from pain.

"Another wonderful answer to prayer was that we have obtained a follow-up, in school premises. We believe that, with the new converts and established Christians, we have a new and progressing church in Bury St. Edmunds".

"Would you say that your work in Bury is finished now?" I enquired. "Certainly not, it's only just started" was the reply. "This was just the ground work and the planting of the seed. The seed is now in and beginning to grow, but there is still much to be done. We worked as a team during the campaign; we ask that the rest of the Elim family will join the team and PRAY FOR BURY!".



Adrian Hawkes preaching.



The hall where the first meetings were held.

My own impressions of the meetings were much the same as Mark Drew's. I felt that it was a pity that the services could not have been kept going for another couple of weeks. I would have liked to have seen a little more spent on advertising and promotion in general. Nevertheless a real effort has been made and God is blessing. Now let us give all the prayer support that we can.

DAVID BUTCHER

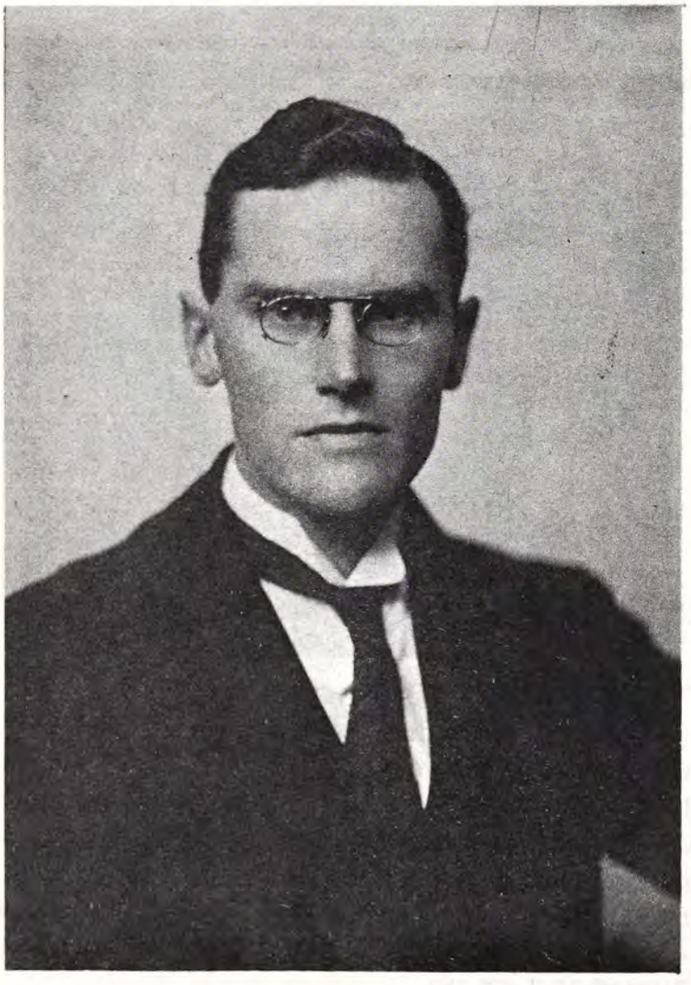
Focus on Tamworth

by Philip Parsons

TAMWORTH is one of the oldest churches in the Elim Movement, being now in its 52nd year. During that time a consistent and strong witness to the full gospel has been maintained in this historic town.

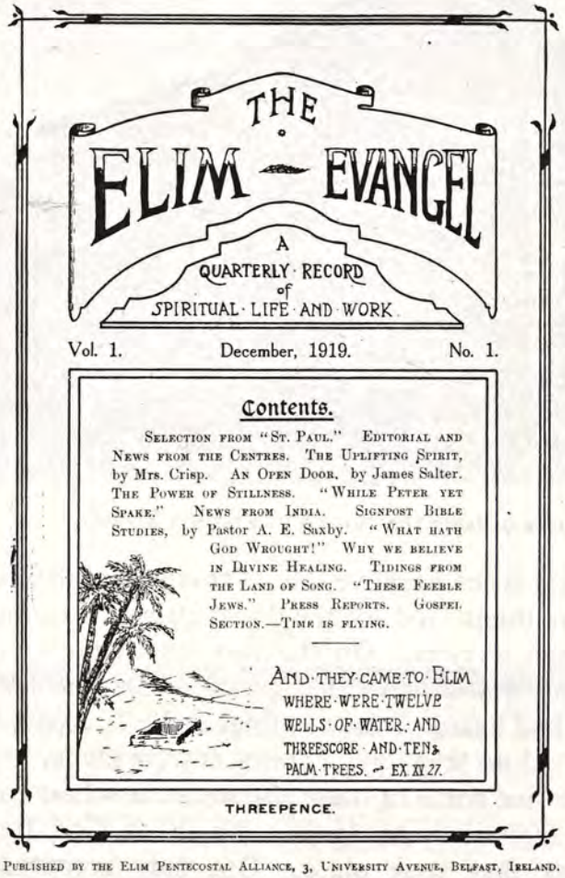
In the late 1890s two faithful Christian ladies began preaching the gospel in a small, inconspicuous mission hall in the centre of the town, in a building then known as the Cottage Mission. Miss Watson and Miss Shepherd had laboured well, but age was beginning to make the task too much for them to cope with, so they prayed that the Lord would send someone to take over their mission and continue the work they had begun.

At that time, Ernest J. Phillips was employed by Lord Lichfield, and in 1918/19 his parents and one of their sons, Hubert also moved to Tamworth. God's answer was already on the way! On their first Saturday evening in Tamworth they went in search of a place of worship which they could attend and it was to the Cottage Mission that they went, for the first of many prayer meetings.



An early photograph of E.J. Phillips.

The two dear ladies who had worked for many years found their prayers answered and they handed over the running of the mission to Ernest and Hubert Phillips. Soon the brothers realised the Cottage Mission in Halls Row was too small, and they began to look around for new premises. They discovered a small hall in Park Street which was being used as a dancing school at the time. The instructor was retiring and they were able to purchase the hall in 1919 and it became a Gospel Hall, and Ernest took charge as minister. When the first war came to an end another brother, Fred, also came to Tamworth where he set up his own printing business. One of his first jobs was to print the very first *ELIM EVANGEL*, dated December, 1919. (At that time it was a small quarterly publication which told of the work of the Elim Evangelistic Band).



THE
ELIM EVANGEL
A
QUARTERLY RECORD
of
SPIRITUAL LIFE AND WORK

Vol. 1. December, 1919. No. 1.

Contents.

Selection from "St. Paul." Editorial and News from the Centres. The Uplifting Spirit, by Mrs. Crisp. An Open Door, by James Salter. The Power of Stillness. "While Peter yet Spake." News from India. Signpost Bible Studies, by Pastor A. E. Saxby. "What hath God Wrought!" Why we believe in Divine Healing. Tidings from the Land of Song. "These Feeble Jews." Press Reports. Gospel Section.—Time is flying.

AND THEY CAME TO ELIM WHERE WERE TWELVE WELLS OF WATER, AND THREESCORE AND TEN PALM TREES. EX XV 27.

THREEPENCE.

Published by the Elim Pentecostal Alliance, 3, University Avenue, Belfast, Ireland.

The first ever Elim Evangel.

Under the leadership of George Jeffreys, the Elim Movement was beginning to sweep through many parts of Great Britain, and E.J. Phillips left Tamworth to

join the Elim Evangelistic band in Ireland. In the meantime, Hubert and Frederick Phillips continued the running of the Gospel Hall until Elim was asked to take full charge in 1923. In October that year a tent campaign was conducted by Frederick Farlow and Miss Streight at which many souls were saved. A great feature of this campaign was the Saturday night march through the town carrying banners bearing gospel texts and the singing of their chorus, "Oh, be ready". Some of those who joined this campaign are still in the church today and they still love to tell of their experiences.



An interior view.

By 1969, the old Gospel Hall was much too small for the numbers who were meeting regularly, and a former Methodist chapel was purchased and renovated, by the enthusiastic congregation. Many distinguished ministers have had charge of the Tamworth Church for varying lengths of time, amongst whom were P.S. Brewster, Gilbert Dunk, Arthur Gorton, and James McAvoy.

The work of the Lord continues to flourish under the leadership of Pastor Robert T. MacDonald. Every week well over 100 children and young people hear the gospel in one of five young people's meetings. A regular hospital service brings blessing to many elderly people. Outreach in various forms is an important aspect as the people in a large area around are made aware of the message of the church that stands for Christ as Saviour, Healer, Baptiser and Coming King.

Whatever measure of success the Tamworth Elim Church has achieved it is attributable to two things: firstly, to God's wonderful grace, and secondly, to the people's faithfulness and hard work.



Minister, deacons and their wives.

NEWS ITEMS

Noted Leprologist Joins Leprosy Mission Team

ONE of the world's most experienced leprosy consultants is joining the Leprosy Mission as part-time Medical Adviser for the S.E. Asia Region.

He is Dr. D.A. Russell, who is at present Senior Specialist Medical Officer (Leprosy) to the Government of Papua/New Guinea, and who has served the World Health Organization in a number of capacities.

Dr. Russell, an Anglo-Indian, was born in Pakistan, and has held posts at the Christian Medical College, Vellore, India, at the Malayan Government Leprosy Settlement at Sungei Buloh, and in Taiwan, in addition to travelling widely throughout the region.

Dr. Russell will give half of his time to The Leprosy Mission which has developing programmes in Papua/New Guinea, Irian Jaya, Java, Sumatra, and Thailand.

American AoG Bible Colleges

THE total number of graduates reported from nine Bible colleges of American Assemblies of God this spring were a record 1006.

Heading the list was Evangel College, 216; followed by Central Bible College, 175; Southern California College, 133; South-Eastern Bible College 117; Southwestern Assemblies of God College. 105; Northwest College of the Assemblies of God, 83; North Central Bible College, 72; Bethany Bible College, 64; Northeast Bible Institute, 41.

Striking the right note

JOURNALIST and former musician, Michael Jacob, was a speaker at a recent conference on the theme "Understanding Pop Attitudes", organised by the Scripture Union. "Pop music is the religion of young people" he claimed. He went on to say, "Christians who preach against pop often ignore the real psychological needs that music meets. But those who seek to become the poppiest of the pop are reducing the Gospel to the level of a fan magazine".

Miguel was trapped in the towering inferno

WAY OF ESCAPE

by N. LAWRENCE OLSON
Missionary to Brazil

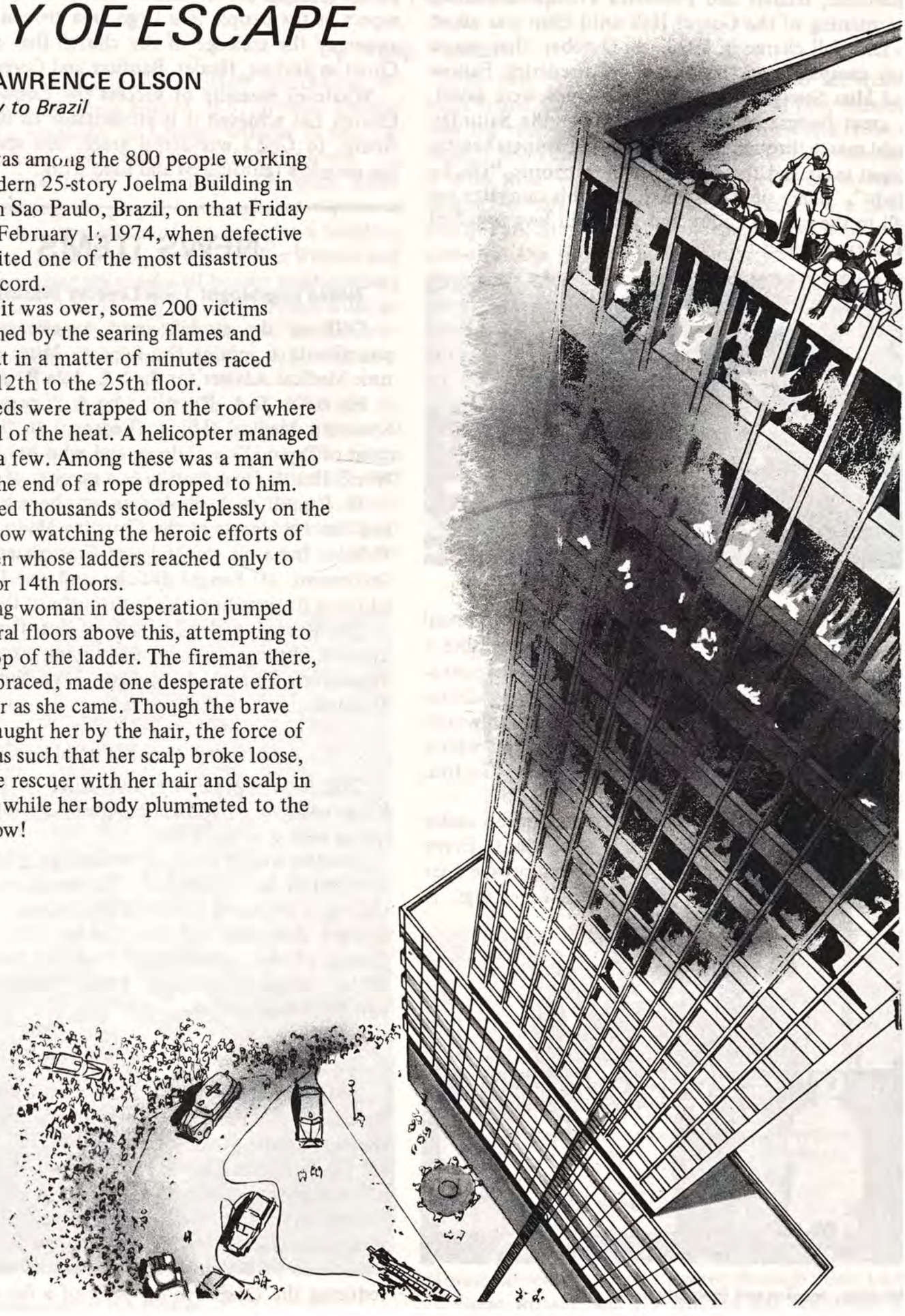
Miguel* was among the 800 people working in the modern 25-story Joelma Building in downtown Sao Paulo, Brazil, on that Friday morning, February 1, 1974, when defective wiring ignited one of the most disastrous fires on record.

Before it was over, some 200 victims were claimed by the searing flames and smoke that in a matter of minutes raced from the 12th to the 25th floor.

Hundreds were trapped on the roof where many died of the heat. A helicopter managed to rescue a few. Among these was a man who clung to the end of a rope dropped to him.

Horrified thousands stood helplessly on the streets below watching the heroic efforts of the firemen whose ladders reached only to the 13th or 14th floors.

A young woman in desperation jumped from several floors above this, attempting to land on top of the ladder. The fireman there, with legs braced, made one desperate effort to grab her as she came. Though the brave fireman caught her by the hair, the force of the fall was such that her scalp broke loose, leaving the rescuer with her hair and scalp in his hands, while her body plummeted to the street below!



Many of these had heard the gospel on Sao Paulo's plazas and street corners, or over Christian radio programs. They had read gospel tracts and testimonies. Hundreds owned a Bible or at least knew something of its message. But how many were ready to meet God?

An eye-witness described to me those dramatic scenes on the roof as some 20 unfortunate victims ventured out to the edge, made that final decision as to which would be the best way to die– and jumped! Of poor comfort was the sign laid on the ground for those up there to read: "Be calm. We are with you".

In the middle of all this, on one of those upper floors, was Miguel. His parents were Christians, but he had never surrendered his life to God. Perhaps he thought, as many do, there would be time later for that! No entreaties, meetings, or altar calls had ever convinced him of his need to accept Christ as Saviour–at least not yet!

But this was something else–to be caught in the middle of scorching flames and choking smoke–with no way of escape! He was trapped and he knew it! Now where would he spend eternity?

He did what he should have done in calmer days: he dropped to his knees. With crackling fire and belching smoke reaching for his very life, he cried: "O God of my mother, if only You'll get me out of this, I'll serve You to my dying breath. O God, help me!"

Miraculously there was a rift in the smoke and flames. Miguel was able to rush to a window. There providentially he found a fireman's ladder near enough to be rescued.

When he reached the ground, he knelt down and kissed the pavement, thanking God for his remarkable deliverance.

No doubt when Miguel left for his office that morning, he had other things on his mind than being caught in a fire! And so did the other 800 office workers. They would be debating such trivial matters as what suit or dress to wear, which perfume, what to plan for lunch. Little did they realize that before that day was over some of them would be reduced to a shapeless ball of seared flesh defying identification and finally going to an unmarked grave!

What a day can bring forth!

That wise king Solomon said: "To everything there is a season, and a time to every purpose under the heaven; a time to be born, and a time to die . . . "

With this we must agree; there are times and seasons in our lives. There is a certain time to do certain things. This is all well and good as far as our material life is concerned. But we must never yield to Satan's subtle suggestion to carry this over into spiritual matters. God's Word clearly shows that in the acceptance of Christ as Saviour and Redeemer there is only one time–now!

"For he saith . . . behold, *now* is the accepted time; behold, *now* is the day of salvation" (2 Corinthians 6:2).

Let me urge you to get ready for that moment of truth when you will meet your Creator face-to-face. Whether you go to meet Him from a flaming building, an accident, by a stroke, or from a hospital cot after a lingering illness–it really makes no difference. The important thing is to be ready, to have Christ in your heart and live for Him each day.

He is waiting for your word of acceptance, right *now!* He is your only way of escape.

*This is not his real name, but the events related here are true.

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The faith of Chiang Kai-Shek

by Ken McGillivray, Taiwan

THE old, the young and even the crippled – two million of Taiwan's 16½ million people, searched out their own means of transportation to the imposing Sun Yat-sen Hall in Taipei where the body of Chiang Kai-Shek lay in state for two days before the funeral. What they saw was the simplest catafalque with a large white floral cross placed before it; what they read of President Chiang's last will and testament were the words that explained this simplicity: "There has not been a single moment that I have strayed from faith in Jesus Christ. . ." – a reference to his public confession of Christ in baptism on October 23rd, 1930.

On April 25th I found myself in the American Church in N. Audley Street, London with about a thousand people, mostly Chinese, to hear invited guests (including two former British Ambassadors to China) also refer to the faith of this last great statesman of World War II.

It has been fashionable in the West to criticise Chiang for his hope of regaining the mainland, or blame him for all the tragic events which led to the Communist take-over. But we need to take a more careful look at the truth concerning this much-misunderstood man. To draw a fair conclusion we ought to know what he himself expressed in his numerous writings; many of these were derived from his and Madame Chiang's daily devotion each morning, sharing the light they received from the Bible. There must be millions of copies of a statement he put into writing from Taipei: "I deeply wish to entreat all men to read the Bible, which is the voice of the Holy Spirit spreading forth God's justice and righteousness, and His love of mankind in the Saviour Jesus Christ, who shed His blood to save all who believe in Him. His righteousness exalts a nation and Christ is the foundation of all true freedom; His love can cover all transgressions. All who believe in Jesus will receive eternal life".

Earlier, he had written: "The whole story of Jesus' life is one of incomparable suffering! He endured to the uttermost. His unquenchable love and compassion are true to the end. . . Now I am also a disciple of Jesus Christ who is the Saviour of all people". Chronologically, President Chiang was first a disciple of Dr. Sun Yat-sen, whose Christian testimony resulted in his conversion to Christ. He had seen the results of Dr. Sun's faith and learned to draw on the same Source of inspiration.

In life, President Chiang always fearlessly proclaimed his profound faith in Christ. In a message to the Methodist Centennial celebration he declared: "Life cannot exist without religious faith. That was my belief some ten years ago, and now I must repeat this emphasis to you, my brothers of the whole world, that life cannot be, even for a moment, without religious faith".

When President Chiang spoke of "religion" he unwaveringly insisted that the Christian faith was the core and essence of God's truth; hence he said: "What is the truth of God? Jesus is the Personification of God's Truth. One looks at His selfless love on the cross for the salvation of sinners; His faithfulness, His courage, His spirit of sacrifice, to see the reality of God's Truth. And this same Jesus is the source of our life, our true liberty".

President Chiang did not ignore the sinfulness and immorality or our day, and faithfully pointed to Christ as the answer. "Christians should have an answer to the crux of the evil in this generation. This salvation can be found in the hearts of men. We often become disappointed when we cannot live up to our ideals; for it is a fact that often men's character cannot sustain the trial of history, resulting in the repetition of the same errors over and over again. Past sins are magnified; left to themselves, men will be sucked into the vortex of degradation – lost for ever, without hope. But, is there no way out? I can affirm with the greatest certainty: "Of course there is a way. Christ has provided that way. Faith in Christ means the conversion of (sinful) human beings. This faith shows us wherein our hope lies; the conversion of the world begins in the human heart. If everyone obtained a better life, the world would naturally become a more beautiful place to live in".

Up to the final years of his life, he became keenly interested in the Bible terms: "new man" and "new birth". He profoundly hoped that all men might know of this "new life" in Christ.



Chiang Kai-Shek lying in state.

President Chiang's faith was not a popular, shallow view that belief in God would bring instant material blessing. He accepted the New Testament revelation that this world is an arena in which truth and light and darkness and error are in constant warfare. Each generation is but another bout with Satan. Nor was his a morbid pessimism. He once said: "My fellow believer, my compatriot, there is no evil on earth that can suppress truth for ever! Neither will Satan escape destruction by God's truth". He also said: "These times of darkness, evil and immorality cannot overcome us. . .we must build a new China of the people, by the people and for the people based on the teachings of Jesus Christ".

Referring to the national and personal sufferings he experienced, he wrote: "In loneliness, sorrow, and in despair we can see the love and grace of our Lord. He can disperse our loneliness, dispell our sorrows. The deeper our trials, the sweeter our songs of praise.

"In trials and tribulation lies the secret of spiritual victory. A full life will be tempestuous. A thousand trials surround those who live by faith".

Those thoughts were born in a crucible of suffering and could be compared with those of Thomas à Kempis.

Refugees from China have related how encouragement has come to them in messages they received from Chiang. He said: "My compatriots on the mainland, take heart and be of good faith! Only an unshakable faith can overcome a world of woe. Only a firm faith can turn darkness into light. As long as your faith in God and our Saviour remains intact, as long as you resist the temptations of evil, defeat shall turn to victory. Do you realize that the darkest hour precedes the dawn? When we are in winter, can Spring be far away?



Crowds line the route.

Continued on page 12:



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Rev Ron Jones
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WHY WATER BAPTISM?

This centre page article "Why Water Baptism?" by C.J.E. Kingston is the third in a series of leaflets issued by the Elim Publications Board. The twelve titles so far issued (there are several others planned) are available from Elim Church Bookroom, P.O.Box 38, Cheltenham. The price is 50 pence per hundred, postage extra.

In studying Christian doctrine it is necessary to accept the Word of God as our guide, no matter how it may conflict with our preconceived ideas.

Sprinkling or Baptism by Immersion?

Which is scriptural? The Greek word "baptizo" means to immerse, to sink, and was applied to ships or galleys sinking. When the apostles wrote "baptizo", they understood it to mean immerse and not sprinkle.

Baptism by Immersion — The only mode in Apostolic Days.

Baptism by immersion was the only mode practised for the first two centuries after Christ. Even after this sprinkling was rare for some time. Dr. Barlow, one-time professor at Oxford and afterwards Bishop of Lincoln, stated: "I do believe and know that there is neither precept nor example in Scripture for infant baptism, nor any just evidence for it above 200 years after Christ." Mosheim, the Church historian, said: "The sacrament of baptism was administered in the first century by an immersion of the whole body in the baptismal font."

By whose authority, then, has the scriptural, apostolic mode, baptism by immersion, been changed into the unscriptural one of sprinkling? It was changed in 1311 AD by Pope Clement V and his council assembled at Ravenna. They declared immersion or sprinkling to be a matter of indifference.

Scriptural Proof that Baptism means Immersion.

Christ said to his disciples, when referring to His coming suffering and death, "I have a baptism to be baptised with" (Luke 12:50). Was Christ only sprinkled with suffering? *He went right down into the river of death* and could say, in the prophetic words of Jonah, *"All thy billows and thy waves passed over me."* *Did only His head feel* the sprinkled drops of pain and anguish? They pierced His *hands* and His *feet.* He said prophetically: "I am poured out like water, and all My bones are out of joint: My heart is like wax . . . My strength is dried up like a potsherd . . . I may tell all My bones" (Psalm 22: 14-17). This is going down into the deep, dark river, being plunged beneath its icy-cold waters.

Baptism is said to be a burial: "Buried with Him in baptism" (Col. 2: 12). To bury a man one must cover him completely; to bury a man in baptism he must be completely immersed in the waters.

John the Baptist did not practise sprinkling. He baptised "in Ænon near to Salim, *because there was much water there".* (John 3: 23).

Conditions for Receiving this Ordinance.

Peter, on the day of Pentecost, said to those whose consciences had been awakened: "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins . . . " Repentance must come before baptism.

When the eunuch desired baptism Philip said, "If thou believest with all thine heart, thou mayest" (Acts 8: 36,37). No one is a fit candidate for water baptism who has not repented and believed in Christ as Saviour. These alone may be baptised. Infant baptism cannot be according to the Bible, since only those who can exercise their free choice and repent and believe the gospel may receive this ordinance.

Baptism — A Command.

Some think it is a matter of indifference whether they are baptised or not. "Repent, and be baptised", said Peter. This is not a matter for private opinion, but a command of God's Word. The path of true obedience will lead one through

the waters of baptism. We are saved by repentance and faith in the Lord Jesus. The blood of Jesus Christ cleanses us from all sin (1 John 1:9), not the waters of baptism. But it is necessary to obedience. Do you want to obey the Lord? Then follow Him by going through the waters of baptism.

Christ – Our Example.

In the river Jordan stood John the Baptist, clothed in a rough, camel's hair garment. With bowed head he awaited the coming One. "Comest Thou to me? I have need to be baptised of Thee", said John. Jesus replied, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness" (Matthew 3: 15). If this ordinance is not obeyed we fall short of righteousness!

Why did Christ need to be baptised? Because "He also suffered for us, leaving us an example, that ye should follow His steps". In every place of baptism, then, are the footsteps of the Master.

This ordinance is the pathway to the gift of the Holy Spirit. As John buried Jesus beneath the waters of Jordan the voice that spoke a universe into being was heard declaring: "This is My beloved Son, in whom I am well pleased." The Spirit of God, with dove-like radiance, anointed Him with power to walk the weary path to Calvary.

Would you be well-pleasing to the Father-heart of God? Would you be anointed with power from on high? Listen! "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

The Significance of Water Baptism.

It is taking upon oneself before all the world the name of Christ. It signifies that the one baptised has turned his back upon his old sins and old way of life. Christian, you too can testify in this way to the grace you have received through Christ. Will you do it?

Baptism is an outward sign of what has already taken place inwardly. The believer in Christ can say that He was wounded for my transgressions, He was bruised for my iniquities, the chastisement of my peace was upon Him. (Isaiah 53:5). He realises that since Christ died for him then is he dead – the just judgment of the law has been meted out. The law reckons him to be dead, his Saviour having paid the penalty of the law in his stead.

As the candidate for baptism goes down into the water, and is immersed by the officiating minister, he is testifying that he has already gone down into death with Christ and has appropriated by faith the forgiveness which that death obtained.

But Christ did not remain in the tomb. The third day He arose. Christ came forth in the power of resurrection glory and endless life. The Bible says: "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life". (Romans 6:4). The same power which stirred that lifeless body in Joseph's tomb and raised Him from the dead is available for the child of God to enable him to walk in newness of life.

As the baptismal candidate is immersed in the waters of baptism, signifying his death with Christ, so is he raised again, testifying that he has been raised to newness of life with Christ Jesus.

The 12 WHY? Leaflets

1. Why Salvation?
2. Why Pray?
3. Why Water Baptism?
4. Why Church Membership?
5. Why the Baptism in the Holy Spirit?
6. Why Divine Healing?
7. Why is Jesus coming back again?
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Doing the will of God was more important than personal comfort, a principle he also inspired in others:

"My fellow-countrymen, not for a second can we depart from the eternal plan of God. Only believe and obey; accept the transient sorrows as Peter and Paul did; the trial of the Cross, the agony of Golgotha, the cup of Gethsemane – then the Song of Triumph will ultimately be yours after a long night of sorrow".

We would be a lot poorer if we ignored the vibrant faith of this man, or allowed the sour propaganda of his political enemies to deprive us of a glimpse into his soul.

A few days before he succumbed to a heart-attack, being too weak to leave his bedroom and attend the Sunday service in Victory Church as was his habit, he requested Pastor Leon Chow to bring the emblems of Communion to him; was he aware of the moment when he would be "absent from the body and present with the Lord" he loved?

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Pause for Thought

by Trevor Partington
Pastor of Covenant Hall, Stafford

A GREAT deal of work has been going on at the back of our house over recent weeks. Pipes have been laid, water-pumps have been in operation day and night, and great concrete shafts have been driven into the ground. I rather gather that new drains are being laid,but being inquisitive I thought I would ask. So Iapproached one of the workmen and asked "Could you tell me what's going on here? Are new drains being built, or what?" "Oh!" said the fellow, as if knocked off balance by my enquiry, "I don't know what we're doing", and then, as if to justify this rather surprising admission, he added, "I've only just started. I know we've got a hole to dig somewhere over there". Well, they never did dig a hole "somewhere over there", that's how much he knew about the job!

When I came indoors I started to think about what he had said to me. "I don't know what we are doing". It was all a mystery to him. He'd never even bothered to ask. How many there are today who, if the truth were told, would have to say exactly the same thing about their life. "Why am I here, and where am I going?" The purpose of life has eluded them. "Someone will not tell me the way? I'm lost and needing to know. What is life all about, what answer can anyone give me?"

Well, as Christians, we do have an answer. At least we should have, whether we've only just started as the Lord's workmen, or if we have been Christians for a long while. Every day we meet people who are confused, it is our solemn responsibility as Christians to tell them the way.

In the next week, ask God to lead you to someone who is seeking for answers. Be bold in your witness. Tell them of the purpose you have found in Christ. Remember, the best tact in soul winning (as D.L. Moody once said) is *contact!*

Mr. Meant-to has a comrade, and his name is
Didn't-do.
Have you ever chanced to meet them, did they
ever call on you?
These two fellows live together in the house of
Never-win,
And I'm told that it is haunted by the ghost of
Might-have-been!

Thoughts from the Book of **Exodus**

64. Lover's Strategy (Exodus 33:18; 34:8)

by F. Lavender,
Pastor of our Croydon Church

MOSES' heart ached for the wayward people of Israel. Their sin had been that they had broken the first commandment. Moses had pleaded with the Lord to forgive the nation, but he did not have the assurance that He would do so. He therefore conceived a strategy to more earnestly plead their case. He asked the Lord to let him see His unveiled glory. The Lord replied that no-one could see the glory of His face and live, but He did promise that He would pass by, and that he would cover Moses with His hand, so that His unveiled splendour did not kill him. Moses waited for the Lord to appear in His glory; and then he ran out from the place of shelter and safety, casting himself before the Lord, pleading with Him to come once more into the midst of Israel. Moses longed so earnestly for Israel to be reconciled to God that he was willing to risk his life in order that this might be accomplished.

I find this love-strategy of Moses deeply moving, for it shows how, not in word only,but in deed, that Moses was willing to risk all in order that Israel might be reconciled to God. I cannot but think of the Lord Jesus Christ who gave His life upon the cross so that we may be reconciled to God. I know that the Lord Jesus did not die for me alone; He died for the world; His death made salvation possible for all, for He paid the price of our redemption, a price no other could pay. He has given us a part to play, in His mighty plan of redemption, for it is our privilege to tell others of His grace and love. If we fail in this task, other men and women will never know the wonder of God's love for them, and they will die without God and without hope. "How shall they hear without a preacher?" If I love them with His love I will not be content to let them die in ignorance. Love will devise a strategy to reach them, whatever the cost.

NEWS

Record

ELIM pastor, Len Magee and Bristol City Temple Singers, are both due to have new records released by M.G.O. This will be Len Magee's third record on the Dove label.

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Letter to the Editor

Sir,

With current interest in the subject of demonology, it was good to read the article by Synzygus in the EVANGEL of June 28th.

The Scripture warns us that in the latter days Satan will "come down. . .having great wrath because he knows that he has but a short time" (Revelation 12:12). And "the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" (1 Timothy 4:1).

Thus we may expect an eruption of demonic spirits in the world of today. However, there seems to me to be a danger in over-emphasizing demonic powers. Two extremes are to be avoided.

1. To become obsessed with the idea of demonic power, so that a demon is seen, so to speak, under every stone of stumbling and in every dirty puddle of human frailty. One writer of this kind stated that "unconcern, selfishness, criticism, fear, anxiety, negativism, and worry are spirits". If I think that my sin is caused by a demon inhabiting me, this absolves me of responsibility for my sin. I can say, "It was not I that did it, but the demon within me!" "But what says the Scripture? "Every man is tempted when he is drawn away *of his own lust* and enticed" (James 1:14).

2. The other extreme is to discount both devil and demons completely. That there is a devil is proved by the fact that Jesus met him and conquered him. There are seducing spirits but these are dangerous to those who "depart from the faith" (1 Timothy 4:1) and not to Christians who have Christ in them, the hope of glory (Colossians 1:27). There is not room in the human heart for both Christ and Satan; either one or the other must leave.

"Demon activity is real. . .The disciples cast evil spirits out of people so they would be free to accept Jesus as their Saviour. Then with Christ within, they, too,had the authority to fight against Satan, who was *now on the outside"* (Merlin Carothers, my italics).

In conclusion may I quote Judson Cornwall. He tells us how, in one church he pastored, they majored on casting out demons and had considerable success. But then they found that every church meeting became bound by demonic power. His associate pastor would struggle with the song service and then appeal to Judson to take over. He would then ask his people to bow their heads while he rebuked the demons. After this, the meeting would be free to proceed in the normal way.

One day God spoke to him. "Why do you and your people worship the demons?" Judson expostulated: "We would never do that, Lord!" Then the Lord told him that when the people bowed before demonic power while he addressed the demons this was considered as worship by the demonic world. The news that they were being worshipped got around and demons from all parts came to his church to be worshipped!

"What, then, must I do, Lord?" asked Judson.

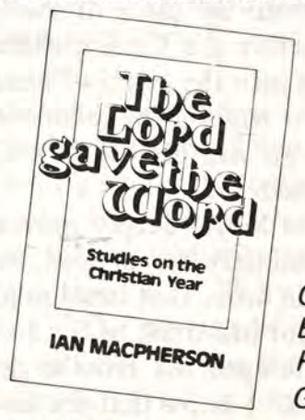
"Get your people to praise Me, and I will deal with the demons!"

And He did! Hallelujah!

Let our churches be filled with praise. Let the presence of the Lord be realised in every meeting of our churches. Then the power of the Lord will be present to heal (Luke 5:17).

Yours sincerely,

Charles J.E. Kingston



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June 28th Crossword answers





May Osman's page

Focus on Jerusalem

In reply to my request at Conference I have received the following from Mrs. C. Feasey of Pontardulais: The lot of a pastor's wife is often a lonely one. I want to remind you of one pastor's wife who needs our prayers constantly, Mrs. L.V.D. Tiller of Jerusalem. A few months ago it was my husband's and my privilege to lead a party on a tour of the Holy Land. The sights and sounds of the Middle East will long remain in our minds. The noise and bustle in the Old Market in Jerusalem, in contrast to the tranquility of the Sea of Galilee and the wide open spaces of the Golan Heights. Our minds were filled with verses of Scripture which tell of the travels of Jesus, as we went from place to place. At last we reached the place called Gordon's Calvary and the Garden Tomb. What a joy to realise He is risen.

Pastor and Mrs. L.V. Tiller have laboured for five years in one of the hardest vineyards of the Lord's kingdom. They have had to hold meetings in an upper room in their own house, but they are shortly to open a new building. We listened with great interest as they unfolded stories of their work. Children's work, including Sunday school and Youth fellowship, is not allowed, and if they were caught working amongst young folk they would certainly be "asked" to leave the country. Their work consists mainly of services and Bible distribution. For all their labours they have only a handful of worshippers at their meetings. Their main success has been amongst the Arab people of Jerusalem, and they have been threatened that if they continue to preach the gospel of Jesus Christ they would be crucified, just like their Saviour. How we need to remember then in our prayers as they labour for the Master amongst God's own people.

The Tillers have the added worry of the threat of war. The hatred that exists between the Jew and the Arab has to be seen to be believed. Since the Six Days' War there are no boundaries in Jerusalem, and the Arabs live in one district of the city and the Jews in another.

We were taken to the Tillers "Upper room", in the Jewish section, by an Arab taxi driver, yet he could hardly find his way across the city though the place was only just over two miles from where he lived. Pastor and Mrs. Tiller live and minister in such an atmosphere as this. As we spoke to them and realised the hardships they face, it was also evident that amongst all the difficulties, the joy of the Lord was in their hearts. For them to work amongst the people of Israel is the most rewarding service of all.

The word of God says, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold" (Mark 10:29). Their work is hard but rewarding; remember them constantly in your prayers. "Pray for the peace of Jerusalem: they shall prosper that love thee" (Psalm 122:6). A letter to Mrs. Tiller occasionally, maybe from your sisterhood, reminding her of your prayers and interest, would be very warmly received. Her address is Box 216, Jerusalem, Israel.

I heartily endorse Mrs. Feasey's sentiments about the conditions in which our brother and sister Tiller are working, and their need for our prayers. I am glad to be able to devote space on my page in order to bring their need before you all.

Increase of 385 per cent

PENTECOSTAL Assemblies of Newfoundland Board of Education report that after talks with the government authorities (and special prayer) the original offer of $ 750,000 for their school work has now been raised to $ 2,871,940. This figure was considerably higher than the $ 1,643,903 for which they had originally asked. This represents an increase of 385 per cent on the amount that was offered a year ago. Just under half this amount has been paid already and the balance will be paid in five equal yearly instalments. "Exceeding abundantly above all that we ask or think" (Ephesians 3:20).

Classified Advertisements

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BIRTH

HALL. On June 19th, to Pastor and Mrs. I.R. Hall of Ryde, God's gift of a son, Jonathan Ian.

SARGENT. On June 11th, to Joy and Peter of our Sheffield Church, God's gift of a son, Paul James, a brother for Ruth Elizabeth.

MARRIAGES

PENNELL–GRIFFITHS. On June 21st, at Elim Pentecostal Church, Trealaw. Gareth David Pennell to Janet Griffiths. Officiating minister: Raymond Jones.

SUTTON–WINFIELD. On June 21st, at Hull City Temple, Philip Sutton to Gillian Winfield. Officiating minister: C.J. Watkins.

WAVELENGTH ELIM ON THE AIR

United Kingdom
Radio Brighton 202M 95.3 VHF "QUEST" with F.A. Hodge Sundays at 11.02.
Brazil
Radio Londrina – 18.30-18.55 (Brazil time), each morning
Radio Wenceslau, 30 minutes every Sunday.
Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.
Guyana
Guyana Broadcasting Service every Saturday at 9 a.m.

HOLIDAY CHURCHES

BOGNOR REGIS. Elim Pentecostal Church, Waterloo Square. Sunday 10.30 and 6.30. Wednesday 7.30. Minister: Alan Court.

BOURNEMOUTH. Central Gardens, The Square. OPEN AIR meetings. Every Sunday and Wednesday at 7.45.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road (off Holdenhurst Road), Springbourne. Sundays at 11 and 6.30. Tuesday at 7.30. Crusaders, Friday at 7.30. Holiday Club for children during summer holidays, 10-12 Thursdays. Minister: J. Osman.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sunday at 11 and 6.30. Tuesday at 7.30. Minister: George Backhouse.

BRIDGWATER. Elim Pentecostal Church, George Street. Minister: F.J. Livings.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays at 11 and 6.30. (64 'bus route from Margate and Ramsgate). Minister: B. Grist.

COLWYN BAY. Elim Pentecostal Church, Erw Wen Road, (off A.55). Sundays at 10.30 and 6.30. Minister: David Lewis.

DUNDEE. The gateway to the Scottish Highlands. Visitors will be welcomed to the Elim Church in Dudhope Crescent Road. Sundays 11 and 6.30. Tel: Dundee 643847.

JERSEY, Channel Islands. Elim Pentecostal Church, Stopford Road. Holiday visitors can be picked up from their hotels. Phone: Central 21054. Minister: George Wallace.

MALVERN. Elim Pentecostal Church, Cowleigh Road (junction Cowleigh Bank). Sunday at 11 and 6.30. Leader: John M. Persijn.

PENZANCE. Elim Pentecostal Church, Conservative Hall, 10 Parade Street. Sundays at 11 and 6.30. Thursday at 7.30. Minister: R.H. Elliot.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Sundays at 11 and 6.30. Tuesday and Thursday at 7.30. Minister: Ian R. Hall.

SALISBURY. Elim Pentecostal Church, Milford Street. Sundays at 11 and 6.30. Wednesday at 7.30. Friday at 7.30. Minister: Glyn L. Taylor. Tel: 4376.

VISITING TORONTO, CANADA? Then a welcome awaits you at Calvary Assembly (Pentecostal Assemblies of Canada), 3200 Dundas Street West. Tel: 767-2349. Pastor: G.B. Derkatck.

WHITEHAVEN. Elim Pentecostal Church, George Street. Sunday at 10.45 and 6.30. Thursday at 7.30. Minister: S.C. Cain.

WEYMOUTH. Elim Pentecostal Church, Belle Vue (near Alexandra Gardens). Sunday at 11 and 6.30. Tuesday: Bible study at 7.30. Thursday: Prayer meeting at 7. Children's meeting at 6.30. Minister: Eric Gaudion. Tel: 74634.

Check the address with your minister before you go on holiday. There may be an Elim Church where you go. We have not listed them all. We have over 300 churches.

ITINERARIES

David Butcher:
July 12, Canning Town; 13, Islington a.m., Barking p.m; 14, Palmers Green; 15, Ilford; 16, Romford; 17, Woolwich; 20, Dagenham, a.m., East Ham p.m.

Sylvia Beardwell:
July 12, Llantrisant; 13, Bridgend; 14, Port Talbot; 15, Neath; 16, Swansea; 17, Llanelli; 19, Aberystwyth; 20, Aberystwyth; 21, Dowlais; 22, Merthyr; 23, Aberdare; 24, Brilley.

London Crusader Choir with D.B. Gray:
July 13, Clapham; 20, Dagenham; August 3, Eastbourne.

COMING EVENTS

BRADFORD. July 20. Elim Pentecostal Church, Wakefield Road. Farewell services for Jennifer Quirie (Zaire) at 6.30. Preachers: T.A. Billsborough, L. Wigglesworth and J. Quirie. Convener: D.J. Green.

LONG EATON. July 19-20. Elim Pentecostal Church, Bonsall Street. Minister's Fifth Anniversary. Saturday at 7. Sunday at 11 and 6.30. Preacher: J. Osman.

From the past . . .

The King and the Bishop

LANCELOT ANDREWES and Bishop Neile visited James I at dinner, and James asked them, "My Lords, cannot I take my subjects' money, when I want it, without all this formality in Parliament?" Neile's reply was, "God forbid, Sir, but you shou'd, you are the breath of our nostrils". Then the King turned to Andrewes, "Well, my Lord, what say you?" "Sir", replied the Bishop, "I have no skill to judge of Parliamentary cases". The King remonstrated, "No put-offs, my Lord, answer me presently". "Then, Sir", said he, "I think it's lawful for you to take my Brother Neal's money for he offers it".



G.W. Gilpin, with Elim Bible College prefects, 1975.

Pentecostal Bible College, Yugoslavia

THE Institute of Biblical Theology, in Zagreb, Yugoslavia, held their first graduation ceremony on June 14th (which was the same day as Elim Bible College). The college, which is registered with the government, provide a three year course. The director, Rev. Peter Kuzmič, who has an arts degree from Southern California, and a masters degree from Wheaton, studied English at the Elim Bible College.

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D.4181

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at THE FREE TRADE HALL, MANCHESTER

on Saturday, July 19th at 6.30 pm. (Reserved seats 10p)
SAE to the Secretary, Bethshan Tabernacle, Crowcroft Road, Manchester M12 4QD

and at BETHSHAN TABERNACLE, Crowcroft Road, Longsight, Manchester

Thursday and Friday, July 17th and 18th at 7.30 pm.
Sunday July 20th at 6.30 pm.
After-church rally at 8.30 pm.

This outstandingly talented and consecrated group of young people have played and sung through 4 continents and 30 nations and have seen thousands come to Christ.

D.4174



REBELLIOUS TEENAGERS

By **JOHN BENTON** / *Director, Walter Hoving Home, Garrison, New York*

HAVE YOU ever felt like screaming at your child until he shuts up? Or worse still, slapping him in the face for sassing you?

You and I both know that's not the way to stop rebellious children—but I do know how you feel!

Here are some thoughts on how to handle your rebellious teenager.

1. DECIDE what kind of punishment to give. A young child needs to be corrected. Proverbs 22:15 says: "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him."

When the child becomes older—especially in the teenage years—denial of a privilege can be an effective method of discipline.

2. MAKE THE RULES of the home very clear-cut. A child should be disciplined for disobedience (and should know what the results of disobedience will be). If at times you are not sure whether to discipline or not, make certain your rules are very clear and are understood by the child. This way the child will know when he has disobeyed, and you will know when discipline is necessary.

3. DON'T GET CAUGHT in the trap of using force against force. If a child yells at you, never yell back. If he strikes at you, don't strike back. Romans 12:17 (ASV) says: "Render to no man evil for evil." And Romans 12:21 counsels: "Be not overcome of evil, but overcome evil with good."

Remain calm. (That can be tough!) Then later on, talk over the problem and come to a decision about what action should be taken.

4. CONSIDER whether or not you may be responsible for the rebellion. The Bible says, "Provoke not your children to wrath" (Ephesians 6:4). Are you constantly on their backs? Nitpicking? Nagging? Yelling? Overbearing? Demanding?

5. DO SOMETHING now to prevent rebellion in the future. With your discipline add large doses of love and understanding.

Can you honestly say that you feel the hurt the way they feel the hurt? Do you discipline so as to train them in righteousness, or merely because they "did you in"?

6. LET YOUR CHILD know that God has a plan for *his* life. Teach him that rebellion against parents is actually rebellion against God, and that this rebellion can disrupt God's good plan for him.

Just one word of caution, however. In your disciplining be very careful not to use God as a threat. This can cause your child to form a wrong and lasting impression of a hard, angry God. Teach him the results of rebellion but do it in fairness to the total character of God.

The Bible says, "The just man walketh in his integrity [moral soundness, honesty, uprightness]: his children are blessed after him" (Proverbs 20:7). Let's make that our goal!

The Family Altar

Scripture Union Portions — **Notes by Maldwyn Jones**

Monday, July 14th — **1 Timothy 6:1-10**

"But Godliness with contentment is great gain" (v.6).

THERE is great dissatisfaction and unrest in the world today. Many people do not seem to be satisfied with what they have; they always want more. This discontentment has flooded into the Church of Christ. Our spiritual values have given way to a seeking after material things. In this verse, the apostle exhorts Timothy to be godly and content. The two go together. Paul himself could say, "I have learned in whatsoever state I am, therewith to be content" (Philippians 4:11).

Tuesday, July 15th — **1 Timothy 6:11-21**

"But thou, O man of God, flee these things. . ." (v.11).

FOR many people, wealth has become a snare; it has come between them and God. There are so many things that can come between us and the Almighty that we need to examine our lives daily, taking note of our standing before Him. Standards of morality, codes of ethics and the conventions of society have become so corrupt. We must continue to proclaim the doctrines of holiness, sanctification and separation. Whatsoever can become a snare to ourselves and to others must be avoided at all costs.

Wednesday, July 16th — **Exodus 19:1-15**

"All that the Lord hath spoken we will do" (v.8).

THIS was the response of all the nation of Israel to Jehovah's proposal to enter into a legal covenant with them. These words were repeated by the people after Moses had made known to them the details of that covenant. Later on this covenant was solemnly ratified by blood (Exodus 24:4-8). God has also entered into a covenant relationship with us. This is a new covenant, ratified by the blood of the Lord Jesus Christ. When we accepted that covenant we were required to give an undertaking to be obedient to all that God tells us to do. Have you fulfilled that requirement?

Thursday, July 17th — **Exodus 19:16-25**

"God answered him by a voice". (v.19).

GOD makes His ways known to His people. He does not leave us long in doubt regarding His will and purpose for our lives. The voice of the Almighty has not been silenced. He speaks through the written Word on every detail of life in these modern days. Through the ministry of the gifts of the Spirit, He also speaks concerning the particular problems in the lives of individuals; this should encourage and exhort the people of God. The voice of God is heard also through the ministry of His servants as they declare the whole counsel of God. He has not been silenced.

Friday, July 18th — **Exodus 20:1-11**

"Thou shalt have no other gods before Me" (v.2).

GOD requires from us absolute obedience and consecration. Nothing must be allowed to stand between us and obedience to the Almighty. It is so easy to put other things or persons before God. We do not bow to idols of wood and stone these days, but we do have our idols. We must put them away and whole-heartedly serve our God.

The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee.

Saturday, July 19th — **Exodus 20:12-17**

"Honour thy father and thy mother. . ." (v.12).

OBEDIENCE to parental authority, except when that authority contravenes the Word of God, is required of every Christian. Many of the ills that have befallen modern-day society find their root-cause in a lack of parental discipline, and the rejection by children of any such discipline. A lack of discipline in the home will have its repercussions elsewhere, even in the Church. Children must honour their parents, but parents must also act honourably toward their children, but they do not do this by refraining from disciplining them.

Sunday, July 20th — **Exodus 20:18-26**

"When the people saw it, they removed, and stood afar off" (v.18).

THERE was something frightening about the mountain; the sight was so terrible that the people fled away. From that time onwards, the Lord would only meet with them as they came with offerings and sacrifices. Under the new covenant, however, we do not have to fear. We "are not come unto the mount . . . that burned with fire, nor unto blackness and darkness, and tempest . . . so terrible . . . that Moses said, I exceedingly fear and quake: (We) are come, unto the heavenly Jerusalem . . . , and unto Jesus the mediator of the new covenant" (Hebrews 12:18,21, 22,24). Through the blood of Christ we now have access into the presence of God.

MZEE BULL

God among the Shepherds

"WHY don't you take the matter up with his mission?" asked one of our pastors, "he is leading our Christians back into sin", he protested. He was grieved at the actions of a false shepherd who had entered a section of our Masai work. His own church would not remove him. They were prepared to overlook his gross conduct because he was so talented. Having exhausted natural means we turned to the "Great Shepherd". He would deal with this so-called shepherd who had now turned into wolf. Our Lord knew how we had won those sheep through much toil and patient persistence during long and weary safaris in the bush. Others had considered they were beyond redemption. Above all we were emboldened by the remembrance that He, the Lord Jesus, had gone to Calvary for them. Should we now forsake them? We still had the weapon of prayer. "Remove him, Lord". Two years went by. Doubtless the Holy Spirit spoke again and again to his heart. But eventually God delivered him into the paws of an angry lion. "He that being often reproved hardeneth his neck, shall suddenly be destroyed" (Proverbs 29:1). After this he lived for only four days. Recently Joseph and I were visiting the Msolwa Presbytery where we heard that a Mkweli worker had fallen into gross sin. In our discussion of the matter we thought of Joshua's distress when Israel were smitten by the men of Ai and his zeal in cleansing the people when he knew of Achan's sin. "Go and investigate this matter", we instructed the Presbytery Chairman, Pastor Andrea. "If it is true dismiss him at once". Andrea set off for the church which was about one hundred miles away. The worker denied the charge. But as they were still talking, a Christian Masai came seeking prayer for a friend. "She is not Mkristo", she said. "But come for my sake". Pastor Andrea and another worker accompanied the Mkweli to the woman's hut.



Chairman Kazimoto with five new evangelists.

Laying hands on the woman they prayed in Jesus' Name. As they looked up they saw the Mkweli hurled backwards on to the mud floor where he lay as though dead. "He is dead", said the Masai. "Pray for him, Pastor". "I can't", replied Andrea. "This is of God. May He forgive him". Some time passed before he shewed any sign of life. When questioned, he told Andrea that when he went to put his hands on the woman, a force took his arms and threw him away from her. He confessed his sin. We were grieved, he had been running so well, but we took knowledge that God was among us, and had not allowed His holy name to be used by one living in sin. We were also encouraged knowing that when God judges He is also blessing (Acts 5).

I recall another case. He was a good boy of whom I had good hope. He was stationed in a place of great opportunities, but he failed, or had forgotten to "Make a covenant with his eyes" (Job 51:1). When I met him I took him by the hand and led him to one side. "Is it true, my son?" I asked. "Yes, Mzee, and my heart is breaking. I feel like a leper". He broke into bitter sobs. My own tears flowed too as we prayed together. He felt his shame so keenly. He was debarred from the Lord's Table for a period, but it would take years to restore him to that place where we could use his gifts for the ministry.

Thank God such heartaches are rare. There is Musa in Bible school; he has left a very good position previously. Recently he was offered a refund of salary and a higher position if he would return. His heart is fixed, however, and he wants to serve the Lord in the Tanga Presbytery. Young Pastor Dadui of Kikilo was not content with seven outstation churches, so he set off with three helpers to cut down trees to build another church. Young Peter of Msolwa was washed away with his old bicycle in a flash flood, and he was found almost dead on the river bank by a Masai elder. There was no sign of his bicycle. Disheartened? Not Peter. His first question was, "Can I start buying one of the new bicycles?"

Yona walked everywhere for God; he led a family to the Lord last week. Now he has got one of the bicycles. There is Joseph and Kazimoto who have been going on for Christ for twenty years. Yes, God is among the shepherds.

Radio 4. Morning Service from Northampton Elim Pentecostal Church 10.30–11.10. July 13th.

The Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

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The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

THE POLITICIANS and the Press are sure that this country is in a mess. This seems to be the verdict of all shades of the political spectrum; they all admit that we are facing a desperate situation at the present time. When it comes to providing a solution, however, we are offered a wide variety of different solutions, some of which are radical in the extreme.

It is all too easy to place the blame for our present troubles upon one group or another, whether it be the militant trade unions, Arab Sheiks, or the men from Zürich. Christians also are sometimes guilty (and preachers and editors in particular) of looking for someone to blame. Generally they attribute our economic troubles to our spiritual decline. Now we are all well aware that if we look at the figures for church attendance in this country they show an alarming picture.

The population census on March 30th, 1851, showed that in a total population of 17,927,609, the total number who attended any place of worship on that day was 7,261,032. When these figures were released, the church authorities at that time concluded that if everyone turned up at the same time, 1½ million would be left outisde without seats. The frenzy of chapel building between 1860 and 1870 was partly a result of this discovery, though the revival of 1859 also helped. Later generations were left with chapels seating many hundreds, even in remote places.

By 1901 the population of the United Kingdom had risen to 32½ million, and the Methodists alone had a membership of over one million. Since that time, however, despite the continued rise in population, their numbers are only just over 600,000, according to the latest figures.

In the United States the figures for church attendance have continued to rise at a steady rate. In 1900 they were 36 per cent, and by 1959 this had risen to 60.9 per cent. Yet, after looking at some of the crime figures in their major cities, and remembering the Watergate saga, who would say that America was a Christian country?

To look at church attendance figures can be very misleading. I well remember helping in a survey on church attendance in a certain town. When we looked at the figures, the local vicar received a nice surprise; for more than half the town claimed to belong to his church!

A return to church will not solve the problems of our nation, even a return to God may not produce a remedy overnight; it may even be that we have to go this way to get us out of the gross materialism into which the "you never had it so good" mentality has brought us.

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FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – 1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.

NEWS ITEMS

BANGOR **Pastor: A. Wilson**

THE wife of the Editor was the speaker at our sisterhood rally. The ladies were also in charge of the previous Sunday evening meeting when Mrs. Cartwright was also the speaker. Her anointed ministry on the Sunday was the promise of even better things on Wednesday. The church was full for the afternoon meeting when many members of other sisterhood's were present. Mrs. Graeme Thomson read the Scripture, and the soloist was Miss A. Russell. In the evening we were joined by many Elim friends from Belfast and Newtownards. At 7.30, not even standing room was available, even the doorways were jammed. Mrs. Cartwright told the story of her conversion and of some of the ways that the Lord had lead her since that time. Even though we were tightly packed, no one moved for the two hour service. Mrs. D. Ayling was our soloist, and Mrs. A. Wilson convened the meetings.

Miss H. WYLIE



Part of the congregation.



Mrs. L.M. Cartwright, seated left.

SMETHWICK **Pastor: A.W. Leavesley**

AT a recent Sunday evening meeting, Mr. A. Monk was presented with a Bible as a token of appreciation for his many years of work in the Sunday school. He has given a total of forty-four years to this work, most of the time as superintendent.

At our sisterhood weekend we greatly enjoyed the ministry of Mrs. Gorton. The Monday meetings were well supported by members of other sisterhoods and the church was well filled. Our soloist was Mrs. Goldingay from Erdington, and the meetings were convened by our Pastor's wife.



Pastor A.W. Leavesley presenting a Bible to Mr. A. Monk.

AMERICAN Assemblies of God young people gave two million dollars during 1974 to buy vehicles, printing presses and radio broadcasting equipment for their missionaries. Their target for 1975 is 2¼. Since the inception of their Speed-the-Light programme thirty-one years ago, contributions have totalled over sixteen million dollars.

THE Church of God (Cleveland, Tennessee) are to make another one hour TV special. The first special, filmed last autumn, was shown on 162 stations throughout the United States. The public response was tremendous, and drew 2,000 letters and 1,500 telephone calls.

Gypsies

MORE and more European Gypsies are feeling the the impact of the gospel as the Pentecostal revival continues to spread among them. In France, it is estimated there are now 14,000 baptized believers among the Gypsy population. Throughout the continent the number of Gypsy Christians has reached 50,000. Open-air conventions sponsored by the Pentecostal fellowship draw as many as 1,500 Gypsy caravans.

ELIM MISSIONARY SOCIETY FEATURE

by Margaret M. Ladlow, Ghana

AFRICAN CHILDREN FOR CHRIST

So send I you to teach the Word, the Bible,
To offer light and life to boys and girls,
To lift the Saviour as you teach each lesson,
So send I you, you labour not in vain.

So send I you, to lead souls to the Saviour,
To teach the Word, inspire, instruct, proclaim.
Keep faith with those entrusted to your keeping,
So send I you, to reach them in My name.

So send I you, to plant the truth, the gospel.
To nurture well the tender plants each day,
To cultivate, to win to life eternal,
So send I you, I have no other way.

I was deeply moved on hearing these words sung with such sincerity by the Sunday school teachers and workers in the Children's Movement of the Church of Pentecost. The occasion was momentous, the first children's convention for the Ashanti region and what a weekend it proved to be! It began on Friday afternoon when, on foot, by car and lorry, truck and bus, children, accompanied by their teachers, began to arrive. After depositing their belongings in the large church building where they were to sleep, they gathered for a meal prepared for them by the deaconesses of the participating churches. What a mammoth task, and how these sisters worked, cleaning and preparing vegetables, making stew and porridge, cutting up veritable mountains of bread and plantain. Never have I seen such large cooking pots and pans!

The brethren erected three canvas canopies and set up chairs and forms; by 7 p.m. all were assembled to commence the weekend of prayer, praise and fellowship. What a sight met our eyes as we took our seats at the top of the steps leading to the entrance of the church, row upon row of happy excited children and young teenagers all "raring" to go, eager to sing their favourite choruses and to learn new ones too. African children are not at all inhibited and as each group came forward to sing or recite the Scriptures they showed real enthusiasm, and the rest of the gathering gave them a hearty clap and a welcoming cry of "akwabao".



Section of congregation singing, "Deep and wide".

It is impossible for me to describe each meeting in detail but I must record the highlights. At each service over the weekend (and there were four in all) one of the scholars led in prayer, there were testimonies too and sermonettes given by the children, singing items and, most delightful of all, short plays based on scriptural incidents. The story of Mephibosheth is a great favourite with the children, and King David, complete with crown (fashioned out of old cards) and his attendant fanning him, entertained poor lame Mephibosheth right royally when a table was brought in complete with white cloth and set with glasses of fruit juice, bread and biscuits! I believe that many of us watching the scene felt a surge of joy through our hearts as we looked back to the day in our own lives when King Jesus spread a feast of redeeming love and made us His own happy guests.

Another thing that impressed me was that, after each little play, the application was clearly stated and the relevant passage from the Bible was quoted. All the services were well supported by the local pastors and adult members; the teachers in particular were most conscientious and efficient in their duties. Early on Sunday morning I surveyed a charming scene from the balcony of the mission house: the children all in their Sunday clothes, sitting in groups under the trees having breakfast or marching up to the canopied area. Three were children everywhere, at least 1,700 and probably more, and 125 teachers.



Section of the congregation showing children playing Ghana akasers.

Pastor David Mills made a check on the amount of water used and found it to be over 8,000 gallons, which certainly indicated that there were many thirsty children and clean ones too, for they each took a bath very early in the morning. In fact, some little ones, probably excited by it all, awakened in the night and were found complete with bucket, soap and sponge queuing at the water tap, at 1.30 a.m.!

The whole weekend was a blessing and an inspiration to both my husband and me, and for the National Children's Movement secretary, Mrs. Siriboe, and the deputy National Leader, Mrs. Margaret Mills, and the Ashanti region Children's Movement leader, Pastor J.K. Appiah, whose brainchild the convention was. I have a lasting impression of happy attentive youngsters, some dancing and clapping as they praised the Lord, and of the indisputable fact that, when rightly presented, today's children do respond to the gospel of redeeming love.



"Mephibosheth is entertained at the King's table".

World News

Cambodia

Christian and Missionary Alliance personnel report phenomenal expansion of the evangelical community in Cambodia prior to the Khmer Rouge victory. During the past three years their churches have grown from 400 adult baptized believers to nearly 5,000. Three years ago there were only two congregations; this year there were about thirty. Recently 22 young people graduated from the Cambodian Bible School. The next day most of them were en route to provincial cities for service. The present state of the evangelical community is unknown, and Christians are urged to pray daily for our Cambodian brethren.

China consultation

LEADERS of the Chinese evangelical community in North America met in Chicago, Illinois, May 13-14 to evaluate their contribution to the evangelization of China. Speaking to the assembly, Rev. Fred Cheung, pastor of the Chinese Christian Church in Washington, D.C., noted that Chinese churches in America are expanding rapidly, co-operating together more than ever, and increasing their missionary budgets significantly. Dr. Hudson Armerding, president of the World Evangelical Fellowship, was invited to address the conferees. He stressed the need for evangelicals to come to grips with the reality of Chinese nationalism.

Spain

Established in 1947 by the then small Spanish Baptist Union (1,339 members in 19 churches) the Baptist Publishing Board survived the ban on their book shops by using local churches as selling outlets. Whilst some of their printing was done in Spain (often secretly) most of it came from the Baptist Spanish Publishing House in Texas. It was, and still is, stored in Barcelona for distribution.

In 1966 a new climate of religious toleration enabled the Baptists to open a book shop in Barcelona itself. Since then, thousands of Bibles and Christian books have been sold there, supplying now more than 100 Baptist churches and mission points. With the steady growth of its work the book shop plans extansions and perhaps one or two branches elsewhere in Spain.

THE TEN COMMANDMENTS

The Sanctity of Life

"Thou shalt not kill" (Exodus 20:13)

by T.G. Hills

ONE of the most intensive murder hunts in the history of England is taking place. Identikit pictures of a man stare out at us from public posters; a renewed Press and television campaign has been launched in an attempt to stir the minds and consciences of the nation to find this man. A great army of police officers have interviewed thousands of people, and have put together every possible detail of information to help them apprehend the so-called "Black Panther". Yet this is but one of a great multitude of incidents which serve to remind us that we are living in a violent society and in an age of violence. This violence, which stems from the hearts and minds of the most depraved, is now to be found erupting in the arenas of sport, as the normally well-behaved react in the spirit of this age. Violence is fast becoming a part of everyday life, and we are learning to live with the violence of the political extremest as well as the violence of the thieves on the streets of our larger cities. Our young people have come to accept the violence of neighbourhood gangs; our old people have had to accept the violence of the night. Everywhere, the hopes of the people for a return to earlier times of relative peace are fast fading. More concern seems to be shown for the offenders than the offended, and the courts often deal all too leniently with the terrorizers of society.

The first record of a man acting violently towards another, is the first recorded sin after the Fall. Cain killed his own brother Abel without any provocation or cause, but as a result of being in conflict with God. The stark reality of the incident leads us to see the enormity of the evil which sin can produce in a life. Violence is a fruit of sin, and it can be found where man is in conflict with God. In the age of Noah, when the law of God was being ignored by the people, we read, "The earth also was corrupt before God, and the earth was filled with violence" (Genesis 6:11). Where the law of God is set aside, violence will most surely follow. When there are no restraints put upon the acts of sinful men, sin will manifest itself in the most objectionable and repugnant manner. The tragedy and shame of our nation is that in recent years parliamentary legislation has shown favour towards sin. There can be no hope for an improvement in moral standards among the people while our leaders apparently ignore the Word of God on these matters. Ancient history records that flagrant disobedience to the law of God was met with divine intervention, with appalling consequences (Genesis 6:13; 19:24, 25).

The sixth commandment expressly prohibits the act of murder. There are those who believe that the commandment forbids all killing, but this could not be so, inasmuch as God goes on to direct Moses: "He that smiteth a man, so that he die, shall be surely put to death" (Exodus 21:12). This was in complete accord with the instructions which Noah had received much earlier: "Whoso sheddeth man's blood by man shall his blood be shed" (Genesis 9:6). Professor John Murray has written: "The commandment is not in the general terms of prohibiting the putting to death of another, as our word 'kill' might suggest. The term used in the commandment is the specific one to denote what we call murder". If all acts of killing were prohibited by God, how could we justify His violation of His own commandment when he instructed Joshua to slay his enemies in Canaan (Joshua 10:8-11)? It is important to remember that the Cities of Refuge were available only to those who had accidentally killed another person, and not for those who had committed murder (Numbers 35:10-29); such persons were to be judicially put to death. Nor is the New Testament silent on this matter of capital punishment. The apostle Paul informs us that the civil magistrate is the minister of God in the execution of his duties, and he warns us: "If thou do that which is evil, be afraid; for he beareth not the sword in vain" (Romans 13:4). The sword is so often referred to in association with death, that we would be straining the point if we were to exclude it in this instance (Luke 21:24; Acts 12:2; Hebrews 11:37). Nor was the apostle merely theorizing on the subject, for before Festus he avowed: "If I be an offender, or have committed any thing worthy of death, I refuse not to die" (Acts 25:11). "The argument so frequently met with", writes Professor Vos, "that capital punishment adds but a second murder to the first is an argument based either on total ignorance of the facts of Scripture or on an open denial of the obligatory character of what the Bible teaches. How can that be characterized as a dupli-

cated murder that professes to rest on the most explicit command of God, and over against which men have nothing to put except sentimental objections, and an unproven theory about the meliorating efficacy of forms of discipline which from their very nature exclude the punishment of death". One reason why the death penalty has been discarded must be found in the growing atheism of the age. Failure to believe in the existence of God the Creator and Sustainer of all life must lead to a failure to accept that man was made in the image of God, and it is upon this basis that the commandment rests (Genesis 9:6). The rejection of capital punishment does not imply that one believes in the sanctity of life, rather on the basis of the above Scripture, it denies this.

It is widely believed that our Lord changed much of the Old Testament teaching regarding the commandments, in the Sermon on the Mount, and a genuine confusion exists in this direction. Some look at Matthew 5:38, 39: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also". They go on to say, "It is wrong to seek for retribution, it is wrong to resist evil, we should do nothing about these things". Our immediate reaction is to point out that our Lord never contradicated the Old Testament's teachings! God is not in confusion! We need to guard against that kind of thinking which puts the writings of the Old Testament against the New, as though they were in conflict the one with the other, for that is not so. The Old Testament Scriptures, while enforcing the necessity of law, challenged the man of God to overcome evil with good, as Proverbs 25:21, 22 makes clear, just as much as the New Testament.

In the Sermon on the Mount, our Lord was not changing the law which nations abide by, rather He was pointing out to the individual disciple that there was no need for him as an individual to be always seeking its enforcement in matters relating to himself. In this connection, F.W. Grant has written: "We may still turn the other cheek to him that smites the right, or let the man that sues us have the cloak as well as the coat which he has fraudently gained: for that is clearly within our rights. If the cause were that of another, we should have no right of this kind, nor to aid men generally in escape from justice or in slighting it. The Lord could never lay down a general rule that His people should allow lawlessness, or identify themselves with indifference to the rights of others".

No doubt the vast majority can look at this sixth commandment and say, "That is one commandment which I certainly have not broken. I have never put another person to death out of anger, envy or for gain, as far as that commandment is concerned, I am guiltless". But wait a moment, have you ever *wanted* to? Has there not been the occasion when you have had feelings of hatred and bitterness towards another, so that, in the depths of your dark heart, you wished them dead. The act of murder may not have been carried out, but you would have to confess that you harboured the intention in your soul. If that is so, then our Lord would pronounce that you are guilty of violating the commandment. In Matthew 5:21-26, Jesus made it abundantly clear that the commandment condemned, not only the act, but those evil workings of the heart and mind which led up to it: anger, contempt and provocative speech. Seneca, the philosopher, called anger "a brief insanity"; our Lord stated that to be angry with someone without a cause is as serious as murdering them. To treat a person with contempt is equally serious. In illustrating this point, Dr. Martyn Lloyd-Jones said: "There are ways in which men can be destroyed short of murder. We can destroy a man's reputation, we can shake somebody else's confidence in him by whispering criticism or by deliberate fault-finding". To call a man a "fool" was not to reproach his mind, but his moral character: it was to suggest that he was morally corrupt and would lead to the death of his good name and character. Jesus said that such action would leave one in danger of hell fire.

There are many ways in which one may kill another. We can kill with the mind: "Whosoever hateth his brother is a murderer" (1 John 3:15). Or with the aid of a pen, as David did to Uriah in writing to Joab (2 Samuel 11:15). Or by general agreement, as Saul did in the case of Stephen (Acts 22:20). Or by wilful inactivity as was the case with Pilate. But God will have the last word. "Vengeance is mine; I will repay, saith the Lord" (Romans 12: 19). Such judgment can come more swiftly than we are prone to imagine, as the following story proves.

A man was riding past a group of boys playing cricket on Hounslow-heath when one of them cracked the ball, so that it struck the man's foot with force. The culprit stared at the man a moment before running away. The man sought medical attention, but resisted every suggestion of amputation and within days, was on his death-bed. A doctor enquired: "Do you know the boy who struck the ball?". "About ten years ago" he replied, "I was riding over

Continued on page 9:

The Ascension
-an historical Fact

by Ian Macpherson

"Like His Resurrection, the Ascension of our Lord is part of the history of the world, an event beheld by actual human vision and vouched for by actual human evidence". JOHN BURR.

INCONTROVERTIBLY, that is how the New Testament intends us to interpret the Ascension. We are told exactly where it happened – on the crown of Olivet; we are told precisely when it happened – forty days after our Lord rose from the dead; we are told in whose presence it happened – that of the eleven disciples; and the fact that in the fourth century it was decided by the Church annually to commemorate the Ascension on the sixth Thursday after Easter indicates that it was officially regarded as a real event.

Why is it so important to believe that it was so? Why had the Ascension to be an historical fact? For three reasons:

To begin with, **the Ascension had to be a fact that Christ's departure might be dramatised.** As I have already pointed out, Jesus had not only to withdraw from the world, He had to be *seen* to withdraw from the world. For forty days, He had been alternatively appearing and disappearing, materialising and dematerialising – in a garden, on a road, in a room, on the shore of a lake, on the summit of a hill – and now He was going to appear in that manner no more until the Second Advent. This had to be driven into the minds of His disciples. There had to be something decisive and final about the Ascension to convince them of it. Otherwise they might have been mystified or misled by false hopes. Had Jesus just walked away over the horizon, like some celestial Captain Oates, His followers would all the time have been expecting Him again to flash into visibility. His ascent from the Mount of Olives made it plain that He would not be so. They watched Him go and they did not anticipate seeing Him thereafter until He came at the close of the age. "As *they watched,* He was lifted up, and a cloud received Him out of their sight". As He was going, and as they were gazing intently into the sky, all at once there stood beside them two men in white who said: "Men of Galilee, why stand there looking up into the sky? This Jesus, who has been taken away from you up to heaven, will come in the same way as you have seen Him go" (Acts 1:9-11 NEB). Nothing in history is more factual and actual than that. Curiously enough, although the narrative tells of Christ's being taken up to heaven, it is itself absolutely "down-to-earth". And it is immensely significant that the two men in white linked the ascension with the advent. "He shall so come as ye have seen Him go". The implication patently was that they would not see Him again in that way until His glorious Return.

A further reason why the Ascension had to be a fact is **that Christ's presence might be universalised.** During the days of His flesh, the Redeemer was limited to certain locations because He occupied a body. Had He abode in that condition complications would almost certainly have arisen. "Sooner or later", observes John Eddison, "His continued presence on earth would have created problems. As the news about Him spread throughout the world, people would have flocked in their thousands to Palestine to see Him, and thousands more would have been disappointed".

Paradoxically, He had to withdraw from the world in order to be accessible to His people living in the world. When He said to Mary, "Touch Me not" (John 20:17), He added the strangest of all reasons for the prohibition: "For I am not yet ascended to My Father". That is so completely contrary to what one might have expected Him to say. Would it not have been natural for Him to urge Mary not to miss her last chance of clasping Him? "Touch Me *now*" rather than "Touch Me *not*" is what we might have anticipated hearing from Him at that time. But no, He does not say it. He says: "Touch Me not, for I am not yet ascended" – as much as to say: "After I have ascended I shall be infinitely more available. My departure will only serve to increase My accessibility. My withdrawal from your hands will bring Me closer to your heart".

The paradox of the personality of the living Jesus has never been better expressed than in the epigram of the old Puritan. "As God", he said, "the Risen Christ is everywhere; as resurrected Man, He can be anywhere". This was "a farewell without a parting". "He departed from our eyes", remarks Augustine, "that we should return to our hearts and

find Him there. He would not tarry long with us, yet did He never leave us". "When He had finished that which He came to do", comments W. Russell Maltby, "and had shown Himself so that we knew Him, it was expedient for us that He should to back out of the here into the everywhere, out of some men's sight that He might be near to all men's hearts".

The third reason why the Ascension had to be a fact was **that the believer's life of faith might be realised.** Two things our Lord is reported to have said come to mind here. The first was uttered when, addressing His disciples after interpreting to them the Parable of the Sower, He declared: "Blessed are your eyes, for they see" (Matthew 13:16). The second was spoken to Thomas, following our Lord's disclosure of His wounds to the Doubter in the Upper Room: "Because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20:29). There is a blessedness of sighted faith: there to make possible such sightless beatitude that the Saviour withdrew His physical form from human vision. "We walk by faith, and not by sight" (2 Corinthians 5:7). For more than three years, Peter had had the pricelessly precious privilege of seeing his Master in bodily presence, yet when writing to his converts, who had not enjoyed that privilege, he did not speak as if that had involved for them any serious deprivation: "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). Such is the blessedness of blind believing.

Yes! the Ascension was absolutely factual. It was part of the solid history of the world. Jesus rose literally into the skies from the skull of Olivet, and, as an old Welsh preacher picturesquely put it, "His followers actually saw the holes in the soles of His feet as He went up". On several occasions I have myself stood on that very spot, and have pictured our Lord rising into the air, looking down on Golgotha and gazing at the empty cross.

People of a scientific cast of mind will probably want to protest that it is irrational to interpret the Ascension in this way. A modern astronomer, for instance, has remarked that if Christ had withdrawn from the world at the speed of light – 186,000 miles per second – which, of course, He did *not,* for, in that case, how could His disciples have witnessed His departure? – and had He been travelling through space at that pace ever since, He would not yet have reached the nearest fixed star, which is twenty-five billion miles away.

Some years ago, when about to visit Australia, I used at times to look at the flies crawling upside down on the ceiling of my home in England and marvel how they managed to stick on in that inverted position by means of the little suction-cups they have at the ends of their legs. Lacking such pedal facilities, I wondered how I could possibly contrive to adhere to the surface of the planet "down under". When I got there, however, I found I had no difficulty. I found that "up" was up in the southern hemisphere as well as in the northern.

In this study, we have reminded ourselves more than once that our Lord had to be *seen* to leave the world, and there was only one way, for Him as for everybody else, out of the world and that was "up". Wherever you go on earth, the only exit is by ascension. You cannot go east or west, north or south; for, if you do and if you travel far enough, you will just return to your starting-point. Nor can you go down, because, if you did, you would simply emerge at the other side. The only way to leave the earth and to be seen to leave it is to go up, and that is why our Lord had literally to ascend from the surface of the planet.

As Professor F.F. Bruce points out in an impressive paragraph in his commentary on the Book of Acts: "We need not be alarmed by suggestions that the Ascension-story is bound up with a pre-Copernican conception of the universe, and that the former is therefore as obsolete as the latter. Anyone appearing to leave the earth's surface must appear to spectators to be ascending and so, when the cloud enveloped the physical form of their Lord, His disciples stood 'looking steadfastly into heaven as He went'".

THE TEN COMMANDMENTS – Continued:

Hounslow Heath, where an old man ran by my side begging for help and saying he was almost starving. I told him to be off, but he persisted though I threatened to beat him. Finally I drew my sword and killed him with a single blow. A young boy who was with him shouted, My father is killed, it was that boy who struck the ball which will be the cause of my death". Will God find you guilty at the bar of judgment, or have you confessed and forsaken your sins and found that royal Pardon?

Pardon – from an offended God!
Pardon – for sins of deepest dye!
Pardon – bestowed through Jesu's blood!
Pardon – that brings the rebel nigh!
"Who is a pardoning God like Thee?
Or who has grace so rich and free?"

EXCITING NEWS – BOOK THESE DATES

THE ANNUAL ELIM PENTECOSTAL CHURCH CONFERENCE

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What hope does

A man can endure almost anything as long as he has hope, as long as he can believe there may come a change for the better. He can put up with privation; he can stand severe hardship; he can accept harsh confinement; he can live with discomfort; he can be patient through long illness.

Hope works in these ways:

Hope looks for the good in people instead of harping on the worst.

Hope opens doors where despair closes them.

Hope discovers what can be done instead of grumbling about what cannot.

Hope draws its power from a deep trust in God and the innate goodness of mankind.

Hope regards problems, small or large, as opportunities.

Hope cherishes no illusions, nor does it yield to cynicism.

Hope sets big goals and is not frustrated by repeated difficulties or setbacks.

Hope pushes ahead when it would be easy to quit.

Hope puts up with modest gains, realizing that "the longest journey starts with one step".

Hope accepts misunderstandings as the price for serving the greater good of others.

Hope "lights a candle" instead of "cursing the darkness".

—Author Unknown

NEWS ITEM

Green Shield stamps

ANNE STEPHENSON sailed on the *Edinburgh Castle* on July 4th, for Transvaal. She was able to take with her a Ford Escort Estate car, purchased with Green Shield stamps. Please keep them coming. Three more vehicles are urgently needed for other fields.



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Thoughts from the Book of ***Exodus***

65. The Covenant confirmed (Exodus 34:10)

by F. Lavender,
Pastor of our Croydon Church

THE loving concern of Moses had made him bold to plead before the Lord for Israel, yet the Lord clearly did not regard Moses as being presumptuous; instead, He responded by granting Moses' petition. Basically Moses requested two things of the Lord: first, assurance that the Lord would pardon Israel; second, that the Lord would not forsake them, but would go with them. The words of the Lord gave this assurance: for the Lord proclaimed and confirmed the covenant. He also declared that He would go before Israel to the Promised Land. So the love-inspired strategy of Moses proved to be effective.

As we rejoice in this account of Moses the intercessor, let us rejoice even more as we think of the Lord Jesus Christ. Having given His life for us to cleanse away our sins, He entered Heaven to appear before the Father. He presented His own precious blood at the heavenly Mercy Seat, where He now makes intercession for us (Hebrews 9:12, 24). If the intercession of Moses was effective, how much more that of the Lord Jesus? What was accomplished physically for Israel through Moses has been fulfilled spiritually and eternally for us by the Lord Jesus. He has obtained assurance of pardon for every believer, and He has made certain the constant presence of the Holy Spirit with us.

Do not allow failure or doubt to rob you of the joy and assurance of forgiveness. Remember that the Lord Jesus Christ, by His precious blood, has secured your salvation. Have you lost the consciousness of the presence of the Lord with you? Then think on the fact that the Lord Jesus has promised that He will *never* leave nor forsake you. Find true peace and joy as you trust His intercession *for* you and His promise *to* you.

Another Elim Church now open: Bury St. Edmunds, Suffolk. Victoria School, Victoria Street. Minister: Mark Drew. Opened after crusade by Mark Drew and Adrian Hawkes.

The principal principle of safe driving

Opinions will differ, of course. But what we do know is that the non-drinker is less prone to accidents, illness and many other misfortunes – and consequently tends to be a safer driver. In insurance parlance, he is a better risk.

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From the Pastor's study

The Missionary and the Chinese Waiter

by A. Nicolson, Pastor of our Southend-on-Sea church

PASTOR and Mrs. Ken McGillivray were our guests for a few days, and we were enjoying their fellowship very much. On one of the days, my wife and I accepted a very gracious invitation to have lunch with our brother and sister in a Chinese restaurant. The restaurant had some beautiful pictures hanging on the walls, and Pastor McGillivray explained to us that they were not paintings, but a traditional Chinese work of art done in fine silk threads. At that moment the waiter approached our table and gave each of us a copy of the menu. Pastor McGillivray greeted the waiter in Chinese and asked him about the pictures. One hears much about the "inscrutable oriental", but there was no doubt about the surprise and pleasure experienced by our waiter as he continued the conversation. His delight was in hearing an Englishman speaking his own language.

There is no greater joy for the Christian than meeting someone else and finding that he or she speaks the same language; by this I mean the things of the Spirit. Time seems to fly all too quickly when we begin to talk about our Saviour and eternal realities. The world has its own language, and many a Christian has to spend hours on end without hearing the language of Zion, but when they do, it is as the sound of sweet music.

Evangelistic Topics

THE topics on Thursday, October 23rd, during the Nationwide Evangelistic Conference to be held at York are: The seven-fold Work of the Holy Spirit, Prophecy and Today, Praying for the Sick, and The Baptism of the Holy Spirit and Afterwards. These cannot fail to be subjects of intense interest and inspiration.

This Nationwide Evangelistic Conference will be held in our York Church and booking forms are available from Pastor I.W. Lewis, 55 Muncastergate, York, Y03 9JX, telephone: York 55064.

T.W. WALKER

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May Osman's page

"TAKE MY HANDS"

THIS is a biography of Dr. Mary Verghese by Dorothy C. Wilson, price 35p from our H.Q. Bookroom. It is a story I would advise you all to read, and I am sure you will have a new understanding of the paraplegics in our society – those who are paralysed from the waist down.

Dr. Mary was born 50 years ago in Cochin, South India. Her parents were Christians and members of the Syrian Christian Church, and Mary was brought up in its traditions. They were a wealthy family and well able to pay for the education of Mary and her brothers and sisters. She was very much affected by the leper who used to come to their gate and cry for alms. Mary enjoyed her years at school and college, and wondered what career she should take up. She decided on medicine and made application for the Christian hospital in Vellore. Dr. Ida Scudder, an American, had started the hospital in 1918 when medicine had been considered a degrading profession for women.

When Dr. Ida was nineteen years old, she returned from America to India to visit her parents. One night, a tall, dignified Brahmin gentleman knocked on her door and said, "Please help my wife, she's in difficult labour and the barber's wife can do nothing for her". Mary told him her father was a doctor and he would gladly come, but he point blank refused to let any *man* tend his wife. Later a Moslem *man* came to the door and she heard him make the same plea. He too refused help from her father because no man outside the family could look on the face of his wife. Then again a third man arrived, this time a Hindu, with the same plea. He also refused her father's help, as the others had done. She could not sleep that night for she met God face to face – she found out next day that all three women had died, so Ida Scudder made up her mind to become a doctor and work in India. So her hospital was opened under God's direction, and it was during her training there that Mary Verghese met Jesus face to face and decided to live her life for Him and the thousands of lepers who were in India.

When she finished her training and became a qualified doctor, she became involved in an automobile accident and was paralysed from her waist down, and it looked as though all her years of training had come to naught. The book tells how she suffered and overcame mountainous obstacles to become a surgeon, operating from a wheel chair. It took her long years of hard effort, but she was conscious of God's presence with her all the way.

When one reads a story like this, it makes one feel so very humble and dissatisfied with oneself. How often we grumble about our circumstances and believe our pain is worse than anyone else's pain; but if we will only surrender our suffering to God, then He will bring something good out of it. He does not cause His child a needless tear, but He opens His arms wide and calls you to lay your head upon His breast and be comforted. Paul had a thorn in the flesh, but he still served God to the best of his ability, and how much we have to thank Paul for in his marvellous letters to the churches. Some of the choicest saints I know are those who have suffered much pain and discomfort. Our present suffering is only for a time, and it can lead us so much closer to God. Our God can give us the victory over pain and we can still be such a blessing to all those who come into contact with us. Our God is still the healer of the body, but if our healing is not accomplished soon, will we doubt Him? Remember Job who said, "Though He slay me, yet will I trust Him" and Job came through victoriously, didn't he?

Classified Advertisements

HOLIDAY APARTMENTS, BOARD RESIDENCE, ETC.

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MISCELLANEOUS

ADVERTISING PENCILS, ball pens, diaries, combs, etc. gold stamped Church name, raise funds quickly, easily. Details: Northern Novelties, Bradford. BD1 3HE. C.4021

BIRTH

COSSINS. On June 3rd, to Brian and Carole, of our Gosport Church, God's wonderful gift of twins, Helen Mary and Jennifer Ann.

DEDICATION

TIPPEN. On May 25th, at our Greenock Church, Stephen Glyn, born 9/1/75, son of Glyn and Sheena Tippen, members of our Eastleigh Church. Officiating minister: John Seaman. C.4190

WITH CHRIST

BAILEY. On June 14th, Harold Bailey, aged 58, beloved member of our Tamworth Church, went to be with Christ. Officiating ministers at funeral: S. Cain and R.T. McDonald.

HAMILTON. On May 23rd, Agnes Hamilton, beloved wife of George, active member of our Greenock Church and Sunday school. "Promoted to Glory", she will be sadly missed. Officiating minister at funeral: John Seaman.

Palestinians

100 pastors, theology professors and church officials in Switzerland have handed in a petition to the Swiss Union of Churches asking that body to persuade the World Council of Churches (WCC) to disassociate itself from the aims and methods of the Palestinian Liberation Organization. The petitioners emphasize they have never denied the rights of Palestinians, but that they wish the WCC to stand up for Israel's right to live within reasonable boundaries.

HOLIDAY CHURCHES

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue, Marton. For directions ring Blackpool 61566. Sundays at 10.45 and 6.30. Tuesdays at 7.30. Minister: R. Clarke.

BOGNOR REGIS. Elim Pentecostal Church, Waterloo Square. Sundays at 10.30 and 6.30. Wednesdays at 7.30 Minister: Alan Court.

BOURNEMOUTH. Central Gardens, The Square. OPEN AIR meetings. Every Sunday and Wednesday at 7.45.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road (off Holdenhurst Road). Springbourne. Sundays at 11 and 6.30. Tuesdays at 7.30. Crusaders, Friday at 7.30. Holiday Club for children during summer holidays, 10-12 Thursdays. Minister: J. Osman.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sunday at 11 and 6.30. Tuesday at 7.30. Minister: George Backhouse.

BRIDGWATER. Elim Pentecostal Church, George Street. Minister: F.J. Livings.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays at 11 and 6.30. (64 'bus route from Margate and Ramsgate). Minister: B. Grist.

COLWYN BAY. Elim Pentecostal Church, Erw Wen Road, (off A.55). Sundays at 10.30 and 6.30. Minister: David Lewis.

DUNDEE. The gateway to the Scottish Highlands. Visitors will be welcomed to the Elim Church in Dudhope Crescent Road. Sundays 11 and 6.30. Tel: Dundee 643847.

JERSEY, Channel Islands. Elim Pentecostal Church, Stopford Road. Holiday visitors can be picked up from their hotels. Phone: Central 21054. Minister: George Wallace.

MALVERN. Elim Pentecostal Church, Cowleigh Road (junction Cowleigh Bank). Sunday at 11 and 6.30. Leader: John M. Persijn.

PENZANCE. Elim Pentecostal Church, Conservative Hall, 10 Parade Street. Sundays at 11 and 6.30. Thursday at 7.30. Minister: R.H. Elliot.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Sundays at 11 and 6.30. Tuesday and Thursday at 7.30. Minister: Ian R. Hall.

SALISBURY. Elim Pentecostal Church, Milford Street. Sundays at 11 and 6.30. Wednesday at 7.30. Friday at 7.30. Minister: Glyn L. Taylor. Tel: 4376.

VISITING TORONTO, CANADA? Then a welcome awaits you at Calvary Assembly (Pentecostal Assemblies of Canada), 3200 Dundas Street West. Tel: 767-2349. Pastor: G.B. Derkatck.

WHITEHAVEN. Elim Pentecostal Church, George Street. Sunday at 10.45 and 6.30. Thursday at 7.30. Minister: S.C. Cain.

WEYMOUTH. Elim Pentecostal Church, Belle Vue (near Alexandra Gardens). Sunday at 11 and 6.30. Tuesday: Bible study at 7.30. Thursday: Prayer meeting at 7. Children's meeting at 6.30. Minister: Eric Gaudion. Tel: 74634.

Check the address with your minister before you go on holiday. There may be an Elim Church where you go. We have not listed them all. We have over 300 churches.

Rhodesia

IN 1974 the Bible Society in Rhodesia distributed 420,304 items of Scripture, 14% more than in the previous year. The number of languages in which these Scriptures were provided rose to 37 – which means that more and more peoples are reading God's words in their own languages.

COMING EVENTS

BRADFORD. July 20. Elim Pentecostal Church, Wakefield Road. Farewell services for Jennifer Quirie (Zaire) at 6.30. Preachers: T.A. Billsborough, L. Wigglesworth and J. Quirie. Convener: D.J. Green.

HORLEY, Surrey. August 9, at 7. St. John's Ambulance Hall, Town Centre. South London Presbytery outreach rally. Ministry in word and song by supporting churches.

LONG EATON. July 19-20. Elim Pentecostal Church, Bonsall Street. Minister's Fifth Anniversary. Saturday at 7. Sunday at 11 and 6.30. Preacher: J. Osman.

ITINERARIES

The President (L. Wigglesworth):
August 17-25, Newquay Convention, Devon and Cornwall.

David Butcher:
July 20, Dagenham, a.m., East Ham p.m.

Sylvia Beardwell:
July 19, Aberystwyth; 20, Aberystwyth; 21, Dowlais; 22, Merthyr; 23, Aberdare; 24, Brilley.

London Crusader Choir with D.B. Gray:
July 20, Dagenham; August 3, Eastbourne.

WAVELENGTH FLIM ON THE AIR

United Kingdom
Radio Brighton 202M 95.3 VHF "QUEST" with F.A. Hodge Sundays at 11.02.
Brazil
Radio Londrina – 18.30-18.55 (Brazil time), each morning
Radio Wenceslau, 30 minutes every Sunday.
Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.
Guyana
Guyana Broadcasting Service every Saturday at 9 a.m.

PRAYER is requested for the relatives and friends of Dr. and Mrs. Peter Davies and family, who were found dead on a camp site in France, on July 8th. Peter was senior lecturer in metallurgy at Swansea University. He and his wife Lilian (nee Thomas) were active members of our Swansea Church. The family were taking a holiday while Peter was lecturing in France. Their two children Janet (14) and Paul (9) also died. Paul committed his life to Christ in a recent children's crusade in Swansea.

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Missionary Offerings from our Junior departments April – June, 1975

Receipt No.		£
9338	Leeds Sunday school	10.00
9342	Ingatestone Elim Sunday school 'Wheels for Witness'	2.15
M/R	Brecon	11.82
9349	Kensington Temple Crusaders, 'Wheels for Witness'	25.00
M/R	Tamworth Sunday school	1.21
9355	East Ham Sunday school 'Wheels for Witness'	5.00
9360	Netherley Branch Sunday school	2.00
9362	Hull City Temple Sunday school, 'Wheels for Witness'	15.00
9365	Silverdale Sunday school, 'Wheels for Witness'	10.00
9374	Ashingdon Sunday school, 'Wheels for Witness'	30.00
9375	Antrim Y.P.F., 'Wheels for Witness'	10.00
9376	Lowestoft Sunday school, 'Wheels for Witness'	5.10
9378	Mrs. H. Longworth, Junior Church	3.00
9385	Eastbourne Sunday school, 'Wheels for Witness'	30.00
9386	Coventry, 'Wheels for Witness'	10.00
9389	Southampton Branch Sunday school	22.68
9399	Driffield Youth, 'Wheels for Witness'	30.00
9394	Blackburn Sunday school, 'Wheels for Witness'	5.01
R.36	Bath, 'Wheels for Witness'	5.00
9439	Chelmsford	5.85
9460	Blackburn Sunday school	3.82
9467	Gosport, 'Wheels for Witness'	10.00
9469	Bishops Cleeve	2.00
9470	Long Eaton Sunday school, 'Wheels for Witness'	30.00
R.14	Ilford	5.30
9473	Eldad Sunshine Corner	9.00
9491	Worcester	30.82
9523	Harlow	5.00
9524	Kingstanding Sunday school	20.67
9548	Braintree Sunday school	4.50
9557	Weoley Castle Sunday school	20.00
9541	Children's Conference Project, 'Wheels for Witness'	38.49
9567	Elim Sunday school, Bolton	6.00
9571	Cheltenham Sunday school, 'Wheels for Witness'	15.01
9577	Salisbury Sunday school, 'Wheels for Witness '	30.00
9578	Camberwell Y.P., 'Wheels for Witness'	5.50
R.230	Dowlais	8.05
9582	Blackburn	3.19
M/R	Rayleigh, 'Wheels for Witness'	10.00
9589	Silverdale Sunday school	5.00
9599	Woolwich Sunday school	14.69
M/R	Rayleigh	5.00
9607	Belfast, Townsend Street, 'Wheels for Witness'	90.00

Thank you, young people, in the name of the Lord.

L. WIGGLESWORTH,
Missionary Secretary.

POINTS FOR PREACHERS

by J. Alexander Wright

AN OUTLINE

The King and the Man

"Behold a king shall reign in righteousness . . . and a man shall be a hiding place . . ." (Isaiah 32:1, 2).

SOME translators render "man" with a capital, suggesting that the king and the Man are one and the same. Others think the King's ideal man is indicated. He is, and we are to be as He is.

1. THE SHELTERING ROCK. 2. THE FERTILIZING RIVER. 3. THE RESTFUL SHADOW.

The simooms of earth may furiously sweep, but I am to be solid and rock-like, protecting my fellow-pilgrims. Whilst a desert may be sterile, a "dry place" may be fecund with life, like Australia, needing only the rivers of water. If I am a true Pentecostal, those streams of living water from my inner man may flow. And I am to be as the shadow of a great rock. Is anything as gentle as a shadow? "O to be like Him".

A QUOTATION

Ministerial Dress

"We generally go from our mother's apron-strings to school, from school to college, from college to theological seminary; and, graduating, we stand on the corner of the pulpit with our sermon in our hand, 'shivering on the brink, and fear to launch away'. What do we know of the world? The world is on its guard in our presence, and does not appear in its true character. Before our professional look and dress, men shrink within themselves. Long ago I dropped the ministerial dress because men seemed bound to talk piously in my presence, especially if they were half-drunk. Now, from this college we hope to turn upon society a company of Christian men and women who have been for ten, twenty, or thirty years down in the world, and who know all its ins and outs".

Dr. Thomas De Witt Talmage (1832-1902).

A POEM

Especially for Preachers!

If I am tempted to reveal a tale someone to me has told
About another, let it pass, before I speak,
three gates of gold.

Continued on page 19:

The Family Altar

Scripture Union Portions — Notes by Maldwyn Jones

Monday, July 21st — **Exodus 21:1-11**

"I will not go out free" (v.5)

THE love of the slave for his master was so great that it bound him to his lord for the rest of his life. Even though he was granted his freedom, he had no desire to go elsewhere. This is a beautiful type of the bond that exists between the redeemed saint and his Redeemer. We have been set free from the power and penalty of sin, but that liberty, in its turn, binds us to the Lord Jesus Christ. Our liberty is fulfilled in our servitude to the Master.

Tuesday, July 22nd — **Exodus 21:12-27**

"Eye for eye, tooth for tooth . . ." (v.24)

THIS passage brings home to us the sober truth of human responsibility. In this present age, the popular philosophy says, "You can do just as you like". This idea is completely contrary to Bible teaching, and, indeed, to the basic conventions of society, for, if everyone acted in accordance to this ideology, chaos and anarchy would be the order of the day. We cannot do just as we please: "Whatsoever a man soweth, that shall he also reap" (Galatians 6:7).

Wednesday, July 23rd — **Exodus 23:1-19**

"The first of the first fruits . . . thou shalt bring into the house of the Lord thy God" (v.19)

WHAT is the standard of our giving to the Lord and His work? Do we think in terms of how much we ought to give, or how little we can give without feeling too convicted about it? The Pentecostal churches have preached the doctrine of tithing, but the danger is that we consider that this is to be the maximum of our giving; the truth is that it ought to be the minimum. The first fruits of any increase in salary or income belongs to the Lord.

Thursday, July 24th — **Exodus 23:20-33**

". . . He shall bless thy bread and thy water . . ." (v.25)

OUR God is the God of providence. He meets our needs and supplies that which is essential for us in our daily life. All the benefits of life are given us by the Creator and Sustainer of this world. Note the providential promise that God gave to Noah after the flood: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Genesis 8:22).

Friday, July 25th — **Exodus 24:1-18**

"Come up unto the Lord" (v.1)

WHAT a blessed word of invitation is contained in the word "Come". In this instance it was an invitation to seventy-four people, but one alone, Moses, was allowed to come into close proximity to Jehovah. This was the order of the old dispensation. But the old has given way to the new, and a better way is open to us by the blood of Jesus. In this new dispensation of grace, the Lord Jesus invites us to come unto Him. He alone is able to lift our burdens from us, and he alone can give us true rest (Matthew 11:28).

Saturday, July 26th — **Exodus 25:1-22**

"And there I will meet with thee . . ." (v.22)

THE mercy-seat is the place of communion where the believing sinner can meet with a righteous and holy God. It is in the Lord Jesus that Christians have been brought into this place of inestimable blessing. Not only have we been brought near to God, but we are permitted to speak to Him and hear Him speaking to us. We have been reconciled to God by the death of His Son; He now says to us, "I will commune with thee".

Sunday, July 27th — **Exodus 25:23-40**

"And thou shalt make a candlestick of pure gold . . ." (v.31)

HERE we have another type of the Lord Jesus. The lampstand was made of pure gold. Unlike the ark of the covenant and the table of shewbread, no wood entered unto the composition of the lamp-stand. It was made of solid gold. This speaks of the purity of the Lord. There is one word here which has been overlooked by many commentators. The lamp-stand, though made of pure gold, was of beaten work. The gold from which it was made was wrought upon by the hammers of the craftsmen. This is a type of the sufferings of Christ. "His visage was so marred more than any man" (Isaiah 52:14).

POINTS FOR PREACHERS—Continued:

Three narrow gates, First, is it true? then, is it needful? In my mind
Give truthful answer, and the next is last and narrowest, is it kind?

And if, to reach my lips at last, it passes through these gateways, three,
Then I may tell the tale, nor fear what the result of speech may be.

(Author unknown)

Elim's Expansion Year – 1975-1976

by P.S. Brewster (Secretary-General)

IN 1973, the Evangelistic Council was so desirous of opening new churches that they offered £1,000 to any Presbytery who could find a building for a campaign with a suitable building to follow up the campaign. Somehow, this was not taken up. This was not because of lack of desire on the part of the ministers, but because there were no buildings obtainable in any part of the British Isles. It seems that every hall was available for Bingo and no churches were for sale. Quite suddenly, in 1975, we heard at Headquarters that buildings were being sold in many parts of the country. We prayed much about this at Headquarters and then a scheme was laid. It was decided that we should put before the membership and the adherents of our Movement a financial scheme to buy as many churches as possible. The scheme is so simple that it could be easily brushed aside, yet it is so logical that, if every member throughout the Movement undertook to carry out the scheme, it would produce at least £30,000, perhaps much more, enough to put a large deposit on every building that is coming to us.

The scheme is that, during the month of July, 1975, every church member throughout the British Isles will have given to them during a Sunday evening service, a cardboard box with a brochure and a letter. On the box it states, "ONE PENNY PER DAY FROM EVERY MEMBER OF ELIM". The boxes are to be emptied by the Church Treasurer in December, 1975, and in late April or in the first week of May, 1976. The purpose then is to publish the results from every church. The whole proceeds, after the expenses of the brochures and boxes have been taken out, will be used exclusively for pioneer work.

Following this, an approach was made to the evangelists in our Movement. Every evangelist available promised unreservedly and without any hesitation that he would play his part, thus our recognised pioneer men plus many others are now waiting, poised, ready to go into new towns. Our brother Alex Tee is going to Sale in Cheshire. Our brother Ron Jones is going to the north-east. Our brother Wynne Lewis is going to Jarrow. Our brother Richard Lighton is going to Kilmarnock in Scotland. Other brethren, such as George Canty, J. Osman and J.M. Cuthbert will lead crusades and approaches are being made to others so that we seize the opportunity and open as many churches as possible during this, our Jubilee Expansion Year.

We offered to the Conference ten new churches in 1975, and it is quite possible that we could offer twice that many at the Conference in 1976. What God is doing is thrilling, exciting and exhilarating. Not only do we call upon all our members to help with the scheme, but the same scheme could also be given to our Sunday Schools and many of our children might feel that they, too, should be included in the ONE PENNY PER DAY and be given their own cardboard boxes. Other church groups, such as the Crusaders, boys' clubs, women's meetings, could be given their own boxes, so that all sections of our Elim Movement are working together.

In every office in Headquarters, you will find on the desk, one of these boxes; we are endeavouring to lead the way. If you are a reader of the EVANGEL and you have not yet heard about the scheme, please write direct to Headquarters: Rev. P.S. Brewster, Secretary-General, P.O. Box 38, Cheltenham, Glos., and we will send you a box and details immediately. If you are unable to get to your church to have your box emptied, please empty it yourself and send the proceeds direct to me at Headquarters.

Once again I thank you in our Lord's name for participating in our great work for God. It is obvious by the signs that we see all around us that the coming of our Lord is very near, yet our Lord told us to occupy until He come.

HELP US TO EXPAND THE KINGDOM BY OPENING NEW ELIM PENTECOSTAL CHURCHES

The Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

Vol. LVI No. 30

July 26th, 1975

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

THERE can be no doubt that at the present time we are living in a more tolerant society. Many of the old animosities have disappeared. One has only to read about some of the old controversies in Church history to realise that we live in a more enlightened time.

Even such a man as Angustus Toplady (1740-1778), who is best remembered as the writer of the hymn, Rock of Ages, was guilty of writing a scathing attack on John Wesley, which bore the title *The Old Fox Tarred and Feathered.* There can be no doubt that many of the men who lived in the 18th century would have accomplished more (and we are amazed that many of them accomplished so much) if they had not spent so much time and energy on attacking each other.

One of our correpsondents has taken me to task for some things which I wrote in a recent editorial about Richard Baxter. All in fact that we had said, was that Baxter had written 168 books, most of which were occupied with disputes with individuals over issues that had now lost their importance, and this was perfectly true. Anyone who knows anything about controversial divinity during the 17th century would think that our observation was quite mild.

There are several observations however that we would like to make regarding the present situation in the religious world. To a large extent a lot of the animosity has been taken out of the arguments that formally engaged Christians. On the other hand, we do sometimes wonder if the pendulem has swung too far; extreme views and opinions are not only tolerated but are given undue prominence at this present time.

Reading through Paul's letter to Timothy recently, we have observed "Avoid disputing about words, which does no good, but only ruins the hearers" (2 Timothy 1:14 R.S.V.). But when false teachers creep into the Church they are to be combated, or to use a more modern expression they are to be confronted, and that with "The Word of Truth".

"The Lords servant must not be quarrelsome but kindly to everyone, an apt teacher, forbearing, correcting his opponents with gentleness. God may perhaps grant that they will repent and come to know the truth" (2 Timothy 2:24-25 R.S.V.).

In the history of the Church, some of the great doctrines were only clarified after long discussion and argument. In the 4th century Athanasius was told: "Anthanasius, the world is against you!", to which he replied: "Then Athanasius is against the world". The doctrine of the divinity of Christ was preserved because of the tenacity of one man, even though at the time he was only a deacon and secretary to the Bishop of Alexandria.

Christian charity has to have its rightful place, but we need to remember that the Scripture always links sincerity with truth; to ask us to sacrifice truth for the sake of presenting the appearance of unity is no gain at all.

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FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – 1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.

ELIM NEWS

ARMAGH **Pastor: Ken Phillips**

"Render therefore to all their dues: tribute to whom tribute is due. . .honour to whom honour" (Romans 13:7).

IT was in keeping with this verse that members of our church met for a special occasion recently. Nearly seventy gathered together for a presentation dinner, which was held to mark the official retirement of three of our elders. After the meal, the church secretary, Mr. Cecil McMullan, presented Bibles to the three: J. Glass, S. Lewis and W. Montgomery. Between them they have been members of the assembly for 150 years, and they can all remember the church in its early years. After they had thanked the congregation for their gifts, bouquets were presented to their wives by three young ladies from the assembly. Following this, Pastor Ken Phillips thanked the retiring elders for all the help and service they have been to him in the past. He then challenged all the young people to follow on where the previous generation have left off. The Irish Superintendant, Pastor A. Wilson, brought the evening to a close with a short speech in which he thanked the three for their valuable service to the church.

STEPHEN PHILLIP S

BLEAN **Pastor: R.E. Mathews**

A portable tank was used for a joint baptismal service for the Blean and Broadstairs Elim Churches. A Sunday night rally was conducted by Pastors Grist, Matthews and Bennett (A.o.G.). There were seven candidates, with ages ranging from school age to retirement, each of whom testified to being saved by the power of God. We can praise the Lord for the witness in Blean, and the labours of Pastor and Mrs. Mathews.

BRIAN GRIST

DERBY **Pastors: Brian Edwards and Barry Killick**

ON Whit Sunday, we had an unusually good attendance at the evening meeting which was recorded for transmission on the following Sunday over Radio Derby. Although it was necessary to follow a set programme throughout the service, this did not prevent a very wonderful sense of God's presence throughout the meeting. The whole of the presentation emphasised the distinctive nature of the full gospel message which was very favourably received throughout the district. After the broadcast, our ministers had to ask for the assistance of some of the brethren in the church owing to the large number who came forward seeking the Baptism in the Holy Spirit; altogether there have been over fifty, and we are deeply grateful to the Lord for the way that He is moving at this time.

STAN ENGLAND

GLOUCESTER **Pastor: T.J. Broomhall**

DURING recent months, extensive alterations and improvements have been carried out in the church, with most of the work being done by our own men, who have been supported by the generous giving of the Lord's people. At our Easter Convention, we were blessed by the ministry of Pastor Leslie Smith of the Assemblies of God from Derby. His messages thrilled and challenged us, and there were several decisions for Christ.

The church was full for our Annual Sisterhood rally on April 23rd. Our speaker was Mrs. Joan Morrison from Kingstanding, and her message will long be remembered by all. The Lord's presence was very real.

On June 1st, we held our first baptismal service in the new baptistry, and seven candidates were baptised. Their testimonies were a real joy. Our guest speaker was Pastor Reg. Niles, who was a former member.

On June 8th, our Crusaders took the evening service with testimony and song, and Bryan Bircher preached of the Word. We praise God that He is really moving in the midst.

HILARY PANTING

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

SATURDAY, June 14th was a red letter day at Portsmouth. In the afternoon we had a colourful wedding, when Sheila and Mike plighted their troth in true Scottish style, the bride being given away by her father, who was in full Highland dress, and at the end of the ceremony a Highland piper in full regalia marched slowly down the aisle playing "Amazing Grace" on the bagpipes.

In the evening we had a special celebration for our pastor, who has completed forty years in the ministry, the last sixteen of which have been at Portsmouth. After getting him to the church by stealth (Mrs. Biddle, the family and congregation having been pledged to secrecy) we had a very moving service, at which his son and all the deacons paid tribute to his ministry and his loyalty and devotion to God and Elim. His first associate in the ministry of forty years

Continued on page 4:

ago was the first speaker, and a grand musical programme was presented, with all the items being provided by our own people. At the end of the meeting Pastor Biddle was presented with a cassette recorder and cheque, and Mrs. Biddle received a workbox and a bouquet. Afterwards about 150 enjoyed a buffet supper. Special credit for the success of the day goes to our senior elder, Mr. Eldred, who conducted the wedding ceremony in the absence of our Pastor, who was returning from leave.

D.M. ABBOTT

SOUTHAMPTON **Pastor: W.J. Maybin**

OUR Spring Convention was held just a few weeks ago, and though our advertised speaker, Pastor Jim Hunt, was unable to fulfil his engagement, owing to illness, God wonderfully blessed those who undertook at short notice to fill the gap.

We were able to secure the services of Pastor Mervyn Thomas (Kenya) as our main preacher, and God richly blessed his ministry. The opening meeting was addressed by Pastor Eric Gaudion, and his ministry was abundantly rich, and this set the pace and tone for the rest of the weekend. Pastor Thomas arrived for the Sunday and Monday, and his personal and pointed messages were both refreshing and challenging. It was also good to hear of how God was blessing in Kenya.

On Monday afternoon and evening we had quite a number of visitors from around the Presbytery, and again Pastor Thomas's ministry was of the same penetrating character, ably complimented by the Word given by Pastor Glyn Taylor in the evening service.

Looking back, we thank these local brethren, and Pastor Thomas, for their helpful and anointed preaching. We all felt it was good to have shared in such a weekend. Special singing items were provided at all services by local talent, and our own pastor convened at all the meetings. Truly it was a really wonderful convention.

E. PRESTON

NEWS ITEMS

DURING 1974, the British and Foreign Bible Society were responsible for the production of 1,900,522 Bibles, 515,657 New Testament and 1,324,855 portions. They despatched 1,926 tons of Scripture. These were shipped to 140 countries in 422 ships. During the past year, the Society's income has increased by 30 per cent, but during this same period, the cost of living has gone up by a staggering 88 per cent.

Toleration

IN one year of the tolerant reign of James 1, Rome claimed 10,000 proselytes including 200 students from Oxford which, during the whole reign of Elizabeth 1, had only lost two or three converts to Popery.

William Laud, by H. Trevor Roper 1962 p.26

Students and Churches

THE Universities and Colleges Christian Fellowship (formerly called I.V.F.) has released a Policy Statement on the relationship of its Christian Unions to local churches. Headed *Christian students and the churches* it emphasizes the need for churches to be more actively involved with students and not to leave it to the C.U. or the U.C.C.F. Now that students constitute nearly one quarter of their age group, the need is urgent.

The paper "is a plea that many more churches will make students a high priority in Christian work and witness in their locality. While the opportunities are so enormous, the students so responsive and the Christian background of many of them weak, we need all hands on deck. The most unobtrusive help can be invaluable. Just a little persevering friendship has saved the day for many a lonely student".

"Christian students" the statement claims "probably have the greatest evangelistic opportunity in Britain. We cannot leave them to do it alone. This is a joint responsibility and they are the churches' evangelistic arm in their own community where they live and work. Their witness is the church's witness and students must feel that they are part of the local church. The C.U. can never be a church, it is a form of witness where they live".

The full statement is available free from the U.C.C.F. Office, 39 Bedford Square, London WC1B 3EY.



Section of London Crusader Choir, with D.B. Gray. Picture taken during recent visit to High Wycombe. T.G. Hills and J.M. Cuthbert are seated right.

BOOK REVIEWS

The Gospel According to John, *by Leon Morris, published by Marshall, Morgan and Scott, price £5.95, postage and packing 46p extra.*

THE New London Commentaries have found a very wide acceptance in Evangelical circles in the past few years. This present volume, which runs to more than 900 pages, is a very fine production. It has occupied Leon Morris during most of his spare time for the years between 1960 and 1970. The end product first appeared in 1972, and it has already gone to a second reprint. The present volume makes a very good paperback.

Dr. Morris has mastered the vast amount of literature that has been written on the Fourth Gospel, and he is able to make useful reference to this on many occasions. He is no mere compiler, however, and he is not afraid to offer a few suggestions of his own. In addition to the verse-by-verse commentary, there are some very valuable additional notes for those who require further information on certain points. The notes on "The Paraclete", "The Last Supper and the Passover" and "The right of the Jews (to inflict the death penalty), are all very good.

There is a wealth of good material here, and anyone who wants to understand this Gospel better would be well advised to obtain a copy. The price may deter a few, but this would be a very good investment for any preacher. It would make a very nice present for a young minister.

DESMOND CARTWRIGHT

The Christian Charisma, *by Arthur Longley, Expositor Publications, 100 pp., price 85p, paperback, postage and packing 10p extra.*

ARTHUR LONGLEY is not capable of triviality or re-cooking what everybody else produces. He takes an absolutely new look at the Pentecostal scene in Acts, and deals with the question of the place of the Spirit, the Word, Christ, and Christ's return, in the Early Church. After a lifetime of familiarity with Acts, I was suddenly presented here with Mr. Longley's excavations of huge blocks of spiritual masonry, which are obviously the very foundations of the Apostolic ministry, and which I previously only saw as breaking through the surface here and there.

This book ought to be compulsory reading for every Pentecostal. Nobody could write this kind of book in easy words. It will take some a little concentration – and all the better for that. Once a congregation grasps what Mr. Longley says, it will transform and galvanise it. This is pure Biblical exposition without any popular trimmings of stories, pleadings, or human exhortation. Such things are not needed with this startling exposure of the naked sword of the Word, whetted and glittering. For the price of just more than one gallon of petrol, or a third of the price of an LP, is available an understanding of Scripture which will make a permanent mark on any man's spiritual stature.

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The Ascension
–*A Procession*

A Procession

"Wherefore He saith, when He ascended up on high, He led a multitude of captives" (Ephesians 4:8 marg.).

JESUS was often at the head of a procession. Not solely on Palm Sunday, when, for the only time during His brief earthly life, He was accorded such primacy: it was frequently His position. He was not like Sir W.S. Gilbert's Duke of Plaza Toro in *The Gondoliers* who "led his regiment from behind because he found it less exciting". Jesus was always up in front. Aptly, His men were called "followers". That was exactly what they were, for they had responded with their lives to His oft-repeated challenge: "Follow Me". He was their Leader as well as their Lord. "He led them out" (Luke 24:50). That might well be taken as an epitome of His entire earthly ministry. He was always pioneering the path, blazing the trial, opening up fresh avenues of experience and service. And when at last He set His face like a flint and led them towards Calvary, "they were amazed; and as they followed, they were afraid" (Mark 10:32).

Beyond the cross and the tomb He was still at the head of the procession. "Behold, He goeth before you" (Matthew 28:7). And when, finally, He brought them out "as far as to Bethany" (Luke 24:50), there began what may be termed the celestial Palm Sunday as He rose towards the heavenly Jerusalem, not on a colt, but on a cloud.

The procession did not end on earth, however. He did not mount alone to the skies but at the head of a great company. Paul visualises the whole Christian life in terms of such a procession. "Wherever I go, thank God", he cries, "He makes my life a constant pageant of triumph in Christ" (2 Corinthians 2:14 Moffatt). And the same apostle pictured the Ascension as just such a sublime processional. Quoting from Psalm 68:18, He wrote: "When He ascended on high, He led a host captive" (Moffatt). The NEB is more detailed: "He ascended into the heights with captives in His train". Arthur S. Way's rendering adds yet a further touch: "He went up to heaven's height; He led captive a train of vanquished foes".

The figure is a striking and impressive one. It is that of the hero's welcome extended to a Roman conqueror on his return in triumph to the Imperial City after a successful military campaign, amid a shower of flower petals, a fanfare of trumpets and the tumultuous shouts of the populace. Roped behind him were his prisoners of war, a "host of captives".

Some have identified these "captives" as the "spirits in prison" to whom Christ preached when He descended into Hades, and to whom Peter refers in a cryptic passage: "He went and preached unto the spirits in prison" (1 Peter 3:19). Some find further mention of them in Matthew 27:52, 53: "The graves were opened: and many bodies of the saints which slept arose, and came out of the graves after His resurrection".

Our Lord did not ascend alone. He led a long procession. Just as when the British coronation was being televised, the outside cameras covered the glittering procession as it passed in pomp through the peopled London streets, and when it proceeded through the great door of Westminster Abbey, the inside cameras "took over" and the internal coverage began, so in the Scriptural account of the Ascension of Christ. The evangelist Luke pictures our Lord leading His disciples out of the eastern gate of Jerusalem, down into the valley of the Kedron and up the slanting path on the slope of the Mount of Olives. He depicts the ascent of the Saviour as He is slowly elevated to the skies until a cloud conceals Him from their view. Then the apostle Paul breaks in. He shows us what happened on the farther side of the cloud:

See the Conqueror mounts in triumph!
See the King in royal state,
Riding on the clouds, His chariot,
To His heavenly palace gate.

Nor was the ascent made without militant opposition. Infernal forces in heavenly places ranged themselves against Him and sought to bar His way. To them Paul refers in Ephesians 6:12: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in heavenly places". Christ was, however, more than a match

for His foes. "Having spoiled principalities and powers, He made a shew of them openly, triumphing over them" (Colossians 3:15). And then there arose a great cry: "Lift up your heads, O ye gates; and be ye lift up ye everlasting doors; and the King of Glory shall come in" (Psalm 24:7, 9).

Accession

The secession and the procession were followed by an accession. I have seen it stated in print – though on what authority I do not know – that Psalm 110:1, "The Lord said unto my Lord, Sit Thou at My right hand", is the passage in the Old Testament most frequently quoted in the New. Someone professes to have traced between twenty and thirty references – direct or indirect – to it in the Christian Scriptures. Certain it is that the New Testament reports three persons on earth as actually having *seen* Christ on the right hand of God – Stephen at his martyrdom, Saul on the road to Damascus and John on the Isle of Patmos.

"On the right hand of God". What does the phrase really mean? We are not to construe it crudely. "As a boy", confesses C.S. Lewis, "I used to think of God as a sort of old Man seated upon a carved chair, and by His side there was a younger Man who was His Son". That is the kind of image the language may evoke in the simple mind. Not long ago I heard of a small boy who, when asked what God was doing in heaven, replied brightly that He was seated on a throne, swaying a sceptre with His left hand. And when inquiry was made as to why the Almighty was supposed to be left-handed, the lad answered that that was plain enough, since the Bible says that Jesus is sitting on His right hand! Definitely, we are not to think of Christ's Accession like that.

How, then, *are* we to think of it? A quotation from the Old Testament may help to explain: "Bath-sheba therefore went unto King Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand" (1 Kings 2:19). Two further references may also assist: "At Thy right hand there are pleasures for evermore" (Psalm 16:11). " Let Thy hand be upon the Man of Thy right hand, upon the Man whom Thou madest strong for Thyself" (Psalm 80:17). Dr. James Dodds actually goes the length of saying: "Christianity *is* Christ Himself sitting at the right hand of God".

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Faith versus Fetish

The testimony of
Felicia D. Ennum, Goka, Ghana



Felicia D. Ennum

GOKA is a small town in the bush in the Brong-Ahafo region of Ghana. In spite of the advances in education in the country as a whole, there are still areas where conditions are primitive and pagan traditions and superstitions are still observed. We were a small group of seven believers who met for worship in a hired room where we have formed a branch of the Church of Pentecost, and I, being a teacher at the local primary school, am the leader. In July 1974 all seven members were called to appear before the chief of the town and his elders. They were highly annoyed because we had failed to pay a special contribution of 20p each to the fetish priest to perform ju-ju to cause rainfall.

We explained that we believed that only Almighty God can cause rainfall and therefore we did not pay anything. We had refused on two previous occasions to make payment towards the fetish priest's wonderful and curious doings. They were all annoyed with us and wished to beat us, but we told them that they could kill us if they wished, but our faith was not shaken and we believed that God would raise us up from death. After some days we appealed to our regional leader, Pastor Patrick Asiamah of Sunyani, who, with four pastors and some elders came to assist us in the case. The chief and his elders, however, would not listen to what the deputation had to say, and the case was committed to the Paramount chief at Suma-Ahenkro.



Opanin Kwado Fordwo, landlord of the meeting room

At Suma-Ahenkro all kinds of threats were made to us, but the Holy Spirit strengthened us and we refused to pay the money to them. We were given an ultimatum not to make mention of the Name of Jesus in Goka, or to worship God there; we were told that if we insisted, we would be arrested by the police. We did not fear, but continued worshipping God as usual. We were arrested and taken to Adamsu police station for questioning where we again stated that we were not going to pay the contribution, and we told them we would still worship our God in the town. We were taken from there to the police headquarters at Berekum to meet the District Inspector.

Hallelujah! He refused to take action against us, and he told us to go back and do our usual service to God. We returned to the town of Goka only to find that the chief and his elders had ordered Opanin Kwadwo Fordwo, the owner of our meeting room, to drive us away, so now we had no place for worship. As this was the case, we went out from the town into the bush where we fasted and prayed for three days.

The Lord led us to pray, not for ourselves and our problem, but for others. There were two deranged women who had troubled the town. They were known as the madwomen; one of them had been that way for over forty years. The Lord laid them on our hearts and, praise His Name, during our fasting and prayer they were both wonderfully healed. The fetish priest who had opposed us, seeing that God had healed these women, fled from the town! After this we decided to pray for the daughter of Kwado Fordwo, the owner of our meeting room who had driven us away. She was deaf and dumb, but our wonderful God healed this girl too. When her father saw what God had done he gave his life to Christ, and both he and the daughter came with us to the Easter Convention at Cape Coast.



The daughter of Opanin Kwadwo Fordwo. The deaf mute healed in answer to prayer

Through the faithful stand of these seven women, and the wonderful working of God's power, fifty souls have come to Christ and have been added to the church in the town. Many souls from nearby villages come for prayer and recover of their sicknesses, and many get converted. Our great need now is for a church building, for the little room where we formally met is now too small; so many people are attending, besides those who have become members, that at the present time we have to meet for worship in the open air. We value the prayers of God's children that this need may be met.



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WHY PERSONAL EVANGELISM?

This centre page article "Why Personal Evangelism?" by W.R. Jones is the twelfth in a series of leaflets issued by the Elim Publications Board. The twelve titles so far issued (there are several others planned) are available from Elim Church Bookroom, P.O. Box 38, Cheltenham. The price is 50 pence per hundred, postage extra.

THE lost simply do not attend church services in great numbers. They never have! If they are to be reached at all, we shall have to go to them with the Gospel. The best method of discharging this obligation is man to man, person to person.

Dr. R.A. Torrey listed eight distinct advantages of personal evangelism; (1) All can do it; (2) it can be done anywhere; (3) it can be done at any time; (4) it reaches all classes; (5) it hits the mark; (6) it meets the definite need and every need of the person dealt with; (7) it avails where other methods have failed; (8) it produces very large results.

That people are seeking accounts for the successful growth of Christian Science, Jehovah's Witnesses, Mormonism and other sects. They do not know exactly what it is for which they search, but there is a longing in their hearts nonetheless. This world is full of people who are mirrored in Bible events. Cornelius prayed night and day, wanting to be just with God, but there was no one available to show him how. The Ethiopian eunuch made a long journey to a religious convention at Jerusalem, but he had only heard dry, statistical reports and dead, ancient ritual. He was returning empty-handed and hungry-hearted, reading the Bible as he journeyed. Zacchaeus longed to see the Saviour, but he was unable to do so because of others in the way. The woman at the well in Samaria had sadly discovered that sin does not satisfy. The woman with the issue of blood for twelve years spent all seeking deliverance and was repeatedly disappointed.

Someone could win them if they tried.

Jesus certainly addressed great crowds, but some of the Saviour's most profitable encounters were with individuals. There were times when He seemed to ignore a multitude in order to deal with an individual. The crowd who came to hear Him at Capernaum was so huge and the building was so tightly jammed, that no one could even get through the door. He turned His attention from the multitude and centred it on a single man with a need, saying to him, "Son, thy sins be forgiven thee" (Mark 2:1-12). Once when He was with His disciples and a great number of people, He turned aside to deal with a single beggar, blind Bartimaeus (Mark 10: 46-52). A survey of the Gospels shows that thirty-five cases are recorded where Jesus ministered to individuals.

In Korea, at the turn of the century, if an individual received Jesus Christ as his personal Saviour, other Christians did not allow him to be received into active church membership until he had won another soul for Christ. If this custom were practised universally today, its benefits would unmistakably be twofold: the world would soon be evangelised and the Church would be spared considerable dead weight on its rolls.

Have you ever won a soul for Christ? **Have you ever tried?** So often we fail simply because we do not want to get involved. Read Ezekiel 3:17-19 now. What solemn words, what sobering thoughts, what tremendous responsibilities are here! Did God really mean that it was possible for the blood of the unconverted to rest upon our heads? Turn to Ezekiel 33:7-9 and find virtually the same words again. God considers the matter so important that in one

Book He states it twice. If for no other reason, we have here the answer to "Why Personal Evangelism?". God holds us responsible to tell.

We must be Personal Evangelists because of what we know, i.e., the final condition of those who enter eternity without Christ. Over and over the Scriptures remind us of mankind's guilt and it is equally clear that sin has separated the soul from God and deserves, **demands,** just and thorough retribution. We must tell people of the way of salvation. From 400 feet above London's busy streets, in the Cathedral Tower of St. Paul's suddenly sounds the almost deafening peals of the city's largest bell. On the brass lips of the bell are engraved the words, "Vae mihi, si non evangelizavero", that is, "Woe is me if I do not evangelise". In the light of all the Scriptures about the lost estate of all men, surely every Christian must cry with the apostle Paul, "Yea, woe is unto me, if I preach not the Gospel!" (1 Corinthians 9:16).

Then too we know the redemptive work of Christ and that His atonement is freely available to any and all who will accept it. Every saved soul brings glory to Christ who died. May we ever remember that glorious declaration, "He shall see of the travail of His soul, and shall be satisfied".

Another part of our knowledge which makes us responsible before God in the matter of soul-winning is summed up in the words of the apostle Paul to the Corinthians, "Knowing therefore the terror of the Lord, we persuade men" (2 Corinthians 5:11). History reveals the terror of the Lord as shown during the worldwide deluge of Noah's day and in the time of Sodom and Gomorrah.

Prophecy predicts the terrible judgment of God that is yet to come after His Son's return. This knowledge of God's terror seems to have driven the great apostle on day and night seeking to win the lost. It should do the same for you and me.

Then of course the blessings which we enjoy make us responsible to tell others. Like the four lepers, who discovered food, drink, silver, gold and raiment left by the fleeing army, we had better acknowledge, "This is a day of good tidings and we hold our peace . . . now therefore come, that we may go and tell" (2 Kings 7:9). God has changed our status from being Satan's sons to being joint-heirs with Jesus Christ. He has changed our eternal home from hell to heaven. He has freed us from sin and Satan's power. In the light of all this, some of our witnessing must take the form of personal testimony, for, as Psalm 107:2 says, "Let the redeemed of the Lord say so". Blessings do not end with salvation; they are countless in number and must of themselves produce a burden to share.

The most powerful reason for personal evangelism lies in the great commission of our Lord. Read Matthew 28:18-20: "Go ye therefore". Do you think that Jesus Christ really meant it when He gave these instructions? If He did, soul-winning automatically falls into the realm of simple obedience. Jesus did not give us a choice; He gave us a command. He was not giving us advice; He was giving us orders. To refuse to declare the saving Gospel to the world is nothing short of high treason and rebellion. Opportunity creates obligation.

Opportunity knocks! Jesus said, "Say not ye, there are yet four months, and then cometh harvest?". He thus sounded the death knell to every possible alibi, for Jesus continued, "Lift up your eyes, and look on the fields; for they are white already to harvest". The disciples' problem is our problem: their eyes regarded the wrong place and so do ours. Jesus said, "Look up"; they were looking down.

We must make our opportunities. Naaman's slave-girl had little opportunity humanly speaking, but she did a tremendous job that day when she said to Naaman's wife, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy" (2 Kings 5:3). It is harvest-time and Proverbs 10:5 reminds us, "He that sleepeth in harvest is a son that causeth shame".

We often try to excuse ourselves by saying, "I can't talk to people; it's not my line. I'm not any good at it". It is not a case of "can't", but "won't", for all we need to do to be a soul-winner is to follow Jesus. He promised Peter, "Come ye after Me, **and I will make you to become** fishers of men". He will make soul-winners of everyone who follows Him. Are the many persons whom we have written off as being Gospel-hardened simply method-hardened? If we will go to a man, look him straight in the face and say, "I have come to talk frankly to you about Jesus Christ", we might be pleasantly surprised to see what effect our words would have. There is no substitute for dealing with men face to face and talking to them in the home . . . in the street . . . in the office and in the store concerning our Saviour, the Lord Jesus Christ.

European Pentecostal Conference

DELEGATES from 32 countries gathered for the Pentecostal European Conference in Hedmarktoppen by Hamar, Norway from July 6th – 13th. It is the first time a conference of this nature has been held in Norway. The auditorium seating 5,000 was filled for the opening service on Monday night.

The Pentecostals are doing a great work in Europe. The purpose of this conference is to bring groups from different countries closer together. The conference discussed many different theological and practical subjects. Every evening there was a revival service with speakers from many countries. A simultaneous translation system of five different languages was used in addition to English and Norwegian from the pulpit.



Some of the congregation



H.W. Greenway, with his interpreter

More than 5,000 delegates are housed at Hamar and district. All the available hotels and camping places were occupied, many private homes were also used to house the delegates.

A large display tent was placed on the camp ground, with literature and cassettes. There was also a chart showing the size of the Pentecostal church in the different countries in Europe. There are now 1½ million Pentecostals in Europe, and about 30 million throughout the world.



Members of the Committee, including P.S. Brewster, H.W. Greenway and E.C. Dando

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THE Pentecostal European Conference meeting at Hamar, Norway, July 7 to 13, 1975 representing 32 countries, issues the following statement:

INFALLIBILITY OF SCRIPTURES

We believe that all the Scriptures are the infallible Word of God, inspired by the Holy Spirit, an all-sufficient rule for faith and practice, and that none may add thereto or take therefrom except at their peril. 2 Timothy 3:15-16, 2 Peter 1:21.

RELIGIOUS FREEDOM IN GREECE

Whilst we appreciate the freedom of human rights enjoyed in Greece, we ask the Greek Government to give similar rights of religious freedom to all Christians outside the Orthodox Church, and to provide a safeguard against a repetition of restrictions experienced in former times.

REPUDIATION OF ABORTION

We believe in the sanctity of human life and strongly repudiate the practice of abortion freely provided in some countries and now under consideration in cerother countries as an affront to human dignity and contrary to the biblical teaching "Thou shalt not kill".

Thoughts from the Book of ***Exodus***

66. Moses of the Shining Face (Exodus 34:29)

by F. Lavender,
Pastor of our Croydon Church

THERE is a common saying that you become like those you live with, though perhaps the saying should be accepted only with considerable reservation. You can become like someone you live with, however, if, consciously or subconsciously, you really *want* to be like them! There can be no doubt that Moses was transformed by his fellowship with God; he lost all desire for self-glory, desiring only the glory of God and the good of others. Moses' communion with God was so deep that his physical appearance was altered, and his face was transformed so that it shone with the glory of God. Such was the glory of his countenance that all the Israelites, including his brother Aaron, were afraid, and had to cover their faces with a veil when he spoke to them.

There was a similar incident in the life of the Lord Jesus, when He was transformed as He communed on the mount with Moses and Elijah. There was one vital difference, however; the glory of Moses' face was a reflected glory that could be hidden by a veil; the glory of the Lord Jesus was no reflection, it belonged to His very nature; not only His face but His whole Being radiated that glory, so that even His clothing could not hide the radiance. Hebrews 1:3 truly speaks of "the effulgence of His glory", for "effulgence" means *"outshining* radiance". That day of transfiguration remained vivid to Peter even in his old age (2 Peter 1:16-18).

Paul speaks of our reflecting the glory of the Lord as a mirror reflects the sun, and he talks of our being transformed into that same image from one degree of glory to another (2 Corinthians 3:18); and he goes on to say that this is accomplished through the ministry of the Holy Spirit. We sing:

"To be like Jesus, all I ask to be like Him".

If this is truly our desire, we should observe three simple rules: firstly, we must have a real longing to be more like Him, secondly, we must spend much time in fellowship with Him, thirdly, we must be increasingly sensitive and responsive to the moving of the Holy Spirit. We ourselves may not be aware of any transformation, but others will see that we are becoming more like our Master.

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EE4

A TESTIMONY

"I am the Lord that healeth thee" (Exodus 15:26).

PRAISE God, He is just the same today! I feel I must testify to the wonderful miracle God has performed in my body, that it might encourage others who are seeking deliverance from the Lord.

For the past year I have suffered severe pains in my knee and hip, as a result, for the past six months, I have not been able to follow my employment as a nurse. Examinations by the doctors and the x-rays that were taken, showed that an operation to give me a plastic knee-cap and hip were the only hope of relief. Special prayer was made at our assembly throughout this period. The appointment for admission to Alton Hospital was received, and March 13th was to be the day.

In the evening of the previous day, Pastor White prayed and laid hands on me. That night was the first I had had without pain for months. I awoke at 5.30 a.m. with no pain whatsoever. I picked up my daily reading booklet, and the words I read were, "Be not faithless but believing". I was still a little uncertain what I should do, so I asked the Lord to give me something definite. Reaching for the promise box, the promise I took was: "I am the Lord that healeth Thee". I said: "Thank you Lord", and straightway cancelled the appointment, for I knew that God had healed me.

Since then, further x-rays have been taken which have revealed I have a completely new knee-cap and hip, and I have been able to resume my employment. To God be all the praise and glory! S.M. ISAACS

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BLACKPOOL, Jubilee Temple. Elim Pentecostal Church, Waterloo Road, near junction with Central Drive. Sundays at 11 and 6.30. Minister: Philip MacInnes. Tel: 45105.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue, Marton. For directions ring Blackpool 61566. Sundays at 10.45 and 6.30. Tuesdays at 7.30. Minister: R. Clarke.

BOGNOR REGIS. Elim Pentecostal Church, Waterloo Square. Sundays at 10.30 and 6.30. Wednesdays at 7.30 Minister: Alan Court.

BOURNEMOUTH. Central Gardens, The Square. OPEN AIR meetings. Every Sunday and Wednesday at 7.45.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road (off Holdenhurst Road). Springbourne. Sundays at 11 and 6.30. Tuesdays at 7.30. Crusaders, Friday at 7.30. Holiday Club for children during summer holidays, 10-12 Thursdays. Minister: J. Osman.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sunday at 11 and 6.30. Tuesday at 7.30. Minister: George Backhouse.

BRIDGWATER. Elim Pentecostal Church, George Street. Minister: F.J. Livings.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays at 11 and 6.30. (64 'bus route from Margate and Ramsgate). Minister: B. Grist.

COLWYN BAY. Elim Pentecostal Church, Erw Wen Road, (off A.55). Sundays at 10.30 and 6.30. Minister: David Lewis.

DUNDEE. The gateway to the Scottish Highlands. Visitors will be welcomed to the Elim Church in Dudhope Crescent Road. Sundays 11 and 6.30. Tel: Dundee 643847.

EASTBOURNE. Elim Pentecostal Church, Hartfield Road. Sunday at 11 and 6. Tuesday and Thursday at 7.30. Minister: John Lancaster.

FELIXSTOW. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton. Sunday at 11 and 6.30. Minister: H.C.O. Bawtree. Tel: 5266.

JERSEY, Channel Islands. Elim Pentecostal Church, Stopford Road. Holiday visitors can be picked up from their hotels. Phone: Central 21054. Minister: George Wallace.

MALVERN. Elim Pentecostal Church, Cowleigh Road (junction Cowleigh Bank). Sunday at 11 and 6.30. Leader: John M. Persijn.

PENZANCE. Elim Pentecostal Church, Conservative Hall, 10 Parade Street. Sundays at 11 and 6.30. Thursday at 7.30. Minister: R.H. Elliot.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Sundays at 11 and 6.30. Tuesday and Thursday at 7.30. Minister: Ian R. Hall.

SALISBURY. Elim Pentecostal Church, Milford Street. Sundays at 11 and 6.30. Wednesday at 7.30. Friday at 7.30. Minister: Glyn L. Taylor. Tel: 4376.

SWANSEA. The City Temple, Dyfatty Street. Sunday at 11 and 6.30. Minister: E.J. Jarvis.

VISITING TORONTO, CANADA? Then a welcome awaits you at Calvary Assembly (Pentecostal Assemblies of Canada), 3200 Dundas Street West. Tel: 767-2349. Pastor: G.B. Derkatck.

WHITEHAVEN. Elim Pentecostal Church, George Street. Sunday at 10.45 and 6.30. Thursday at 7.30. Minister: S.C. Cain.

WEYMOUTH. Elim Pentecostal Church, Belle Vue (near Alexandra Gardens). Sundays at 11 and 6.30. Tuesday: Bible study at 7.30. Thursday: Prayer meeting at 7. Friday: Children's meeting at 6.30, Youth Focus at 7.45. Minister: Eric Gaudion. Tel: 74634.

Check the address with your minister before you go on holiday. There may be an Elim Church where you go. We have not listed them all. We have over 300 churches.



May Osman's page

The Little Things

THE small things of life are sometimes of prime importance. I remember my grandmother instilling into me the art of saving money, and she used to say, "Look after the pence and the pounds will look after themselves". What a difference a little word can make to the meaning of a sentence! In my article of May 31st on Exorcism, I had written concerning demons "This kind goeth not out *but* by prayer and fasting" but unfortunately one word had been left out, the little word *but*, which completely altered the meaning of the sentence. However, these small mistakes do crop up, and I'm sure that my readers will have realised what had happened. This is why it is so much easier to preach than to write.

We have to be very careful when reading the Scriptures in public for the little comma can make all the difference to the meaning of the passage read. I once heard a young lady read Luke 23:32 like this: "There were also two other malefactors led with Him to be put to death". She had missed out the commas before and after the word malefactors, and this made the scripture mean that Jesus too was a sinner. What a small omission, yet what a dreadful mistake to make, for we all know that Jesus was sinless. Even so, He was willing to go to His death, even the disgraceful death of the cross to eradicate all our mistakes and sins, both yours and mine.

There is another mistake which a particular cult makes when reading Luke 23:43. Jesus said: "Verily I say unto thee, (comma) today shalt thou be with me in paradise". They move the comma from before the word today to after the word and so alter the whole meaning of Jesus' words. Jesus *did* go to paradise that very day, and the repentant thief went with Him too. Jesus proclaimed his victory to the souls there who were waiting His coming, He declared Himself to be the long-awaited Messiah, and when He ascended He led forth a host of captives and established paradise above.

Isn't it strange that in our lives it is the little things that cause us the most heartache and worry? If a big trouble overtakes us we throw ourselves back on God, but we allow the little upsets to niggle and to magnify in our minds. James, speaking about the smallest member of the body, the tongue, says "Behold, how great a matter a little fire kindleth" (James 3:5). Do we tend to exaggerate stories when we pass them on? Well, we must learn to control our smallest member, and use it for the praise and glory of God.

The Song of Solomon 2:25 mentions: "The little foxes, that spoil the vines: for our vines have tender grapes". The foxes , or little jackals, were very numerous in Palestine; even though they were only fifteen inches high, they could wreak havoc amongst the tender vine plants. We would do well to chase out from our lives, the little foxes that would spoil our state in grace. Such things as envy, jealousy, malice, pride and evil speaking should play no part in our lives. There are no such things as white lies; the Word of God says, "Let your yea be yea; and your nay be nay; lest ye fall into condemnation" (James 5:12). *You* know the little flaws that spoil your Christian character. Let us all ask God to enable us to shine for Him.

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BIRTHS

MAPPLEBECK. On June 11th, to Ann (nee Daley) and Ron Mapplebeck of our York Church, God's gift of a son, James Robert.

NIKNEJAD. On June 2nd, to Ali and Heidi Niknejad of Springbourne, God's gift of a daughter, Yasmina, a sister for Christina.

PEARSON. On May 21st, to Emily and Norman Pearson of Springbourne, God's gift of a son, Alan.

DEDICATION

KERWOOD. On July 6th, Laura Elisabeth, daughter of David and Christine Kerwood of our Southampton Church, was dedicated to the Lord. Officiating minister: W.J. Maybin, D.Th. C.4191

MARRIAGE

FORREST-CHARDE—KERWOOD. On July 5th, at the Elim Pentecostal Church, Southampton. Bryan Michael Patrick Forrest-Charde to Janet Sharon Kerwood. Officiating minister: W.J. Maybin, D.Th.

WITH CHRIST

ASQUITH. On May 16th, Sydney Asquith, was "Promoted to Glory". Officiating ministers at funeral: W. Dearnley and J. Grisdale.

GILL. On July 1st, Mrs. Beatrice Gill, aged 73 years, a member of our Weymouth Church and beloved wife of Mr. H. Gill, passed into the presence of her Lord. 1 Thessalonians 4:13-18. Officiating minister at funeral: Eric R. Gaudion.

HARRIS. On June 14th, Polly Harris passed into the presence of the Lord whom she loved. Officiating ministers at the funeral: W. Dearnley and J. Grisdale.

OREM. On June 28th, Mrs. M. Orem, foundation member of our Dundee Church. Called home to be with the Lord. Officiating minister at funeral: H.B. McGowan.

PUDSEY. On June 3rd, Bob Pudsey Passed into the Presence of the Lord he loved. Officiating ministers at funeral: W. Dearnley, J. Grisdale and E.J. Moore.

TASKER. On June 8th, Mrs. Tasker of York, aged 82 years. Officiating minister at funeral: I.W. Lewis.

WALL. On June 15th at Boscombe Hospital after a sudden illness, Martin Wall aged 19. Beloved son of Tom and Mabel Wall. A devoted and enthusiastic Christian. Officiating ministers at cremation: E. Goodridge (Methodist) and J. Osman.

RUBY WEDDING

WAGNER—HOLLYMAN. On July 27th at the City Temple Cardiff. Pastor Frank Gilbert Wagner to Gwen Hollyman. Officiating minister: J.R. Moore. Congratulations, God bless, Louie and George. C.4188

ITINERARIES

The President (L. Wigglesworth):
August 17-25, Newquay Convention, Devon and Cornwall.

London Crusader Choir with D.B. Gray:
August 3, Eastbourne.

COMING EVENTS

BARKING. July 26—27. Elim Pentecostal Church, Ripple Road. Continuation of Jubilee Celebrations. Saturday at 7.30. Sunday at 11 and 6.30. Speakers: Pastor and Mrs. L.C. Quest. Minister: B.C. Richardson.

BLACKPOOL, Marton. August 10. Elim Pentecostal Church, Fredora Avenue. (Ring Blackpool 61566 for directions) at 6.30 p.m. Preacher: F.J. Slemming. August 17 at 6.30. Preacher: J. Tetchner.

EASTBOURNE. August 3rd. Elim Pentecostal Church, Hartfield Road. ANNUAL VISIT OF LONDON CRUSADER CHOIR, with D.B. Gray. At 3 and 6. Preacher: John Lancaster.

HORLEY, Surrey. August 9, at 7. St. John's Ambulance Hall, Town Centre. South London Presbytery outreach rally. Ministry in word and song by supporting churches.

PORT TALBOT. August 11—24. Elim Pentecostal Church, Ebenezer, Sandfields Road. **Beach Mission.** Daily on lovely Aberavon Beach at 3.00 p.m. Conducted by M. Epton and party. Sunday Open Air services conducted by J. Coleman and A.J. Taylor, Aberavon Beach at 3.00 p.m.

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Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.
Guyana
Guyana Broadcasting Service every Saturday at 9 a.m.

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SUNDAY			
7.45 a.m.	MORNING MINISTRY	J.H. MACINNES	SGF 002/42 – C60
10.15 a.m.	COMMUNION SERVICE	JOHN HALL	SGF 003/42 – C60
7.15 p.m.	EVANGELISTIC RALLY	R. LIGHTON	SGF 004/42 – C60
MONDAY			
7.45 a.m.	MORNING MINISTRY	M. MABITSELA	SGF 005/42 – C60
11.15 a.m.	BIBLE STUDY	JOHN HALL	SGF 006/42 – C60
7.15 p.m.	CONVENTION RALLY	L.P. COWDERY	SGF 007/42 – C60
TUESDAY			
7.45 a.m.	MORNING MINISTRY	JOHN HALL	SGF 009/42 – C60
11.15 a.m.	BIBLE STUDY	JOHN HALL	SGF 010/42 – C60
7.15 p.m.	CONVENTION RALLY	D.G. WOODFIELD	SGF 011/42 – C60
WEDNESDAY			
7.45 a.m.	MORNING MINISTRY	J.E. MOORE	SGF 013/42 – C60
11.15 a.m.	BIBLE STUDY	JOHN HALL	SGF 014/42 – C60
3.00 p.m.	SISTERHOOD RALLY	MRS. D. FOWLER	SGF 015/42 – C60
7.15 p.m.	CONVENTION RALLY	J.C. SMYTH	SGF 016/42 – C60
THURSDAY			
7.45 a.m.	MORNING MINISTRY	J.K. McGILLIVRAY	SGF 018/42 – C60
10.15 a.m.	COMMUNION SERVICE	A.P. JOHNSTON	SGF 019/42 – C60
7.15 p.m.	MISSIONARY RALLY	MISSIONARIES ON FURLOUGH	SGF 020/42 – C60
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7.45 a.m.	MORNING MINISTRY	D. QUY	SGF 022/42 – C60
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The Family Altar

Scripture Union Portions — Notes by Maldwyn Jones

Monday, July 28th — **Exodus 28:1-14**

"And they shall make the ephod of gold, and blue, and of purple, of scarlet, and fine twined linen. . ." (v.6).

THE garments of the High Priest foreshadow the superior characteristics of our Great High Priest, the Lord Jesus Christ. The ephod, which was the outer robe of the High Priest, was made of two parts; its various colours are a type of the attributes of Christ. The spotless linen spoke of the holy humanity of Jesus, the gold of His divine glory, the colours of the varied perfections of His character. All this shows us that we have a "sympathetic High Priest who can be touched with the feelings of our infirmities" (Hebrews 4:15).

Tuesday, July 29th — **Exodus 28:29-43**

"HOLINESS TO THE LORD" (v.36).

THIS was the inscription that was to be engraved on a gold plate to be put upon the mitre of the High Priest. In his High Priestly role, Aaron was to present to the people this particular aspect of God's character – His supreme Holiness. Every time the people looked at the High Priest's face, they would be reminded of this fact. So it is with us when we look into the face of our Lord. We are reminded that God and His Christ are infinitely holy, and when we enter into the divine presence, we must do so with reverence.

Wednesday, July 30th — **Exodus 29:38-46**

"Thou shalt offer. . .two lambs. . .day by day continually" (v.38).

THE sacrifice of the lambs in the morning and evening of each day throughout the year was a symbol of divine fellowship. Moses was permitted to meet Jehovah at the Mercy-Seat (Exodus 25:22), but the people could not pass beyond the door of the Tabernacle of the Congregation. It was here that the burnt offering was presented on the Brazen Altar; this was to be the meeting place between God and the nation of Israel. It was here that the sacrifice was offered. So we come to Calvary where we may find a place where we can have fellowship with God.

Thursday, July 31st — **Exodus 30:1-10**

"And thou shalt make an altar to burn incense upon" (v.1).

THERE were two altars connected with the Tabernacle, the Brazen Altar which was used for sacrifice, and the Golden Altar which was used for worship. The former was just outside the entrance to the Tabernacle, and the latter in the Holy Place. Although they were used for different purposes, there is a close connection between them. Leviticus 16: 12 and 13 tell us that the fire on which the incense was laid had been taken from the Brazen Altar; this was the fire which had been fed by the sacrifice offered on it. Thus we see the close connection between sacrifice and worship. The sacrifice of Christ on Calvary has become the object of the believer's worship.

Friday, August 1st — **Exodus 31:1-18**

"Two tables of testimony. . .written with the finger of God" (v.18).

THERE are a number of references in Scripture to the finger of God. When Moses had told Aaron to stretch forth his rod and smite the dust of the earth a plague of lice ensued: the Egyptian magicians were forced to accept that this was the finger of God (Exodus 8:19). The Psalmist considered that the works of creation had been wrought by the finger of God (Psalm 8:3). When Belshazzar desecrated the vessels that had been taken from the house of God, he was judged, and the finger of God was seen writing his doom upon the wall (Daniel 5:5). In this instance, the finger of God set the seal to the testimony of the Ten Commandments, reminding us that the laws of God are everlasting and without recall.

Saturday, August 2nd — **Exodus 32:1-14**

"Tomorrow is a feast to the Lord" (v.5).

IT IS so easy to corrupt religious practices so that the mode of worship that was once hallowed and sacred becomes a hypocritical farce. On this occasion, Aaron had bowed to the wishes of the people and had built a golden calf for them which they began to worship. Aaron made a pretence of worshipping Jehovah, for he claimed that the feast on the morrow would be to the Lord. Such an action is an abomination to God. Many people, having polluted their true worship of God, add insult to injury by going through with empty formalism and sham services which only add to their condemnation.

Sunday, August 3rd — **Exodus 32:15-35**

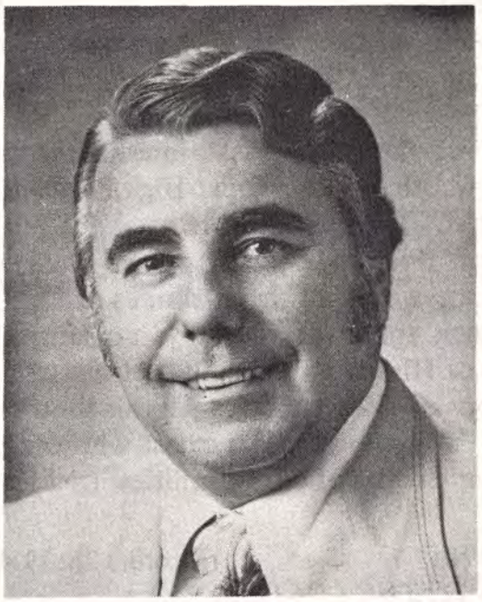
"There is a noise of war in the camp" (v.18).

AS Moses and Joshua came down from the Mount with the two tables of stone on which were written the divine ordinances, they were met with a tumultuous noise that caused Joshua to think that there was a battle raging in the camp. He soon realised that it was not the noise of clashing armies, but the noise of singing. But he was right in his assessment, for war and rebellion were being waged against the Almighty. Warring factions and rebellious activities amongst God's people will always attract the attention of others.

Royal Albert Hall and Conference 1976



W. Cantelon, U.S.A.



B. Johnson, Brazil

ANNUAL ELIM PENTECOSTAL CHURCH CONFERENCE IN CLACTON 1976 ALSO EASTER MONDAY IN THE ROYAL ALBERT HALL, LONDON 1976.

Great contribution to Elim's expansion year

OUR Elim Fellowship will be delighted with the news that we have secured the large Butlin's Holiday Camp in Clacton for the 1976 Annual Elim Conference. **The dates are May 8th to 15th, 1976.**

For the first time at an Elim Conference self-catering facilities will be available. This will enable many more family parties to attend.

There is a Supermarket on the camp, and there are cooking and heating facilities in all the self-catering chalets.

This conference will be a continuation of our expansion year, and a must for all Elim members and friends. We are certainly very privileged to have as out guest speaker this year, Willard Cantelon from the United States of America: he is regarded as the preacher prophet, with a message to this generation.

It is not without significance that we have also been able to obtain the ministry of Bernard Johnson, from Brazil. Brother Johnson was born in Brazil of missionary parents from the United States. Some months ago in the captial, Brasilia, he led so many people to Christ in one of his campaigns that they could not find enough buildings to accommodate the converts.

We will be privileged to hear him minister at the Royal Albert Hall on Easter Monday.

This will be a great opportunity for all our churches to play their part in evangelism. Why not book a bus and charge it to your church? Why not several buses? We could fill them with the unconverted relatives of our own church membership, or the parents of our Sunday school children. Why not a Crusader bus filled with teenagers and young people, the friends of our own church membership? The converts from these great rallies at the Royal Albert Hall could then help your local church growth.

P.S. BREWSTER

The Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

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the Truths of Pentecost

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Editorial



THE news that Alexi Leonov and Tom Stafford linked hands 140 miles over Strasbourg marks another milestone in human history. It makes a refreshing change from the cold war situation. Mind you, it is far easier to be friends with one Russian travelling at 17,000 miles an hour, than it is to get on with some of those who have built and maintained the iron curtain for so many years. It appears to be far easier to get over this barrier than it does to get through it.

It is a different matter if he comes and buys the house next door.

Anyone who engages in public service, ought to receive adequate renumeration. "The labourer is worthy of his hire" (Luke 10:7). The recent case of MPs however, seems to have caused no small stir amongst many ordinary people. No man should be prevented from engaging in any form of public service through fear of not being able to support his own family. "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Timothy 5:8). However, the timing of the announcement was extremely unfortunate, coming as it did so close on the heels of the pronouncement that a ceiling had been fixed for everyone else. It is small wonder that the man in the street is disenchanted with politicians.

It might be useful if some of our "poor" politicians gave a thought to the sacrifices that some Christian workers are prepared to make so that others who are less fortunate than themselves might be ministered unto.

FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – 1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.

News from RHODESIA

by R.B. Chapman

Pastor Chapman and his wife went to Rhodesia in 1974. Prior to this, our brother served as chairman of the Missionary Council and Field Superintendent for the British Isles

"Leap as an Hart". It is with delightful freedom that these lissom animals can leap; we proved this on our way to the Missionary Conference in S. Africa. As we sped towards the Border an impala was frightened in some way and leapt suddenly from the bush right in front of our car. It was impossible to avoid an impact and the result was one dead buck, a superficially damaged car and two delayed passengers. There is a practice these days in some business and committee circles known as "passing the buck" in order to avoid embarrassment, to escape from responsibility or to evade telling the truth. We did not "pass the buck" but we are grateful to God that the outcome was far less serious than it might have been.

"After many days". Whilst in South Africa I visited a large Mission Hospital with one of our missionaries. A friendly sister showed us round the well-equipped establishment. Imagine my joy when I learned that four members of the staff had taken their English language training at the Elim Bible College – I met some of them – and so, after many days, we learn of their active service for the Master and recognise that it was made possible through the English Language School at Capel.

"WORKERS TOGETHER". In February we held our first ever Workers'Conference when we met in the Claremont Orchard school midway between Inyanga North and Penhalonga stations. Twenty African helpers joined our missionaries to talk about the work and its future development. This proved to be a very profitable occasion and many helpful and constructive suggestions were made. It was evident that our African colleagues valued the opportunity, and it has been agreed that such conferences will be held annually in future.

"And it was Night". It was about 9.15, and lights were due off at any minute. I was preparing for bed when Joyce Pickering knocked on my door and asked for help. Alan Renshaw was in hospital, Peter Griffiths was not well and had gone to bed early following an injection; a patient at the hospital was critically ill and had to be put in the care of a doctor immediately. Joyce asked for confirmation regarding the use of a vehicle and I was happy to agree, so went down to the hospital to lend a hand if necessary. The caretaker, who usually drives on such occasions, could not be found. The main driver was due to leave for Salisbury with the lorry at 3 a.m. and he had gone to get some sleep. Joyce could not leave the hospital because Joy Bath was on a few days' holiday. The condition of the woman was deteriorating fast so I decided to drive the Datsun pick-up to the hospital 60 miles away. A mattress was placed in the rear of the truck and the suffering woman was carefully laid on the mattress, with two African nurses holding the drip-feed bottle. We set off on the tedious journey over a very bad, dirt road. The corrugations seemed worse that night than ever before as we rattled through the darkness. The three hour journey seemed endless and if the woman was seriously ill before the trip, I would hardly like to describe what she was like after that unspeakable ride! At least she was still alive when we handed her over to the doctor, and we are grateful to say that the effort saved her life, though the baby did not survive. We eventually landed back at the station at 3 a.m. but we had to be up for breakfast at 6 and ready for the Bible school lectures which started at 7 a.m.! All this had to be undertaken (and remember it has to be done frequently) just because we have no doctor at our own

hospital. The nurses are doing a magnificent job but there are limits to what they are able to do. When these limits are reached it means a 120 mile trip to the nearest hospital where there is a doctor and these things have a strange habit of happening at night. Is **there no doctor to hear the call, or at least one who sees the need?** – for that may be the call.

"Study to show Thyself approved". Launching the vacational Bible school was quite a forward step in the Rhodesian work, and we managed to cover a wide curriculum backed home by practical training and activity. The students showed keen interest; they did very well in their examinations and we are planning now for the next session. It is recognised as imperative for training to be given to the nationals so that they can carry the message to their own people. In addition to the vocational school we are also seeking to arrange these at regional and seasonal levels.



Some of the Bible school students

"Let there be Light". Over recent months great problems have been experienced at the Katerere Station with the lighting system. Both generators have ceased to function and only the skill and patience of our station manager, Alan Renshaw, have nursed them back into reluctant action on a temporary basis. Facing sanctions and limitations, which are the order of the day out here, there seemed little hope of gaining any reliable replacement, but it was surely the Lord who guided us to the right place, at the right time to discover a brand new machine which was not required by the person who originally ordered it. Our gratitude goes out to the EWMA and to other kind donors who have helped so splendidly towards the purchase price, and once again the lights are burning brightly.

"Upon thy belly shalt thou go". One Sunday, we were just preparing to leave the cottage for afternoon service at the mission when there was a knock on the door. There I found a very excited African, who asked, "Have you got a gun?". Of course I had not, but why? When I learned that a very large snake had been sighted near the church, I asked if we could attack it with sticks, but they said "No!" because it was far too big. I was advised to phone the police. This I did, and after much delay we were told they could not find the officer who had the keys to the armoury. It was a good job it was only a creeping thing and not a group of terrorists!. We decided to tackle the job ourselves and so ended the life of a six foot black mamba. We were then at liberty to proceed with the church service, wishing that we could dispose of the old serpent as effectively.



Mrs. R.B. Chapman with the dead snake.

"Woe to them that trust in chariots". Over recent months, our vehicles have given us much trouble. They are called upon to do mammoth tasks, suffer mercilessly upon the atrocious roads and, like ourselves, are getting older every day. The V.I.D. (Vehicle Inspection Depot) men halted the lorry on the road one day and ordered all kinds of trivial things to be attended to which put it off the road for a week whilst the garage attended to the "faults" – this attention created more problems than it solved, and since then remedial treatment has had to be carried out by our own maintenance team. The lights went on the Datsun, the exhaust on the Transit, and the Land Rover broke down as Joy Bath was on another jaunt taking patients to the hospital for attention by the doctor. She had to be towed

for over thirty miles on a dirt road with all the associated dust throw-back. This vehicle too was in garage for over a week. So you see, we do have problems with our chariots, but we would be worse off without them, though it is hard work for the maintenance staff to keep them running.

"He came again". Seventeen long years have passed since J.T. Bradley last visited Africa as a member of the Missionary Council's first delegation to any of its fields. He was accompanied on that occasion by H.W. Greenway, but this time by his wife. It was with joy that we welcomed them to Rhodesia after their journey through South Africa. The fellowship did us good as we were free to talk at contemporary level, recalling former years of service at Headquarters and elsewhere. As guest speaker at the Katerere Easter Convention he will be long remembered for his clear, simple presentation of God's Word, when his deep interest in the African was evident. There were many decisions during the Convention and it proved to be a welcome return.

"God gave them the like gift". There has been great rejoicing over the visitation of the Holy Spirit experienced in the secondary school over recent months and the teachers testify to the improved atmosphere in the school and to the benefit that is



Workers at Claremont Orchard school. The picture was taken after a violent storm. The pile of bricks supports a device for measuring rainfall.

evident in matters of discipline, co-operation and general harmony amongst the students. Supervision and guidance have been given to the recipients by the Principal, Peter Griffiths, and their new found power is being directed into active service for the Master. It is a real thrill to see virtually the whole school turn out at 5.45 a.m. on a Saturday for the Scripture Union service which is entirely voluntary. Prayer meetings continue regularly amongst the student body.

"Let no man despise thy youth". At the Easter Convention, a rather small, insignificant lad gave a word of testimony. I could not understand what he said for he spoke in Shona. We learned later that he was sixteen years of age, and that back home in his native area, which is a strong Roman Catholic district, he had been asked to lead a group of believers. As secondary school duties allow, he ministers to them and acts as a shepherd to the sheep. What an example!

"He had seen the Lord in the way". It was our pleasure to meet an Anglican missionary a short time ago who was rejoicing in his new found salvation. He had been ministering out in Africa for some ten years, but recently found the Lord as Saviour through the ministrations of a young African secretary associated with the Scripture Union camps. Truly this was missionary work in reverse, but equally effective.

My wife and I would like to thank everybody for their prayers and interest in the work we are all seeking to do out here in Southern Africa.

R.B. CHAPMAN

Is 'versatility' your middle name?

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The Ten Commandments

Love and Marriage

by T.G. Hills (High Wycombe).

"Thou shalt not commit adultery" (Exodus 20:14).

A WOMAN of doubtful moral standards who had no religious convictions, was arguing with a minister of the gospel that the scriptures were very obscure and difficult to understand. "Why?" replied the preacher, "What could be easier to understand than the seventh commandment 'Thou shalt not commit adultery?'". There is nothing which is more strongly condemned in the Bible than the sin of adultery. Adultery is the voluntary cohabitation of a married person with any other than their lawful partner. Job refers to adultery as a "heinous crime" which ought not to go unpunished (31:11). Jeremiah calls it "villany" (29:23) because it is an act of gross deception and betrayal. The writer of Proverbs, shows that such action is a declaration of one's irresponsibility, which will have far-reaching consequences: "Whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. A wound and dishonour shall he get; and his reproach shall not be wiped away" (Proverbs 6:32-33). The New Testament is equally emphatic in its pronouncements, associating adultery with other works of the flesh which corrupt and deprave (Galatians 5: 19-21). "Don't you know" writes Paul to the Corinthians "that those doing such things have no share in the kingdom of God? Don't fool yourselves. Those who live immoral lives – who are idol worshippers, adulterers or homosexuals – will have no share in His Kingdom" (1 Corinthians 6:9 Living Bible).

No one can deny that we are living in an adulterous generation. Actions which former generations frowned upon are now regarded as normal, the latest "affairs"of the notorious are no longer "exposed" in the pages of scandal sheets, rather they are "informatively communicated" in the society columns! People, we are told, are being liberated from the old conventions and are finding a new freedom in their relationships with the opposite sex. What is really happening is that deceivers and liars are abandoning all sense of responsibility, in their craving to satisfy self-inflamed lustful passions, to which they are slavishly bound. Even one of the protagonists for the reform of marriage from its past norms, has had to admit upon reflection "licence has brought no freedom". Society, like Adam and Eve, has been deluded into believing that the god of all-knowledge is the one to serve (Genesis 3:5, 6). Censorship itself, which ought to act as the nation's conscience, bows before the shrine of knowing-all, seeing-all, saying-all and doing-all. In the present grotesque game of life, the pure are regarded with horror, whilst the perverted are considered normal. The intelligentisia inform us that any attempt that is made to stop the flow of filth in print or on reel is both repressive and harmful, whilst any protest that is made against the crudities of the day is considered to be an attack upon creative art! The wholly abnormal and unnatural quest for sexual knowledge is now having effect upon our institutes of learning; modern youths and young children are being given sex instruction as though these things were simply an aspect of biology, without any moral instruction being so much as suggested. Such non-related learning leads modern youth to imagine that the prohibitions of those parents who have not yet abdicated from moral responsibility are the outdated ideas of an older generation in a changing young people's world, a world in which the pill and its associates have helped to further the cause of promiscuity and added to the toll of casualties in human misery.

The sickness of our age is further manifest in the mushrooming of marriage guidance clinics, ministering to the disillusioned and disappointed who were ill-prepared for their adventure into marriage – products

of the pressures of a culture which has falsified the meaning and purpose of the union of man and woman. The current national drift away from the influence of the church has resulted in a national marriage problem, because marriage was ordained of God, and its blessings and benefits can only be realised to the full in a relationship where God is acknowledged and men and women are made to understand the seriousness of failing to honour their committments to each other. Though he wallows in the mire of sensuality, man cannot, and will not, find satisfaction as long as he denies that he has been made in the image of God, a spiritual, as well as a physical being, and as long as he neglects his own spiritual needs.

When God said "Thou shalt not commit adultery", He was **preserving the sacred institution of Marriage.** Marriage is not simply a good idea for the ordering of our society, nor is it a purely physical relationship born out of mutual attraction; it has a much higher meaning than that, it has its source in God. "God was its author" writes W.B. Mackenzie, "He gave the bride to her husband, formed the bond never to be dissolved, pronounced His blessing upon their union and intended it to be, in every succeeding generation, a source of the richest blessings to mankind" (Genesis 2:21-24). Marriage was intended to complete the happiness of man which even the possession of paradise left imperfect. Through marriage man and woman enter a relationship so unique that they become "one flesh". This is symbolised by the creation of the women from Adam's rib. It was a relationship, which even in its outward aspects, could not be shared with father or mother (Genesis 2:24). Being divinely instituted, it had a spiritual meaning. It signified "the mystical union which exists between Christ and His church" (Ephesians 5:21-23). In the light of all this, it is hardly surprising that God treated any breach of this union seriously, since the incursion of a third party would effectively destroy the oneness which had previously obtained. "What makes adultery so serious" writes Thomas Watson "is that it is needless. God has provided a remedy to prevent it". That remedy is clearly set out in 1 Corinthians 7:2, "Let every man have his own wife, and let every woman have her own husband". To commit adultery is to become a thief; it is to engage in deliberate deception, it is to violate a sacred trust, it is to wound and injure the one we profess to love, it is to be covetous, it is to lower oneself to the level of the animal. Adulterers are lawbreakers, homewreckers and traitors.

Not all adultery is of a straightforward nature. In today's complex society, divorce is regarded as a convenient exit should a particular marriage prove inconvenient. Thousands contract agreements with new partners, with the ease of signing a hire purchase document, knowing that the small print is in their favour should they wish to cancel. The whole issue is further aggravated through the forming of casual relationships under the misnomer of "trial marriages". How can there be a trial where there is no real trust, and no responsibilities are entered into? These blatant excuses for physical relationships are both degrading and destructive; there can be no half-measures, the Bible is quite clear. Rising passions call for firm restraint or marriage, *there is no alternative* (1 Corinthians 7:9).

The seventh commandment not only condemned the *act* of adultery, it **prohibited all forms of impurity.** Concerning this commandment, our Lord said: "Whoso ever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:28). He was condemning every impure look and thought. He was showing that the man who deliberately looked at a woman with the intention of arousing his emotions and passions had broken this law. There is a real association between seeing and desiring (see Genesis 3:6; 39:7; Judges 16:1). In emphasising the dangers that exist in this direction, our Lord used a most serious terms to stress the urgency in our dealing with such inclinations, saying: "If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (Matthew 5:29). In this connection it must be said that many women have shown an appalling ignorance of the exceeding sinfulness of sin, in dressing in a most provocative manner, under the pretext of "fashion" (as if that were an excuse). Nor can they claim that they are not responsible for men's attitudes by reason of their dress or lack of it. The woman's responsibility is clearly stated in 1 Timothy 2:9, 10: "Women should be quiet and sensible in manner and clothing. Christian women should be noticed for being kind and good, not for the way they fix their hair or because of their jewels or fancy clothes" (Living Bible). We should never treat sin casually: "Sin when it is finished, bringeth forth death" (James 1:15). God calls us to a positive life of purity of mind and deed. "Flee also youthful lusts: but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart" (2 Timothy 2:22).

Take time to be holy, be calm in thy soul;
Each thought and each temper beneath His control:
Thus led by His Spirit to fountains of love,
Thou soon shalt be fitted for service above.

The position of Christ

The fourth and final article in a series written for the 'Evangel' by Ian McPherson, on the subject of the Ascension.

What precise roles does our Lord fill as He occupies this exalted place?

Victor

SEVERAL Biblical passages make it clear that Christ sits at God's right hand as Victor, or in order to be Victor. Consider the following catena of pertinent proof texts: "I saw in the night visions; and, behold, One like the Son of Man came with the clouds of heaven, and came to the Ancient of Days; and they brought Him near before Him. And there was given Him dominion and glory, and a kingdom, that all people, nations and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away; and His kingdom that which shall not be destroyed" (Daniel 7:13, 14). "He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Ephesians 1:20, 21). "Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:9-11). "We see Jesus crowned with glory and honour" (Hebrews 2:9). "Jesus Christ is Prince of the Kings of the earth" (Revelation 1:5). "I overcame and sat down with My Father in His throne" (Revelation 3:21).

Sometimes our Lord's session at the right hand of God is spoken of, not so much as the spoil of victory, but as the place from which victory is to be achieved. "The Lord said unto my Lord, Sit Thou at My right hand until I make Thine enemies Thy footstool" (Psalm 110:1). "He must reign, till He hath put all enemies under His feet" (1 Corinthians 15:25). In whatever way it is represented, however, it always denotes a position of favour, honour, victory, dominion: "I will make Him, My Firstborn, higher than the kings of the earth" (Psalm 89:27).

Jesus is Victor. That is the first great truth implied by the statement that He is at the right hand of the Majesty on High.

Donor

But more. He is Donor. This comes out clearly in several texts: "Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men" (Psalm 68:18). "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear" (Acts 2:32, 33). "When He ascended up on high, He led captivity captive, and gave gifts unto men" (Ephesians 4:8).

This takes us back to the picture of the Roman conqueror returning in triumph from the wars. As he swept in his chariot along the thronged thoroughfares of Rome, he would fling out as largesse to the people lining the streets, freshly-minted coins which had been especially struck to celebrate his conquests.

So, says the New Testament, the Lord Jesus from His seat of power has bestowed on His Church the gift of the Holy Spirit and the gifts of holy offices for its expansion, enrichment, illumination, direction, encouragement – apostles, prophets, evangelists, pastors and teachers. Not only is the ascended Christ Victor, He is also Donor.

Intercessor

Once again, He is Intercessor. This, according to the Word of God, would seem almost to be the major aspect of His heavenly ministry. Not only is the sceptre His, the censer is His also. He is "God's Attorney", "Our Spokesman in the court of Heaven", Advocate, Mediator, Daysman. To this the New Testament repeatedly testifies. "It is Christ that died, yea, rather that is risen again: who is even at the right hand of God, who also maketh intercession for

us" (Romans 8:34). "Having then a great High Priest, who hath passed through the heavens, let us hold fast our confession" (Hebrews 4:14). "Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us" (Hebrews 9:24). "Wherefore also He is able to save to the uttermost them that draw near to God through Him, seeing He ever liveth to make intercession for them" (Hebrews 7:25).

For us He wears the mitre,
For us His robes are whiter
Than heaven's unsullied light.

Dr. F.B. Meyer somewhere paints a vivid miniature of the scene on the Mount of the Ascension. He portrays the little company of disciples standing on the top of Olivet, our Lord in the midst of them, His hands upraised in blessing, and then His slow ascent and envelopment in the cloud; and then, with an exquisite, imaginative touch, he likens it to the passing of the Hebrew high priest into the Holy of Holies and the closure of the curtain behind him.

Our Saviour was always a Man of prayer. One of the wonders of His earthly life was that so often, although incarnate Omnipotence, He felt the need of verbal intercourse with His Father.

When the cold mountains and the midnight air
Witnessed the holy fervour of His prayer.

He prayed in the fields; He prayed on the hills; He prayed in a garden; He prayed in the streets; He prayed in houses; He prayed in the Temple; He prayed on the Cross. And now He prays at the right hand of God. Let me quote to you these weighty words of Dr. S.D. Gordon: "The Lord Jesus is still praying. Thirty years of living; three years of serving; one tremendous act of dying – nineteen hundred years of praying. What an emphasis on prayer!" "He ever liveth to make intercession", says the writer to the Hebrews (7:25). All He lives for is to pray.

And now think what this means to His followers. "Our hope does not rest on a dead Christ", wrote Dr. H.B. Swete, "but on One who is alive for evermore. Nor, again, on a Christ who merely lives, but on One who lives and reigns with God; nor, once more, simply on the fact of His exaltation, but on the knowledge that this exalted Person uses to lay our case before God".

It is a great preventive of sin to know that Christ is continually praying for us. As Dr. A. Skevington Wood finely said: "In the days of His flesh, He prayed for Peter that his faith might not fail. Now in His ascended state, He prays for every Peter, weak and apt to stray". Martin Luther found that to be true. "In deep spiritual temptations", he confessed, "nothing has helped me better than that Christ, the true eternal Son of God, is 'bone or our bones' and flesh or our flesh; and that He sits on the right hand of God, and pleads for us".

Always the Christian lives between the Accuser and the Advocate. Revelation 12:10 speaks of "the accuser of our brethren, which accused them before our God day and night". And in 1 John 2:1 we read: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous". The former is perpetually indicting us: the latter is constantly acquitting us. If we listen to the one we shall be plunged into the depths of moral despair: if we hearken to the other, we shall "rejoice in hope of the glory of God" (Romans 5:2). Robert Murray McCheyne put it memorably: "If I could hear Jesus pleading for me in the next room, I should not fear a host of enemies; but distance makes no difference: He *is* pleading for me".

It is also a great restorative to any Christian lamenting a lapse into sin to reflect on Christ's intercessory ministry. You may recall that comforting couplet of John Keble's in his *Christian Year:*

What! fallen again? Yet cheerful rise.
Thine Intercessor never dies.

It is likewise heartening to recollect our Lord's ministry of intercession in the light of the faultiness of many of our prayers. Revd. John Burr has a beautiful illustration which comes to mind in this connection. He says that the exalted Christ "plays the part of a mother of a child desirous of presenting his father with a bouquet. The child gathers an armful of flowers and weeds, all mixed together. The mother selects, arranges and binds the flowers, rejects the weeds, and so makes the gift fair and acceptable. So does Christ, the Intercessor, sort out our prayers and praises, and present them acceptably to His Father".

He is Intercessor.

Precursor

Finally, He is Precursor. What is a precursor? According to the dictionary, a precursor is a forerunner; and that is precisely the term which the New Testament uses to describe this fourth ministry of our exalted Lord. "The hope set before us we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the Forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec" (Hebrews 6:18-20). That word *prodromos,* meaning an advance runner, is employed nowhere else in the New Testament. It paints a

(Continued on page 12)



WHY MARRY IN CHURCH?

This centre page article "Why Marry in Church?" by G. Wesley Gilpin, is the ninth in a series of leaflets issued by the Elim Publications Board. The twelve titles so far issued (there are several others planned) are available from Elim Church Bookroom, P.O. Box 38, Cheltenham. The price is 50 pence per hundred, postage extra.

At the lowest level the question is asked, "Why marry?" and between this and the suggestion that one should marry in church is a wide, varied range of ideas about human relationships. While everything that savours of independence and freedom of action certainly cannot be daubed as permissiveness, there are none the less very good reasons for summing up under this very title the attitude in which people refuse to acknowledge standards or to submit to rule.

Why marry? . . . to satisfy a biological urge? . . . to give a semblance of respectability to something that is otherwise considered indecent or at the best rather unworthy? . . . to give a family name to children . . . ?

Before we say anything about marriage let us take this as true: men and women did not just drop off trees — they came from the hand of God (Genesis 1:26,27;2:7). He made them as a special creation and from the beginning took a personal interest in them. He gave man unique tasks to perform in life (Genesis 1:28) and considered that it was impossible for him to perform those tasks alone. God the Creator introduced the first man to his wife and, indeed, arranged and performed the wedding service and gave them His blessing (Genesis 2:18-22).

The Wedding

As far back as that first wedding service someone set down in words this new, unusual relationship between a man and a woman when they marry: "This at last is bone of my bone and flesh of my flesh; she shall be called woman because she was taken out of the man. Therefore a man leaves his father and his mother and cleaves to his wife and they become one flesh." (Genesis 2:23,24). This definition goes deeper than a mere legal ceremony or a mutual agreement: it involves the surrender of each person to the other with the resultant product of two lives merged into one, united in an indissoluble tie. Here the ceremony was performed in the presence of God and implied vows that called on God to witness them, therefore they were vows that could not be set aside or ignored.

It was, however, one thing to define a situation; it was another to perpetuate and protect it. Before long other factors put this partnership to the test. Some felt that they could change their minds and abandon their partners. God had to intervene; only under very unusual circumstances would He condone those two people going their separate ways (Deuteronomy 24:1). This seems to have been an expedient, for it often turned out that one was the victim of capricious or of unwarranted action.

When Jesus came, He was asked about this expedient and, instead of supporting it, *He set up the ancient standard again by saying, "From the beginning* **it was not so"** (Matthew 19:3-9). For our Lord Jesus Christ there was ONE man and ONE woman in each unique marriage relationship.

Bride and Bridegroom

In Bible days the choice of a partner was in the hands of a parent or of a trusted servant (Genesis 24:2-4). There was no command that this should be so. It was probably linked with their way of life.

For better or for worse we have moved away from this and the days of choosing and decision which lead up to marriage are, for many, among the happiest in their lives, albeit at times tempestuous and involved. Important elements are: genuine love for each other, compatability, physical attraction and mutual respect — factors which forge a tie of loyalty and interdependence that make for happiness of the most durable kind.

For the Christian the Bible is emphatic on the importance of marriage "only in the Lord" (1 Corinthians 7:39) and warns against Christians being "mismated with unbelievers" (2 Corinthians 6:14, R.S.V.). Indeed, from earliest times in the history of mankind, the great principle that marital life should be guided, not by impulse or fancy, but by considerations which conserve and promote the interests of godliness, stands out clearly in Scripture records and teaching.

The point is reached where the two stand side by side ready to take their vows and advance into life together. It is as was said — a man leaving his father and mother and being joined to his wife and they twain becoming one flesh. This is how God sees it and defines it. Polygamy, however we look at it, was a departure from the original institution and, though it was tolerated under Old Testament conditions, it was a violation of Divine order. It is significant that the earliest recorded case of it is associated with murder and other vices (Genesis 4:19-23).

The new Relationship

God said to the first married couple, "Be fruitful and multiply". The sex urge is not only natural to man; it has Divine approval and at no time should it be considered unworthy or soiling. The act itself is the consummation of love, so necessary and natural in the interplay of the relationship between man and woman

From the earliest days of married life it should play an important part, not only for purposes of procreation, but for its own sake and for the deep, sacred feelings of which it is but the expression (1 Corinthians 7:3-6). Thinking people will recognise this and will take to heart the counsel given by Paul.

More marriages break down than one would care to count because of selfishness, thoughtlessness or prudish ill-informed ideas about the rightness and value of sex relationship in marriage. Initial and early acts of intercourse in marriage should be tempered by attitudes of consideration and tender mutual respect which will pave the way for permanent understanding and combined enjoyment of each other's company in the closest possible way. This attitude on the part of each under proper marital relationships will act as a safeguard against those excesses that could lead to the undermining of health and to a breakdown of respect (Ephesians 5:22-28).

Although sexual intercourse was commanded as the means of procreation and commended as appropriate between man and woman, the ordinance was confined to the marital state and that to one man, one woman. Sex outside marriage and sexual relationships other than between a man and his legal wife are called by the most unpleasant names and placed under the strongest words of denunciation (Deuteronomy 22:22-28; Matthew 5:27-31). Any desecration of the sanctity of man/wife relationship is a violation of the earliest canon regulative of human life and behaviour.

Children and the Home

"I have gotten a man from the Lord", said the first mother on the occasion of the first birth (Genesis 4:1). The Psalmist put it another way: "Children are the heritage of the Lord" (Psalm 127:3). "Of such is the kingdom of heaven", said Jesus (Matthew 9:14). This is the Christian view of children and records throughout Scripture show parents acknowledging this by giving their children back to the Lord. The act of dedication of children performed in many churches is a gesture on the part of Christian parents in which they acknowledge their children to be gifts from God and resolve before others to train them in the fear of God (1 Samuel 1:26-28; Luke 2:22-52; Matthew 19:13).

It is sad and disturbing that, in some cases children are unwanted and are regarded as the accidental, embarrassing results of sexual relationship. Decisions on the size and spacing of the family are matters for private consideration and planning. Health, finance, accommodation, occupation and time will be factors involved. At all cost it is the responsibility of Christian parents to stem the serious deterioration in social life that has its roots in neglect of home life and failure to foster the idea that a child is a gift from the Lord. There is ample encouragement to parents both in secular and sacred history, by precept and by example, to enlighten and to lead their children in the ways of God (Deuteronomy 6:20-25; 2 Timothy 1:5).

Church or Registry Office?

From this outline study of the relationship involved in marriage and the part played in it by man's great Creator, who from time to time has made pronouncements and given guidance, it would seem to be both relevant and pertinent to ask, "Why marry in Church?"

We think of the Church as representative of the children of God and the building in which they meet as the place where they come together to worship and to perform their mutual vows. What better place, then, than the church for the couple, at the commencement of their lives together, to make their vows before God and the assembled company and to go out from there into life with the blessing of God and the goodwill and friendship of so many other like-minded people? *If the Bible, the Divine, view of marriage is so pure and lofty, it is the natural thing to seek God's blessing in God's House as much as to pray for Divine guidance in the choice of one's partner.*

The 12 WHY? Leaflets

1. **Why Salvation?**
2. **Why Pray?**
3. **Why Water Baptism?**
4. **Why Church Membership?**
5. **Why the Baptism in the Holy Spirit?**
6. **Why Divine Healing?**
7. **Why is Jesus coming back again?**
8. **Why Dedication of Children?**
9. **Why Marry in Church?**
10. **Why Heaven?**
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(Continued from page 9)

lovely picture of our Lord "bringing many sons to glory" (Hebrews 2:10); "Firstborn among many brethren" (Romans 8:29); and reminds us of a petition in the Saviour's great high priestly prayer: "Father, I will that they also, whom Thou hast given Me, be with Me where I am" (John 17:24). As Henry Wadsworth Longfellow has it in *The Golden Legend:*

> When Christ ascended
> Triumphantly, from star to star,
> He left the gates of heaven ajar.

No! not just ajar – wide open! "When Thou hadst overcome the sharpness of death. Thou didst open the kingdom of heaven to all believers".

It has been comfortingly pointed out that, whatever the future holds for us, whether death or rapture, the clods or the clouds, we can be sure that the Lord Jesus has trodden the way before us. He has died and He has ascended.

Among the astronomers of France few are as famous as M. Leverrier, discoverer of the planet Neptune. Born in 1811 at St. Lo in Normandy, he became well known throughout the world in 1846 when he published a paper in which he inferred the existence of Neptune from certain aberrations in the orbit of Uranus. Once he was present in a large assembly of dintinguished people, and everyone was eager to pay him respects. The Bishop of Coutances offered him a graceful compliment. "Sir", he remarked, "it cannot be said of you what is said of many others, that you have raised yourself to the clouds. Of you it may be said that you have raised yourself to the stars". "That is not sufficient", replied Leverrier, "I mean to ascend still higher". All listened with rapt attention, expecting to hear of some exciting new astronomical discovery. "Yes", went on Leverrier, "I mean to rise higher than the stars. I mean to ascend to heaven itself, and I hope you will help me with your prayers".

Not only was there an Ascension in the life of Christ, there is to be an Ascension in the life of every Christian. "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Corinthians 15:52). "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:16, 17). But we need not wait till the final trumpet blows for our elevation to the heavenly places. Spiritually, we are there *already.*

> Soar we *now* where Christ hath led,
> Following our exalted Head:
> Made like Him, like Him we rise;
> Ours the Cross, the grave, the skies.

Points for Preachers

by J. Alexander Wright

AN OUTLINE

Waiting Upon God

"My soul, wait thou only upon God" (Psalm 62:5).

DISTINGUISH between waiting *for* God and waiting *upon* God. Wait upon Him as a waiter does upon the guest at the table. "Let us wait on our ministering". "Concentrate on" says the NEB. "Give ourselves to" (Amplified).

"Wait at His door with prayer, wait at His feet with humility, wait at His table with service, and wait at His window with expectancy"(C.H. Spurgeon).

1. **When to wait.** "All the day long" (Psalm 25:5).
2. **How to wait.** Attentively (Psalm 123:2). Continually (Hosea 12:6). Patiently (Psalm 37:7; 40:1). Courageously (Psalm 27:14). Obediently (Psalm 37:34). Exclusively (Psalm 62:5). Dependantly (Psalm 130:6). Expectantly (Lamentations 3:25).
3. **What happens to those who wait.** (Isaiah 40:31).

AN EXHORTATION

"Has Someone a Hymn?"

Sometimes a variant, "Has someone a favourite hymn?". We would like to think that our leaders are led of the Holy Spirit when they ask this, for we consider that the choice of hymns matters, and is important,as is preparation for preaching, but we sometimes suspect that it is due to lack of forethought.

From long experience and observation we notice that it is mostly the same folk who are always ready to call out a number, without even consulting the hymn-book! We recall a brother who was known as "number nine!" You may guess why: and a sister who, whatever the season of the year, would ask for *Redemption Hymnal 125!*

For the sake of the patient remainder, why not change the form of the question? "Now will someone please take a moment or two and choose a hymn appropriate to what we are thinking about". That at least gives others a chance, and often leads to blessing.

AN ILLUSTRATION

Living Stones (1 Peter 2:5)

In his presidential address at the 1975 Congregational Assembly, Mr. David S. Watson recalled a famous bridge in Prague. When over 400 years ago Charles IV decided to build that bridge, he instructed his masons to carve out big blocks of stone, to grind them all until the rough faces were made smooth. Then he asked the bridge-builders to build them into a bridge. But the bridge fell down, again and again. Finally, in desperation, he instructed them to gather rough stone, gravel, and small pieces, each one different, and to put them together with the whites of thousands of eggs. That is the bridge which has stood to this day.

"We, and thousands like us in Christendom, are those rough-hewn stones, each one of us as God made us, different, unique. We are ready to be united, indeed we are already united, bound together by the Holy Spirit, and by our common allegiance to Jesus Christ as Lord and Saviour".

***

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ANNUAL
ORDINATION SERVICE

Saturday, Oct. 25th, at 7 p.m.

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Chairman: The President (L. Wigglesworth).

Preacher: A. Wilson (Irish Supt.)

Geoff Cooper at the Hammond organ.

Book the date. **Plan to come.** D.4119

Thoughts from the Book of ***Exodus***

by F. Lavender,
Pastor of our Croydon Church

67. Israel's Responsibility (Exodus 35:5)

THE Lord had declared His will concerning the making of the Tabernacle and the robes of the priests, and He had shown the exact materials that were to be used. God is the Lord of heaven and earth, He is the Creator of all things; had He so desired, He could have miraculously produced the necessary materials. Instead, the Lord required the Israelites to make the materials from their own resources; the Lord of glory made His purposes to depend upon the co-operation of men and women; He placed the responsibility for the fulfilling of His plans upon Israel!

The Lord Jesus likened the building up of His Church to the construction of a Temple; Peter spoke of believers as being living stones in that Temple (Matthew 16:18; 1 Peter 2:5). The Lord also showed that His Church would consist of men and women of every nation (Matthew 28:19; Revelation 5:9-10). In order to accomplish His eternal purpose God has called men and women into partnership (1 Corinthians 3:9). He has made His glorious plan to depend upon ordinary believers. We have the privilege, and the responsibility of taking the good news of God to others!

We who believe on the Lord Jesus have a great responsibility placed upon us – that of reaching our generation with the message of the love of God in Christ. Each of us can be used by God to win others for the Lord Jesus Christ. Those to whom we witness can be brought into the true Church and become "living stones" in God's spiritual Temple. He will not send angels to carry out the work which He has entrusted to *us*. He will not speak from Heaven the word which He has told *us* to speak. He has made us responsible for this task – dare we let Him down?

"O God, make me willing to go at Thy bidding,
For my prayer cannot do what my feet should have done".

Liberation

May 9th is a special day in Channel Islands' history. On this day in 1945 the British Army liberated the Islands from German occupation; since that time this day has been observed as public holiday.



This year a cavalcade was organised in Guernsey, with the theme "Liberation". Using this as the ideal opportunity to witness, the three Elim youth groups joined forces and entered a motorised float, which developed the theme of liberation from sin. Over 2,000 tracts relevant to this theme, as well as specially printed balloons, were distributed. The float was 8 feet wide, 25 feet long, and it carried an 18 foot high cross which cancelled out the swastika. It did our hearts good to see the cross towering above all the other floats in the procession. This form of witness did a great deal of good. We would like to give a sincere word of thanks to all those who spent literally hundreds of hours erecting the display and who participated in this venture.

N.J. OZANNE

Guernsey Liberation Float
Photo by courtesy of *Guernsey Camera Centre.*

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May Osman's page

Letters to Prisoners

ARE you one of those people who would like to do some work for the Lord but have not, as yet, found any avenue of service? If so, you may be interested to learn about the society which sends personal letters to prisoners at Christmastime.

The secretary is Miss Shirley Clark, Christmas Letters to Prisoners, 30, Hurlstone Road, South Norwood, London SE25 6JD. She would be pleased to give you a supply of special notepaper on which you copy out a sample letter in your best handwriting. You don't have to compose your own letters, you simply copy the sample provided, as many times as you can, then you send them back to Miss S. Clark for distribution to the prisoners. All the letters contain the gospel, and from reports received, the prisoners love to have an extra, personal letter at Christmas time. Permission has been secured from the Prison and Borstal Governors but more helpers are required to write out the letters. A typewritten or duplicated letter would not have much effect, but the prisoners appreciate the fact that someone cares enough for them to spend time writing a personal letter. Their names are supplied by the governors.

At Christmas 1974 over 22,500 letters were distributed to prisons and Borstals in Britain. The society reports: "The replies received from the prisons make it clear that He is moving in the hearts of some men and women. From a chaplain we had this remark: 'Several of the men asked me to pass on their thanks, and I do so willingly, and look forward to receiving letters next year'. From another: 'Mary men who read this letter said: "This is hand written. It must have taken somebody ages to write all these". It is no wonder that so many letters are kept from year to year. If the recipients know that someone cares, we pray that they may also come to realise that God cares even more about them".

It is often when men and women are brought to a hopeless position in life, where family and friends have deserted them, that they find that there is One who is ever ready to hear and save them. How wonderful it is to realise that when life has become a desperate struggle – which it must be for many of them – our Lord is a forgiving and compassionate Saviour. If we could only convey to them the truth of that lovely solo:

Do you sometimes feel that no one truly knows you?
Or that no-one understands or really cares?
Through His people God Himself is close beside you,
And through them He plans to answer all your prayers.

Ours is not a distant God, remote, unfeeling,
Who is careless of your loneliness and pain.
Through the ministry of men He brings the healing,
In their **dedicated hands** *brings hope again.*

Someone cares, Someone cares.
Someone knows your deepest need, your burden shares.
Someone cares, Someone cares,
God Himself will hear the whisper of your prayer.

Did you notice the words "dedicated hands"? Don't just pass over this article and say,"Yes, that's a very good idea", but *dedicate your hands* to this work of writing letters to prisoners. The Word of God says: "I was in prison, and ye visited Me not" (Matthew 25:43). Well, you may not be able to get into prison to visit them, but your handiwork can go in your stead.

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BIRTHS

MACINNES. On July 5th, to Eve and Philip MacInnes of Blackpool, Jubilee Temple, a daughter, Alison Ruth, a sister for Carolyn.

PARSONS. On July 14th, to Pastor and Mrs. Parsons of Romsey, God's precious gift of a daughter, Ruth Esther, a sister for Timothy Wesley.

DEDICATIONS

ERWIN. On July 6th, at the Elim Church, Rochester. Sarah Jane, born 8-6-75, daughter of David and Brenda Erwin, sister for Paul. Officiating minister: Stephen Squire. C.4198

GODFREY. On July 13th, at Clapham Central Church, Matthew, son of Colin and Susan Godfrey of the London Crusader Choir. Officiating minister: Douglas B. Gray. C.4199

MARRIAGES

CARTER-THORNE. On July 12th, at the Elim Church, Trealaw. Gareth Leslie Carter to Lynfa Thorne. Officiating minister: Raymond Jones.

EVANS-SCOTT. On July 12th, at the Elim Pentecostal Church, Stirchley, Birmingham. Gerald William Evans to Judith Ann Scott. Officiating minister: J.B. Coleman.

PREECE-WRIGHT. On July 5th, 1975, at Winchmore Hill Baptist Church. Frank George Preece to Muriel Wright, members of the London Crusader Choir. Officiating minister: Douglas B. Gray.

RUBY WEDDING

SMITH-MYALL. On August 3rd 1935, Raymond William Smith to Annie Charlotte May Myall, at the Elim Church, Wimbledon. Officiating minister: L.W. Green. C.4195

WITH CHRIST

DOWNING. On July 3rd, Sarah Ellen Downing, aged 79 years, faithful founder member of Elim Full Gospel Church, Falmouth. Officiating minister at funeral: E.A. Cole.

Coming Events

BLACKPOOL, Marton. August 10. Elim Pentecostal Church, Fredora Avenue. (Ring Blackpool 61566 for directions) at 6.30 p.m. Preacher: F.J. Slemming. August 17 at 6.30. Preacher: J. Tetchner.

EASTBOURNE. August 3rd. Elim Pentecostal Church, Hartfield Road. ANNUAL VISIT OF LONDON CRUSADER CHOIR, with D.B. Gray. At 3 and 6. Preacher: John Lancaster.

HORLEY, Surrey. August 9, at 7. St. John's Ambulance Hall, Town Centre. South London Presbytery outreach rally. Ministry in word and song by supporting churches.

PORT TALBOT. August 11—24. Elim Pentecostal Church, Ebenezer, Sandfields Road. **Beach Mission.** Daily on lovely Aberavon Beach at 3.00 p.m. Conducted by M. Epton and party. Sunday Open Air services conducted by J. Coleman and A.J. Taylor, Aberavon Beach at 3.00 p.m.

ROMSEY. August 9. Elim Pentecostal Church, Middlebridge Street. Saturday at 7.30. Christian Challenge Hour. Preacher: Philip Niblett. Convener: Philip G. Parsons.

Pray for Elim Youth Camps, which are being held during this month:

COLWYN BAY: August 2-9, 10-13 year olds, August 9-15, 14 plus.

ISLE OF WIGHT: July 25 (Seniors) to August 8, when Junior camp begins.

FRAISTHORPE: July 26-August 9.

ITINERARIES

The President (Leslie Wigglesworth):
August 17-18, Newquay Convention; 19, Plymouth; 20, Falmouth; 21, Torquay; 23, Camborne.

London Crusader Choir with Douglas B. Gray:
August 3, Eastbourne; 24, Walthamstow; September 7, Hastings.

Wavelength

ELIM ON THE AIR

United Kingdom

Radio Brighton 202M 95.3 VHF "QUEST" with F.A. Hodge Sundays at 11.02.

Brazil

Radio Londrina — 18.30-18.55 (Brazil time), each morning Radio Wenceslau, 30 minutes every Sunday.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

Guyana

Guyana Broadcasting Service every Saturday at 9 a.m.

Holiday Churches

BLACKPOOL, Jubilee Temple. Elim Pentecostal Church, Waterloo Road, near junction with Central Drive. Sundays at 11 and 6.30. Minister: Philip MacInnes. Tel: 45105.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue, Marton. For directions ring Blackpool 61566. Sundays at 10.45 and 6.30. Tuesdays at 7.30. Minister: R. Clarke.

BOGNOR REGIS. Elim Pentecostal Church, Waterloo Square. Sundays at 10.30 and 6.30. Wednesdays at 7.30 Minister: Alan Court.

BOURNEMOUTH. Central Gardens, The Square. OPEN AIR meetings. Every Sunday and Wednesday at 7.45.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road (off Holdenhurst Road). Springbourne. Sundays at 11 and 6.30. Tuesdays at 7.30. Crusaders, Friday at 7.30. Holiday Club for children during summer holidays, 10-12 Thursdays. Minister: J. Osman.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sunday at 11 and 6.30. Tuesday at 7.30. Minister: George Backhouse.

BRIDGWATER. Elim Pentecostal Church, George Street. Minister: F.J. Livings.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays at 11 and 6.30. (64 'bus route from Margate and Ramsgate). Minister: B. Grist.

CHRISTCHURCH. Elim Pentecostal Church, Jumpers Road. Sunday 11 and 6.30. Minister: A.V. Gorton. Tel: 511818.

COLWYN BAY. Elim Pentecostal Church, Erw Wen Road, (off A.55). Sundays at 10.30 and 6.30. Minister: David Lewis.

DUNDEE. The gateway to the Scottish Highlands. Visitors will be welcomed to the Elim Church in Dudhope Crescent Road. Sundays 11 and 6.30. Tel: Dundee 643847.

EASTBOURNE. Elim Pentecostal Church, Hartfield Road. Sunday at 11 and 6. Tuesday and Thursday at 7.30. Minister: John Lancaster.

FELIXSTOW. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton. Sunday at 11 and 6.30. Minister: H.C.O. Bawtree. Tel: 5266.

JERSEY, Channel Islands. Elim Pentecostal Church, Stopford Road. Holiday visitors can be picked up from their hotels. Phone: Central 21054. Minister: George Wallace.

MALVERN. Elim Pentecostal Church, Cowleigh Road (junction Cowleigh Bank). Sunday at 11 and 6.30. Leader: John M. Persijn.

PENZANCE. Elim Pentecostal Church, Conservative Hall, 10 Parade Street. Sundays at 11 and 6.30. Thursday at 7.30. Minister: R.H. Elliot.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Sundays at 11 and 6.30. Tuesday and Thursday at 7.30. Minister: Ian R. Hall.

SALISBURY. Elim Pentecostal Church, Milford Street. Sundays at 11 and 6.30. Wednesday at 7.30. Friday at 7.30. Minister: Glyn L. Taylor. Tel: 4376.

SWANSEA. The City Temple, Dyfatty Street. Sunday at 11 and 6.30. Minister: E.J. Jarvis.

VISITING TORONTO, CANADA? Then a welcome awaits you at Calvary Assembly (Pentecostal Assemblies of Canada), 3200 Dundas Street West. Tel: 767-2349. Pastor: G.B. Derkatck.

WESTCLIFF-ON-SEA. Elim Pentecostal Church, Electric Avenue. Sunday 11 and 6.30. Tuesday 7.30. Minister: J.B. Hounsome.

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WHITEHAVEN. Elim Pentecostal Church, George Street. Sunday at 10.45 and 6.30. Thursday at 7.30. Minister: S.C. Cain.

WEYMOUTH. Elim Pentecostal Church, Belle Vue (near Alexandra Gardens). Sundays at 11 and 6.30. Tuesday: Bible study at 7.30. Thursday: Prayer meeting at 7. Friday: Children's meeting at 6.30, Youth Focus at 7.45. Minister: Eric Gaudion. Tel: 74634.

Check the address with your minister before you go on holiday. There may be an Elim Church where you go. We have not listed them all. We have over 300 churches.

WHEN A PREACHER'S KIDS GO WRONG— WHAT CAN THE CHURCH DO?

"WE have two boys – one to make us happy, and one to make us humble". With these quiet words a pastor opened up a tiny window to his past and revealed a massive heartache.

Then, apparently feeling he could trust me, he let the story tumble out. The older of their two sons had rebelled against the discipline of the home and the restrictions of the church. After many months of bitterness and argument, he had left home in anger.

Several years had passed, but the hostility was still present in their relationship.

Then that troubled man put down his fork and slowly wiped his eyes with a napkin. Suddenly he was no longer one of the leading pastors in his community. He was a broken-hearted father. With a look of profound sadness he said softly, "I don't know what to do. I've done everything I know".

In that moment neither of us felt like talking, so we ate our now tasteless lunch in silence.

The story of rebellious, runaway children is far too common. The quietness of their absence does not hide the gnawing loneliness, the sense of failure, or the fear of tragedy. It is a devastating experience when parental love is rejected in such a crushing way.

It is even more difficult for the parents when the father is a pastor. Ministers are often placed on a pedestal, given special honour and recognition. Consequently more is demanded from them. The family is expected to be the example in godly living. When they do not live up to the expectations of the congregation, they often feel a sense of disapproval and rejection.

A pastor and his wife are warmly human, like any member of their congregation. They experience the same despair as other parents do when they are discarded by a child whom they love and for whom they would die. But since more is expected from preachers and from preachers' kids, all of the normal emotions are complicated by these outside pressures.

First, there is guilt, the terrible feeling of failure coupled with the fear that people will not understand. After all, the apostle Paul wrote to the young preacher Timothy, "If a man can't make his own little family behave, how can he help the whole church?" (1 Timothy 3:5. *Living Bible).*

So guilt is multiplied. Soon it becomes more difficult to stand in the pulpit and proclaim, "Thus saith the Lord".

A chasm begins to develop between the pastor and his congregation. He is no longer a free man. He is bound by the knowledge that he has fallen short of the scriptural ideal. The haunting questions keep returning, "How can I lead the church if I cannot control my own family? Where did I go wrong?" As a result, his strength in leadership is diminished.

Self-analysis brings uncertainty and the temptation to "draw away" from the people. As the distance between the pastor's family and the congregation increases, it becomes more difficult for lay friends to help them.

When this breach occurs, a terrible loneliness invades the parsonage. The deafening silence of telephone and doorbell hurts. They are probably many miles from their nearest relatives. If the members of the church don't fill the void, the pastor and his wife are left alone.

I stood one night and listened to the agony of a pastor's wife as she talked about their 16-year-old daughter. "Our daughter has not been to church in 2 years", she said. "No one has talked to her or come to see her. No one ever bothers to ask us about her. Our people don't care what happens to our daughter".

The unplanned words broke the carefully constructed composure, and tears flooded her eyes. She quickly turned away to cry alone.

Perhaps she was right, but she might have been wrong. She might have been so afraid of being hurt that she had erected barriers. It could be that some members of that church had tried to reach out to her with their love, but in agony she had rejected them.

What appeared to be a sudden chilling in personal relationships might have been an attempt to guard against further injury. After all, both she and they are human. The tragedy is that no one put her arms around that pastor's wife and said, "We care about you; we love you".

Perhaps it is inevitable that people expect more of their pastor and his family than they demand of themselves. This double standard can create tension and make it more difficult for a preacher's kid to develop normally. Laymen need to make sure that the pastor's children are not penalized because their father has obeyed God's call.

The church has a special responsibility to preachers' kids. As he is pastor for the laymen's children, so the laymen should "pastor" the preacher's kids. Their attitude toward God and the church will be greatly affected by the relationship between the church and their father.

Should your pastor and his wife be burdened with a problem concerning a member of their household, remember this: they need you. They have no one else to turn to. Your kindness and love will cause their fear to melt away.

Keep in mind that God gave freedom of choice to children too. Parents have not necessarily failed because their children have not succeeded.

When preachers' kids go wrong, what can the church do? It can continue to show its love in kind and tender ways until loneliness has been dispelled and hope begins to live again.

The Family Altar

Scripture Union Portions

Notes by Maldwyn Jones

Monday, August 4th **Exodus 33:1-11**

"And the Lord talked with Moses" (v.9).

IT was in the Tabernacle that God communed with Moses. Above the Tabernacle there stood the pillar of cloud. This is the third time that the pillar of cloud is mentioned in this book. In Exodus 13:21, it was connected with guidance, in 14:19, 20 it was connected with protection, but here it is connected with communion. In communing with Moses, God revealed His grace and longsuffering to the people of Israel; He accepted the intercession of Moses for these people.

Tuesday, August 5th **Exodus 33:12-23**

". . .Show me now Thy way. . ." (v.13).

THE ways of God are not always easily discernible. There are times when we do not seem to know God's will for our lives. It is at times like these that we tend to get impatient and try to force the hand of the Almighty. We fail to realise that, despite all the difficulties of our situation, God's ways are perfect (Psalm 18:30). It may not be His purpose to immediately reveal His will for our future lives. We must learn to walk one step at a time, secure in the knowledge that we can leave the future in His hands.

Wednesday, August 6th **Exodus 34:1-17**

"Behold I make a covenant" (v.10).

I AM truly amazed by the dealings of God with humanity. Time and again we break His laws and defy His Word, and yet He abounds in mercy toward us. He has made a covenant with His people; in this covenant all the obligations are His. It is an unconditional one. This does not mean that we are free to do as we please and break His ordinances at will, but it does mean that when we fall, instead of casting us aside, He will lift us up again.

Thursday, August 7th **Exodus 34:18-35**

"Moses wist not that the skin of His face shone while he talked with Him" (v.30).

THIS remarkable experience was the result of close communion with God. This was the second period of forty days that Moses had spent alone with God. The second period followed on immediately after the first, so it can be said that virtually for eighty days Moses was alone in the mountain with God. He talked with God, and God communed with him. Such a communion and relationship were bound to have a visible effect upon the man of God. This is a challenge to all of God's people; we should walk so closely to Him that men and women can see that we have been alone with Him.

Friday, August 8th **Exodus 35:20-29**

"The children of Israel brought a willing offering unto the Lord" (v.29).

THIS was not an obligatory offering that the children of Israel brought to the Lord, it was a free-will offering. It was an offering for the Tabernacle from those "whose heart made them willing". Such an attitude should always be the standard of our giving to the Lord. It is not so much the offering itself that is important, but rather the manner and motives behind the offering. Our Lord contrasted the giving of the Scribes and Pharisees to that of the widow. The former made a great show of their giving, but they were giving out of an abundance of possessions. The widow on the other hand, although giving considerably less, had in fact given all she had. Let us examine our motives in giving to God. Do we give grudgingly or generously and cheerfully? "God loveth a cheerful giver" (2 Corinthians 9:7).

Saturday, August 9th **Exodus 35:30-35; 36:1-7**

"So the people were restrained from bringing" 36:6).

THIS marked an abundance of giving. We need to be practical in our attitude towards Christian service. It is a mark of great shame when churches with a reasonable congregation are struggling financially because of the failure of the people to give towards the work of God. Remember, in the last analysis, we do not give towards a church or denomination, but to the Lord. The reverse is also true. If we withhold our gifts and offerings from the church, we are in effect withholding from God and thus robbing Him (Malachi 3:8).

Sunday, August 10th **Exodus 40:1-16; 33-38**

"The glory of the Lord filled the Tabernacle" (v.35).

THE lesson that this passage teaches us is that the granting of any blessing from God is dependent to some extent upon the obedience of man. In verse 16 we read: "Thus did Moses: according to all that the Lord commanded him, so did he". If we are to experience the glory of God in our own lives, or in our assemblies, we need to be obedient to the voice and Word of God.

P.E.K. CONFERENCE
July 6-13, Hamar, Norway
- further news and pictures

THE largest number of Pentecostals in Europe are to be found in the Soviet Union; there are a reputed 600,000. There were no Russian delegates at this conference however. This was due to the fact that the Baptist Conference was taking place in Stockholm, Sweden at the same time. The Pentecostals are linked with the Baptist groups in Russia and therefore the authorities did not think it necessary to give permission to any delegates to leave the country for the conference in Norway.

The country with the smallest number of Pentecostals is Austria, with a mere 700.

The next European conference is to be held in Holland in 1978; there are some 20,000 Pentecostals in that country which has a population of 13½ million.



Flags of many nations.

Some of the delegates at the Conference



An ariel view.





Inside the main meeting-place seating 5,000.

The Elim Evangel

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Proclaiming the Truths of Pentecost

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Editorial



A RECENT article in the *Christian Herald,* under the title "What is the truth about faith healing?" has raised a very interesting question. Dr. D. Martyn Lloyd-Jones quotes a case which occurred in Glamorgan in 1928.

A Pentecostal pastor had conducted a ten day mission and there was a great deal of interest in the subject of "faith healing" (though we would not use this term). Two local ministers approached the Doctor and invited him to chair a conference that they were to have on the subject of "faith healing". These men told him that there were some sixty converts as a result of that mission, and they had all claimed to have been converted as a result of the healii

Unfortunately, the Doctor forgot his appointment, and he was only reminded of it on a subsequent visit to the same area some nine months later. When he made enquiries, he was told that "not one of the sixty-six converts stood so we are no longer interested in faith healing". "I must confess" he says "that I rather felt at the time that this had settled the question".

Now we have a great deal of respect for Dr. Lloyd-Jones as an expositor, but this certainly does not settle the question; it only shelves it.

"Where are the nine?" (Luke 17:17) was even asked in Bible times.

Donald Gee has said, "Our faith in divine healing accompanying evangelism on the line of sign-gifts as a gracious possibility for our own day, and until the end of the age, has been remarkably vindicated by bold and faithful preachers whose huge meetings have provided the impressive answer to those who wonder how men can still be attracted to hear the gospel. Healings do not necessarily convert; they do not necessarily produce repentance unto life; they never take the functions pertaining to the Word, and the Word alone; but they DO attract men to at least hear the life-giving Word. Many of our problems of divine healing arise because we do not understand this.

Disciples crowd into evangelistic campaigns, and line up with the sinners and the curious and needy wordlings to seek a share in the divine mercy to such None with any sympathy for these sufferers in body will criticise them seeking relief by any means. Sometimes God does graciously make them a sign to unbelievers by bestowing upon them a miracle of healing that all can see. But we think that all that have had experience with great evangelistic and divine healing campaigns will have noted that the majority of outstanding miracles of healing occur upon those attracted for the first time".

(Trophimus I Left Sick, p. 9-10)

The presence of miracles does not save men; the absence of miracles does not condemn them. Men are saved by their response to the saving Word of God That is not the end of the matter. It is only the beginning.

FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – 1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.

Elim News

BRITON FERRY **Pastor: E.J. Matthews**

THE Melvin Banks Crusade began in the Graig Chapel (kindly loaned) for the first six days. Good crowds gathered each night with sometimes up to 300. Many decisions were made each night, and many healings took place. The majority of those attending were unsaved people from the immediate vicinity. Apart from the Neath Church we had very little support from other churches.

The final meeting which was in the Elim Church was packed to capacity and many were saved and healed. One local Christian said that he had never seen anything like this in all the time he has lived in Briton Ferry.

E.J. MATTHEWS



Melvin Banks and E.J. Matthews, with Neath Crusader Choir in Graig Chapel.



Part of the congregation.

GRIMSBY **Pastor: Eric T. Carter**

OUR youth leader Mr. David Drury and his staff, conducted five nights of children's meetings. These consisted of a 45 minute long programme, which included quizes, singing, and two serial stories using filmstrips from Gospel Sound and Vision. The hall was packed every night, and the kids from the area both enjoyed themselves and learnt a lot at the same time. A number of boys and girls gave their hearts to Jesus.

Teens and adults were reached through a second project in which a number of screenings in different places such as schools (during the R.E. lesson time), private homes and public halls, of the hour long, colour film shot on location at the Munich Olympic games and called *Revolution of Love.* The finale took place at the Grimsby Y.M.C.A., when youth organisations were invited through the local *Youth bulletin* to unite for the final screening. A great many contacts were made during this twelve day period.

Mothers were not neglected and a Sunday evening service was given over entirely to them. Mrs. Asher was our speaker, and the convenor was our minister's wife, Mrs. Helen Carter.

The climax of these celebrations came with the showing of the film *The Cross and the Switchblade,* which one local paper captioned "A-boon-for church Jubilee". The church was packed to the doors for this film, and every available chair in the building was brought into use to accomodate the crowd. Our own trio "Gospel Sound" sang a moving song prior to the appeal being given at the close of the evening, and four people responded publicly, and a number of others asked for the booklet. *Journey into Life.* Everyone received a pack of literature as they left the building. This was made up of a modern version of John's Gospel, and a folder produced by C.P.O. giving details of regular activities.

Coverage for all these events was given by both Grimsby newspapers, one of which traced the history of our church right back to the campaign in 1922, by Stephen Jeffreys and the remarkable healing that set the town ablaze – that of Mrs. Altoft who walked again after eleven years of being bedridden with paralysis of her legs.

Much prayer was given prior to, and during these activities, including a whole Saturday of continuous prayer. We thank God for sealing this effort with folk finding Christ as Saviour.

ERIC T. CARTER

LLANTRISANT **Pastor: M. Sherwood**

ON Sunday March 2nd, we bade farewell to Pastor and Mrs. J.J. Glass who had faithfully ministered to us for the past four years, during which time we have seen a definite spiritual growth in the church.

On behalf of the members, Mr. C. Richards presented Pastor Glass with a cheque and Mrs. Glass was given a Wedgwood urn. The Sisterhood and Junior Crusader branch presented them with a pair of matching pictures and the Senior Crusader branch gave a silver-embossed fruit bowl. We were sad to see them go, but we realise that God's will is always best. Our prayers go with them and indeed to our new minister, Pastor Michael Sherwood. We look forward to continued blessing from the Lord, and pray that many souls will be added to the Kingdom during the coming days.

ESTHER WILLIAMS

YARDLEY **Pastor: M. Reynolds**

ONE HUNDRED people were present at our Sunday evening Baptismal service.

Amongst these nine people who confessed Jesus as their Saviour were a husband and wife, the only daughter of one of our deacons, two sons of another member, a former convict, now following hard after Jesus, and an Anglican who desired more than a mere sprinkling, these all went to make up the number, with the addition of a church member of long standing, and a young man who had been converted less than a week, who insisted on being baptised, and who brought his parents to prove he had obtained their consent.

When the candidates were dressed and back in the church again it was time to bring in some of the local young people for an after-meeting in which the gospel group "Olivet" challenged about seventy of them with song and testimony. Our rejoicing was complete when about a dozen teenagers responded to the claims of Jesus Christ.

Much prayer went up to heaven for the Presbytery Evangelistic rally to be held at our church. Once again we were not disappointed. The church was so packed that one of our founder members was unable to find a seat and had to be accommodated in the pastor's chair which was hastily brought from the vestry. Over 200 people were present, and the power of God was evident in the midst as Laurie Lambert preached under the anointing of the Holy Spirit; it was good to see souls respond to the simple appeal. People came to the front for healing and were anointed with oil in accordance with the Scripture. Many Christians were stirred to make a fresh dedication of their lives to the Master.

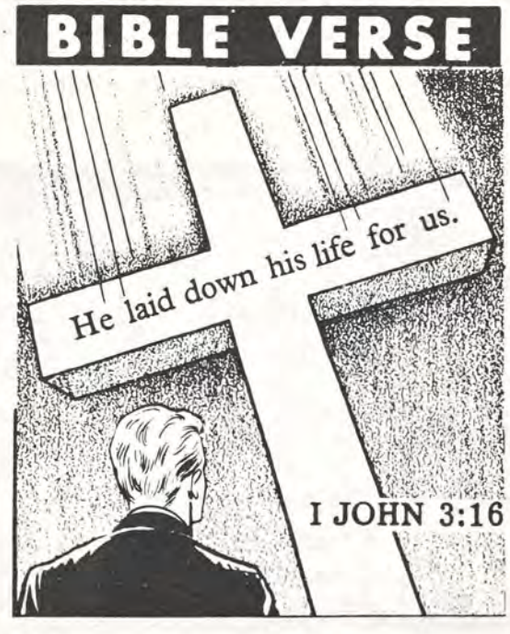
NEWTOWNARDS **Pastor: W.H. Holohan**

"LET'S just praise the Lord". So sang the Ulster Temple Choir on the second last night of the one week Gospel Crusade led by Rev. Samuel Workman (Congregational Evangelist) in the Newtownards Elim Church. Well might we praise the Lord for all He did during this short, yet very successful effort. There are four things for which we must praise the Lord. Firstly, there were the **contacts.** Prior to the Crusade an enthusiastic band of our local young people called on over 6,000 homes with appropriate literature introducing the Crusade. We praise God for the **congregations** each night which were the largest evangelical gatherings seen in the church for many years. On the final night the platform and aisles were well filled, some stood in the porch and there were even some outside unable to find room. But best of all we praise God for **conversions,** of which there were an encouraging number who voluntarily waited behind to be counselled. One striking instance concerns a lady, who having trusted Christ during the evangelist's prayer as the Crusade concluded, returned home to lead her own aged mother to Christ.

Lastly we praise God for the **convicted.** Following the Crusade some interesting personal contacts have been made with people who were spiritually awakened and even anxious, yet who failed to be altogether persuaded. For such we continue to pray.

W.H. HOLOHAN

* * *



News Round-Up

Protest

FIVE Baptist pastors began throwing books from an adult bookstore outside into the gutter when they saw all the "filth and garbage".

Robert Williams, a 28-year old Baptist minister, said that the in trip to Goldie's Bookstore in Sacramento, California, started out as a peaceful anti-pornography protest.

"We were just going to go inside and look around and talk to some of the customers, maybe. But when we got inside, we just saw the filth and the garbage that was beyond anything I had experienced", Mr. Williams said.

He said the five, who later were booked for investigation of misdemeanor counts of malicious mischief, vandalism, and destruction of private property, then started heaving the books outside.

"We feel filth and dirt belong in the gutter, and that's where we put it", said Mr. Williams.

New Direction

GRAHAM KERR, 40, the television "galloping gourmet", is said to have found a new purpose in life. Following hard on the heels of his wife Treena, he has now become a Christian.

This seems to have had the effect of turning his thoughts towards teaching people how to eat better, more cheaply and with less waste.

Kerr, who now lives in America, has created a new TV show called *Take Kerr,* a 5 minute programme, showing how to improve the taste and nutritional value of food at minimum cost.

Sad children

SUICIDES among young people (ages 15-24) are up sharply; twice as high as in the 1950's. The reason, according to some analysts, is because these young people haven't found fulfillment in the current moral and sexual revolution and are now disillusioned.

Thousands of American children run away from home each month. Many are "throw-aways" – children kicked out by their parents for economic or disciplinary reasons;

There are more illiterates in the world today than ten years ago. Over half the world's school-age children are not in school.

Giving

DESPITE the recession last year, Americans gave $25 billion to charity, an increase of seven percent. Religion got the biggest part, $11 billion. Foundations cut back their giving, but individuals took up the slack, giving three out of every four charitable dollars.

Black students turn to Christ

INTER-VARSITY officials in Atlanta, Georgia, report many black students in the South are turning to Christ. Eight predominently black colleges have evangelical fellowship on campus. Hundreds of black Christian students are converging upon Chicago this month for fellowship and training in evangelism.

Church attendance

SIXTY-TWO percent of the U.S. population belong to some church. Church attendance on an average Sunday is 40 percent. Of 213 million Americans, 72 million are Protestants (including various sects), 48 million are Catholics, and 6 million are Jews.

Gleanings

LAST Autumn, "Gleaners International", sixty students at tiny Eureka College in Illinois, hand picked $500 worth of corn left by mechanical pickers in fields around their campus. The money was donated to overseas hunger relief. This year they hope to recruit many additional gleaners.

Korea

100 YEARS ago, there were virtually no Christians in Korea; in 1940, there were 350,000; today, over 3,000,000.

Jews

100,000 YOUNG American Jews are affiliated with the Jews for Jesus movement. On some campuses, 30 percent of the students at Christian rallies are Jews.

Departed

IRREPRESSIBLE evangelist Sammy Tippit and a friend were arrested for preaching on the steps of Leningrad University, Russia, this spring. Tippit reports the students took all the literature he could hand out. The two were deported but not imprisoned.

Keswick Centenary slant



by
Ken Smith
Pastor of our
Erdington Church,
Birmingham



KESWICK – for one hundred years this town in the Lake district, it has been a mecca for Evangelical believers, not only in the British Isles, but far beyond, and this year's centenary celebrations reached the highest attendances ever recorded. I am fully conscious of the deep differences in interpretation and emphasis concerning the work of the Holy Spirit between "Keswick" teaching and Pentecostal theology, yet after sharing fellowship, these differences did not prevent my appreciation of the ministry of the Word of God by many of the "Keswick" preachers.

I did miss the Pentecostal singing, and there could have been more response to such superb ministry – I could hardly hold back an Amen, or Hallelujah, and wondered how Billy Bray would have managed – he would probably have exploded, or shouted GLORY! This was especially true of the wonderful Communion service. John Stott's morning expositions on Ephesians were masterly, with a full attendance of more than 5,000 each day. Alan Redpath's statement "You cannot have a Pentecost without a Calvary, or else it's a sham" was challenging stuff. I thought his "Three leaps for the joy of salvation" would have brought some response, but not a soul moved! I shall always remember Herbert Cragg's magnificent exposition of "The flesh and the Spirit in Galatians". How expressive his words "the slum and the orchard" referring to the works of the flesh, and the fruit of the Spirit. George Duncan, in spite of my Pentecostal disagreement, gave, as usual, great ministry, with such humility. I found Francis Dixon so simple in his ministry on the healing ministry of Christ, but it was a pity he so obviously spiritualised the incident, when healing is for the body too. Leith Samuel's quiet, incisive, teaching ministry impressed me, although he almost discounted divine healing, and seemed to discourage any prayer for healing, on the basis of Paul's thorn in the flesh; he counselled that we were not to pray for healing, but to go to the optician for failing sight; yet surely there are as many Scriptures stating the fact of healing for the body, as well as the soul. His common sense advice, which I can appreciate in one sense, seemed to go to the opposite extreme in seeking to correct unbalanced views in the other direction. How often this happens. Richard Bewes, confused the baptisms in the New Testament, and of course his statement referring to the believer, "When he's converted he steps right into Pentecost" did not find my agreement, at least not in the sense he meant it. Eric Alexander, of reformed convictions, gave an outstanding ministry on the glory of God. I liked his expression "The fire not only burns, but warms".

One of the highlights this centenary year was the ministry of Billy Graham. I shall not forget his word to a crowded ministers' gathering on the Letters to the Churches in the Book of the Revelation, which was an assessment of the present world situation, in relation to the Christian Church. Sad to say, the

once Evangelical Parish Church where he ministered is now Anglo-Catholic. His obvious humility does him credit. The centenary thanksgiving service in the tents, and outside, brought over 10,000 to hear Billy Graham speak on the message of Keswick, and he had really done his homework for his first visit to the Convention. This meeting really came to life when a 97 year old missionary to Brazil, who is still actively engaged in missionary work, gave his testimony.

Billy Graham arrived, not in a fishing boat like his Master, but a speedboat – pure practicality, not for dramatic effect,with such a crowd. He spoke with his usual sincerity and conviction on unchanging truths in a changing world, and what a God-given ability he has of keeping to essential gospel truth. About two hundred responded, including some of the hotel staff where he was staying.

The stalls represented missionary, radio, children's work, Scripture societies, work amongst the Jews, and many other facets of Evangelical endeavour, and I found them an informative diversion from the meetings.

I did not detect any criticism of the recognised Pentecostal fellowships, indeed, speaking to one, well-known Keswick Council member, he said that he welcomed the increasing numbers of Pentecostals attending Keswick over the last ten years, and spoke of his own personal opinion. "I am delighted", he added, and his gracious recognition of Pentecostal believers touched me, in spite of the very deep differences that we have mentioned, for very deep differences doctrinally exist between other evangelical denominations sharing fellowship and ministry at Keswick. I ventured to him, the conviction that Keswick would be enriched by Pentecostal ministry, and that our Fellowship had a number of competent expositors of the Word. He agreed, and I hope that we shall see this in future days.

Keswick has no gimmicks. The ministry of the Word, and two speakers each night were an example of brevity, simplicity, and clarity. No cliches, no long words, just ministry that all could understand. I have found, over the years, that its ministry has enriched my spiritual life, and this centenary year was no exception, and my Pentecostal convictions are still intact!

News . . .

Things we hear

ONE of our ministers had recently paid a visit to the dentist where he was due to have a routine examination, unfortunately however he had to have some teeth extracted and as a result was unable to preach at his mid-week Bible study meeting. When he arrived home, his wife telephoned one of the deacons and asked him to take the meeting in place of her husband. When the good brother stood up to lead the service he announced "Our minister has had to have some teeth removed and I'm standing in the gap!"

Comings and goings:

Jennifer Quirie flew to Zaire via Brussels and Kinshasa on July 23rd.

"British people don't go to church. But they do like a church not to go to".

Letter to the Editor

Dear Pastor Cartwright,

I REALLY enjoyed the article "The Ascension – an historical fact" by Ian Macpherson which appeared in THE ELIM EVANGEL (July 19th, 1975).

I am writing to point out, however, that there is an error in the paragraph dealing with what "a modern astronomer" has remarked (as Ian Macpherson puts it). This modern astronomer, if he has been quoted correctly, does not know his facts. A man travelling at the speed of light would reach the nearest star in about 4½ years. This star, *alpha centauri,* is about twenty-five thousand million miles away.

If Jesus Christ had withdrawn from the Earth at the speed of light, then He would have travelled over ten million million miles since His ascension – this is over 400 times the distance of the nearest star.

Yours in Christ,
A.J. Monty White, Ph.D.

Ancient Man

by Dr. A.J. Monty White, Caerphilly

THE Biblical teaching of the creation of man and the evolutionary view of the origin of man are mutually contradictory. The Bible teaches that man was made from the dust of the ground in the image of God on sixth Creation Day, whereas Evolutionists believe that man is a product of the evolution of the first self-replicating organism via the various fossil life-forms found in the geological strata. If the Bible is correct, human remains (bones, footprints and artifacts) should be found in all the geological strata, which according to the Bible, are the result of the universal cataclysmic flood recorded in Genesis. If Evolution is correct, however, human remains should be found only in recent geological strata.

Although fossil human remains are found in those rocks predicted by Evolution, there are many reports of human remains being found in other geological strata, thus confirming Scripture:

Human Bones

In an article called "Time Upside Down" published in the *Creation Research Society Quarterly* volume 11(1), pp. 13-17, June 1974, Dr. E.A. von Fange records the following finds:

> "The jawbone of a child about six years old, flattened like a piece of sheet iron, was found embedded in a lump of coal in Tuscany in 1958. The coal is dated from the Miocene age (i.e. about 12 million years old according to the Evolutionist) . . .
>
> In the collection of the Freiberg Mining Academy, West Germany, is an object supposed to be a human skull reputedly fossilized in brown coal . . . In the Number Three Eagle Coal Mine at Bear Creek, Montana, miners found two huge human molars (i.e. teeth) in strata dated at least thirty million years ago (according to the Evolutionist). The discovery was made in 1926 . . . ".

Human Footprints

Professor W.H. Rusch records in his article "Human Footprints in Rocks" published in the *Creation Research Society Quarterly* volume 7(4), pp.201-213, March 1971:

> "The first detailed record of human imprints in the United States is found in *The American Journal of Science* for 1822. Henry Schoolcraft noted the presence of some human footprints in a limestone slab . . . (which) . . . had been transported from limestone layers on the west bank of the Missippi River at St. Louis, Missouri. Apparently there were large numbers of these prints at the waterfront which already had been noted by the French when they first arrived at the site of St. Louis. The footprints were found in a crinoidal limestone. The prints were those of a man standing erect in a natural position. The toes were spread as if not used to the confinement of shoes. The feet were spread so that the heel to heel measurements were 6¼ inches while the toe to toe spread was 13½ inches . . . The foot length was 10½ inches; the width across the spread toes, 4 inches; and across the heel, 2½ inches".

Dinosaur footprints together with those of man's have been found in Cretaceous limestone (60-70 million years old according to the Evolutionist) in the Paluxy River bed near Glen Rose, Texas. A film of the excavations and findings of these footprints has been made for Films for Christ Association, Peoria, Illinois.

Such footprints are dismissed by the Evolutionist as carvings (see for example: A.G. Ingals 'The Carboniferous Mystery', *Scientific American* vol. 162, p.14, January 1940). Creationists readily admit that examples of rock carvings of footprints are known, but these are easily recognisable as such and are totally different from fossilized footprints, (see Rusch's article).

Fossils of trilobites have been found in shod footprints of humans in Cambrian rocks supposedly 500 million years old. These findings are reported on pp. 186-193 of *Why Not Creation* edited by W.E. Lammerts.

Human Artifacts

In the April 1975 issue of the Chalcedon Report, Mark R. Rushdoony lists some finds of human artifacts in rocks, which according to the Evolutionist predate man:

"In 1889, M.A. Kurtz was drilling for water in Nampa, Idaho. At a depth of 300 feet (in strara labelled Piliocene by unformitarians and said to be about 10 million years old) a baked clay figure measuring 1½ inches in length was found. Far too early for man to be on the scene according to any informitarian measurements, this 'Nampa Image' is in all probability an antideluvian artifact buried during the Flood". (George Mulfinger, A Unique Creationist Exhibit, *Creation Research Society Quarterly*, vol. 10(1), June 1973, pp. 62-3).

In 1891, Mrs. S.W. Culp of Morrisonville, Illinois broke a large piece of coal while transferring it to her stove. In it she found a gold chain, either end still connected to the coal. (Mulfinger, p.65).

About 1912, a fireman in the Municipal Electric Plant in Thomas, Oklahoma, was shovelling coal into a boiler. When he broke a large chunk, a small iron pot fell out, still leaving its impression in the piece of coal. (Wilbur H. Rusch, Sr., 'Human Footprints in Rock', *Creation Research Society Quarterly*, vol. 7(4) March 1971, p.201). The Oklahoma Geological Survey dates this coal as being 300 million years old, therefore the pot is too 'old' an artifact for uniformitarians to accept much less explain. (Mulfinger, p.65)...".

By way of a postscript, it is interesting to note that the evolutionary view of the history of man not only dominates the natural man's philosophy, but has also affected the Christian's thinking to a certain extent. So-called 'ancient man' is often thought to be primitive intellectually, culturally, technologically as well as physically and spiritually. The story of man is thought to be a steadily upward advance in all these five spheres. Genesis, however, gives a completely different view of man's history. Instead of beginning as a half-ape/half-human creature, the Bible presents man as part of God's perfect creation– a creature who was made in the image of God, and who was morally, intellectually, physically and spiritually perfect. Instead of man evolving upwards, the Bible presents man as being who has sinned against his creator – morally, intellectually and physically degenerate and spiritually destitute, alienated from God. The Bible also teaches that man can only be reconciled to God in and through Jesus Christ who said: "I am the way, the truth and the life: no man cometh unto the Father but by me" (John 14:6).

Further copies of this News Sheet may be obtained from: Dr. A.J. Monty White, 3 Caernarvon Court, Hendrepenny Park, Caerphilly, Mid Glam, CF8 2UB.

THE DEATH OF DEATH

Death's a curse – it came by sin
When man, God's creature, pure within
Surrendered to a base desire,
Allowing passion like a fire
To draw him from his high estate
Of righteousness: and sealed his fate.

And death as this is in us all:
Our heritage from Eden's fall.
Yet blame not he who first began
This downward trend in fallen man.
For each has power to make his choice
Would he but hearken to the voice
That speaks in manner manifold
To-day as in the days of old.

Death's mark is seen in human strife,
Man's inhumanity is rife.
Research – a blessing could have been;
But now the tool of human spleen.
Man finds expression for his hate
In growing power to mutilate:
Bone torn from bone and limb from limb,
And lust for devastation grim.

But God has still a word to say
Who's partner with the few who pray.
And these have exodus from death
Inspired by God's almighty breath.
They live – and life pulsates within –
No longer tyrannised by sin.
They stand upon their feet in power
An answer to man's darkest hour.
For God still loves the human race
In spite of all its deep disgrace.
He woos and wins by matchless love,
And stoops to earth from heav'n above.

A cross He chose and hanging there
Gave hope that lifts men from despair.
He borrowed death – the cursed thing –
And bared His flesh to take its sting.
"'Tis finished" rang o'er hill and dale:
Satanic power could not prevail.
Christ battered death in love's great plan
And foiled the enemy of man.
Within the sky's dark shroud that day
He bore man's sinfulness away.
To implement the plan He rose
Despite the pressure of His foes.
The earth around Him shook and rocked
As He the terror death now mocked.
Its kingdom ended in the fray:
Life evermore had come to stay.

H.A. COURT

"A face like an Angel"

(Acts 6:15)

By **Jim Dick**
co-pastor of
Cardiff City Temple
Extracts of a recent Sunday morning sermon, preached at Cardiff City Temple

WE GIVE away so much by our faces. You can easily tell when a person is sad, angry, resentful or disappointed by the look on their face. In our text we see a man whose face was so aglow with the presence of God that his enemies said that his face was like that of an Angel. What goes into the making of such a character as Stephen? It does not happen overnight, but it is possible over a period of time by the Holy Ghost.

The Problem that brought him into public service.

In the local assembly Stephen was known as a man of wisdom, faith and power. His church was in revival. People were being saved every day and bodies were being healed. The Christians loved each other, and their love was so great that people outside said of them, "See how they love each other". But even in such a revival atmosphere they had problems. Even when a church is going forward there will still be problems, but they are there to be overcome and we must not let them overcome us. Misunderstandings can quickly and easily arise even among people in revival. Acts 6:1 tells us, "There arose a murmuring". There was an undercurrent of discord. The trouble was between the Grecians and the Hebrews. The Gracians said that their widows were not getting the same amount of attention as the Hebrew widows. The Grecians and Hebrews were all Jews, but the main difference was over language and customs. There were jealousies. More attention was being given to some than others. It is significant that the first problem in the Christian Church was over money. In this chapter we get an insight into the social work of the Early Church. The widows were a pressing problem, and although the Church's primary function was to teach the gospel and heal the sick, they could not neglect their responsibilities to their own people. However, the social must never take precedence over the spiritual.

The apostles showed great wisdom in dealing with this problem. They did not try to sweep it under the carpet or paper over the cracks, they brought it right out into the open. The wisdom they used was not human, but was of the Spirit of God. They felt the time had now come for them to delegate this ministry to others; the administration of this work was robbing them of time that they should have spent in prayer and in the ministry of the Word. There should be a diversity of ministry in the local assembly, and a successful assembly utilizes the gifts and abilities of all its members.

The apostles proposed that the best solution was for seven men to be appointed to the oversight of this particular service.

The Qualifications of the men

It will be noticed from the names of the seven men that they were chosen from amongst the Grecian Jews. This surely shows the love of the Hebrew Christians, and their desire to restore harmony in the assembly. The task of these men was to administer a social service, to serve tables and to care for the temporal welfare of widows. But we notice that all the qualifications were spiritual. Even the social business of the church must be conducted and energised by spiritual power.

There were three qualifications.

1. **"Of honest report"**. They had to be free from scandal in public life. Their walk in the world had to be such that no one could point a finger of accusation against them; the assembly must not be brought into disrepute by their lives.

2. **"Full of the Holy Ghost"**. Only such men can be trusted in positions of leadership. It was not only that they had been filled with the Holy Spirit at some time in the past, but that they were full of the Spirit at that moment. When a man is full of the Holy Ghost, the Spirit will discover latent talents within him. He will develop these talents, directing them in the service of God. A good example of this is found in the character of Bezaleel as recorded in Exodus 35.

3. **"Full of wisdom"**. This is not human wisdom, but the wisdom that is from above (see James 3:17). This is very necessary for the work of God, especially when we are dealing with people in need.

So then, have the seven men, proposed by the people, but ordained by the apostles. These men worked in subjection to the twelve in this very necessary social work. As a result of this wise move, "The word of God increased, and the number of disciples multiplied in Jerusalem greatly" (Acts 6:7).

The qualifications of Stephen

Because he was faithful in little, God trusted him with more. It was not long before God was blessing him in a public ministry, but along with the blessing came persecution, and that from people of his own race. He was scandalised and falsely accused, but when a man is doing the will of God there is no need for that man to defend himself. God wrote the answer to their accusations all over his face. Heaven was in his soul, and it was seen in his face. He displayed love, joy, peace, contentment and a heavenly serenity.

Now this kind of character does not happen by chance. The character of the man was shown in the crisis, but that character had been formed over a long period of time. Here are a few of the important ingredients that went into the making of such a character.

1. He was faithful in the local assembly.

Before God can bless your ministry outside, you must first be proved within the local assembly. Willingness to serve is one of the characteristics of our Saviour. He was willing to wash the feet of his quarrelsome disciples. He has left us an example. In the local assembly Stephen learned subjection to those in authority over him. God will never bless those who do not learn this important lesson. Being full of the Holy Ghost and being successful does not lift us above authority.

2. He was faithful in menial tasks.

Although he was full of the Holy Ghost, full of wisdom and a man of faith, he was not so full of his own importance that he could not take off his coat and serve tables. Being full of the Holy Ghost does not put you above the needs of the oppressed or the needy.

3. He was faithful in witnessing.

If you study the chapter carefully you will notice that the people to whom he witnessed to were his own people, Grecian Jews. Even when they opposed him Stephen was still a faithful witness before them.

4. He was faithful in his study of the Word of God.

If you read chapter 7 you will see his defence is steeped in the Word of God. This only comes with careful and diligent study. In this we see some of the work that went into the production of a character like Stephen. Here was a young man who seriously studied the Word of God, one who was faithful in his witnessing, especially to his own people. He was faithful in the local assembly, and took delight in serving others.

He died young, but his life glorified God. It is not the quantity of years that makes a man's life important, but the quality that is put into that life.

He was taken from serving tables into the presence of God. He stopped to minister, and the Lord stood to receive him.

Help when needed

OFTEN the way of the translator is hard, but now and again he experiences such timely help that his heart exults: "My help comes from the Lord". Such was the experience of translator Ernie Richert as he sought to put Psalm 40:1-3 into the Guhu-Samane language.

The passage begins, "I waited patiently for the Lord; and he inclined to me and heard my cry". "He inclined to me" leapt out of the context. How could this be expressed for Guhu-Samane understanding? The translator pondered for a while and then looked about at his native translation helpers. Topoqogo, one upon whom he strongly relied, sat holding his small son on his knee. The little fellow was trying to whisper something to his father, and kindly Topoqogo was leaning his head slightly toward the child. In a flash the translator saw the answer to his problem.

"What are you doing as you listen to your son?" he asked.

"I'm spreading out my ear like a blanket", Topoqogo replied.

Now, how the Guhu-Samane people will delight in this passage which is beautiful in any language. They will read it: "I continued to do a wait for the Lord and He spread out his ear like a blanket, and hearing my cry and pleading, he drew me out of the mud-and-water and out of the fierce pit, and he placed my foot on a stone. And now, standing, I go without shaking. He also has put a new song in my mouth and I sing our God's praise song. Seeing that, many people do fear and they take and affirm the Lord".

The Message of the Cross

"TWO RAINDROPS"

by Philip E. Streeter

Two raindrops,
For five minutes I stood and watched them
Running silently alongside each other
down a cracked window pane.
Side by side they dribbled,
never looking,
never touching,
never mingling —
Utterly aloof and oblivious of each other.

Jesus!
In the same way You must marvel,
how two of Your people
Can so long succeed escaping involvement with one another
As they run beside each other down the window of life.
Persons born to be
brothers,
sisters,
bosom friends in the Kingdom,
fellow citizens of heaven,
Meet and part with just
a nod of the head,
a "Good night",
an occasional "God bless you",
Imagining all the time that independency is a Christian virtue!

You prayed for me

You prayed for me.
You did not know my need,
Or that my heart was sore indeed,
And that I had a fear
I could not quell,
And so you prayed for me.
And as your prayer did soar
God did, in love on me,
A blessing pour
The day you prayed for me.

Rosina Stallman

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BANK HOLIDAY MONDAY
August 25th

The City Temple,
Jamaica Street, Bristol 2

Convention preachers musical ministry

Eric Dando (A.O.G. Newport)	**Duncan Franklin** (Caerphilly)
L. Lambert (Coventry)	**Coventry Choir (Sat. only)**
D. Woodfield (Selly Oak)	**New Creation Singers** (Bristol)

NOTE THE TIMES . . . 11 a.m. 3 p.m. 6.30 p.m.

Children's convention and picnic 2.30 p.m.

Light refreshments available between services

Opportunities for those seeking divine healing and the Baptism in the Holy Spirit

Other convention services:—
Wednesday to Saturday (Aug. 20 – 23rd) at 7.30 p.m.
Sunday (August 24th) 11.00, 3.0, 6.30 p.m.

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Thoughts from the Book of ***Exodus***

by F. Lavender,
Pastor of our Croydon Church

68. Stirred Hearts (Exodus 35:21)

I THINK that the heart of Moses must have been very thrilled by the reaction of the Israelites to their God-given responsibility! There was an immediate response to the needs of the work and the people deluged Moses with gifts for the house of God. Not only was everything supplied that was needed, but there was an abundance; there was too much for the workers to cope with, and they had to appeal to the people not to bring any more gifts. There was a simple reason for this amazing generosity – their hearts were stirred!

We are told in 2 Corinthians 8 that the Macedonian believers had undergone deep and searching trials, and that these trials had brought with them great poverty. Then news reached the Macedonians of the desperate plight of the Christians in Jerusalem and, despite their own distress, they determined to make a collection to aid the Judean Christians. Out of their own poverty they gave with overwhelming generosity; so abundantly, in fact, that Paul was reluctant to take their gift and had to be pressed to accept it. The secret was in the "abundance of their joy" – their hearts had been stirred (2 Corinthians 8:2)!

Today there are many marvellous openings for us to reach out with the gospel of Christ to men and women, opportunities for outreach far beyond the dreams of previous generations. For us there is also the added impetus in knowing that the coming of the Lord is near, so what has to be done must be done quickly. I believe that all the resources needed to grasp these opportunities are to be found within the churches; when Christian hearts are stirred to respond to God, those resources will be released. From many parts of the world comes news of the outpouring of the Holy Spirit, and this outpouring is resulting in great generosity toward the work of God, this is the same liberality which was shown by the early believers. Is the pouring out of God's blessing into our lives being matched by the outpouring of generosity from us to meet the needs of His work?

666 or 777

current events & comments

a comment by Raymond Cox

The following interesting item appeared in a recent issue of the American magazine, *Foursquare World Advance.* I worked out on this system my own Christian name added up to 444 (the number of man!).

"You spoiled my whole day", a woman who phoned my radio talk show complained when I contradicted her identification of Henry Kissinger as the Antichrist.

The adulation and acclamation Kissinger has commanded from the public has helped vaunt his credentials in the minds of some prophetic "experts". For the second year in a row, Henry, in 1974, topped the list of most admired men in the world, according to the Gallup Poll. Press headlines have hailed, KISSINGER ON TOP OF WORLD" and touted him as "TOO BIG TO GET HURT".

The Secretary of State's recent failure to effect a further settlement in the Middle East crisis should have stopped speculations exposing him as the coming man of peace and man of sin, but it hasn't.

Managing Editor Robert Coote of *Eternity* Magazine put me in touch with the man who commenced the Kissinger identification, a Southern California advertising executive who feels the Lord led him to solve the 666 riddle by making the letters of the alphabet develop in numerical value beginning with A as 6, B as two times 6, C as three times, and so on to Z as 26 times 6. According to such calculations you can total the letters KISSINGER to the sum of 666!

That doesn't mean a thing! Lots of other names equal that cryptic sum.

To state arbitrarily that Kissinger cannot be the Antichrist would be as reckless an assertion as to claim that he is sure to be. But the prophetic probability of the latter identification seems remote indeed. The fact of the matter is that *everybody who hitherto has sought to guess the identity of the antichrist has guessed wrong!* Everybody! A partial roll call of "Antichrist's who Ain't" includes Nero, Domitian, several popes, Russia's Peter the Great, Napoleon, Kaiser Wilhelm – "the Beast of Berlin", Mussolini, Hitler, Stalin, Franklin D. Roosevelt, John Kennedy, Moshe Dayan, Richard Nixon (whose "deadly wound" of Watergate would be healed), and numerous other celebrities or rogues. But not since Mussolini has any candidate stirred the support that Kissinger commands.

Actually the whole effort to identify Antichrist in advance is a comedy of errors. The Bible nowhere instructs believers to be on the outlook for Antichrist. He is not the Blessed Hope of the church. His revelation, according to II Thesslaonians 2:7-8, cannot come until after the restrainer (the Holy Spirit or the Church, or both working together, as most evangelicals believe) is taken out of the way. The Church is still here. It is useless for part of the Church to try to expose Antichrist at the same time that the body to which they belong is restraining that unveiling! Believers are exhorted to be looking for the true Christ (Titus 2:13), not the Antichrist.

I like a bumper sticker I saw recently: "777 is Coming". It could have added: "Before 666!"



May Osman's page

A warning to Britain

BRITAIN is in real trouble at home, abroad, in family life, in industrial life, in agriculture, in politics, in education and in trouble religiously. It is time for Britain to turn back to God. We have had many large crusades over the past twenty years and the gospel has been faithfully preached, but there has been no widespread or national turning to God.

I believe our national decline has been brought about by neglect of God's holy Word. Even active Christians today are content to read only a few verses each day, and to rely on "Daily portions". "The hand of our God is upon all them for good who seek Him; but His power and wrath is against all them that forsake Him" (Ezra 8:22). Let's make no mistake about it, our nation *has* forsaken God and in Deuteronomy 28 we are given a view of what will happen to the nation that forsakes God. I can't quote it all here, but please read the chapter and see how it fits our nation today.

Our Prime Minister has made an appeal to the nation to beat inflation, and Denis Healey has come up with a plan to cut wage increases to ten per cent; this tightening of the belt would certainly help to save our national financially. But do we get support from the Unions? No. The miners are demanding £100 per week by November. Mr. Scargill says, "We in Yorkshire totally support the Labour Government", yet he is not prepared to accept his government's dictates. Mick McGahey, Communist president of the Scottish miners, described the Healey plan as nonsense. If only the heads of our state would realise the inroads that Communism is making into our economy.

The following objectives are compiled from *"The Naked Communist"* and were placed in the U.S. Congressional Record for January 19th, 1963, by Cleon Skousen, Field Director of the American Security Council:

1. Break down morality by promoting pornography in books and on T.V.
2. Eliminate censorship.
3. Gain control of key positions in T.V. and motion pictures.
4. Discredit *the family.* Encourage promiscuity and easy divorce.
5. Bring up children away from the negative influence of parents.
6. Present homosexuality and promiscuity as normal.
7. Degrade all forms of artistic expression. Eliminate good sculpture and substitute shapeless and meaningless forms.
8. Infiltrate the churches, descredit the Bible and substitute a "social" religion.
9. Eliminate prayer or any religious expression from schools.
10. Reduce the power of the police. Treat all behavioural problems as psychiatric disorders.
11. Create the impression that students and special interest groups should rise up and use force to solve economic, political and social problems.
12. Overthrow all colonial governments before native populations are ready for self government".

All these things the Communists declared in 1963, and in Britain we have allowed them to happen without raising our voices against them. God's judgement is upon our nation. Now is the time for all committed Christians to fast and pray for our Nation. I believe it to be one of the judgements of God, and we as a nation are going to see very difficult days ahead unless we turn again to serve the Living God. God help us to fight the good fight of faith.

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IT IS TIMELY, IMPORTANT AND SIGNIFICANT that the Elim Movement has called a National Conference on Evangelism to be convened in the City of York from Monday, October 20th to Thursday, October 23rd.

IN view of our Expansion Year, the members of the Evangelistic Committee and the Executive Council will be present and taking part, and we urge all ministers and lay-representatives to be present with us as we search the Scriptures and lay plans for a great forward move. The days in which we live demand a new seriousness. There is an urgent necessity for us to declare the Word of God with boldness. Our frightened world is waiting for a spiritual lead.

BOOK NOW!

Write to: Rev. I.W. Lewis,
55 Muncastergate,
YORK.

D.4202

BIRTH

LOWE. On June 30th, to Brenda and Peter Lowe of the Elim Church, West Croydon, God's precious gift of a daughter, Sarah Elizabeth.

DEDICATIONS

DAVIES. On June 6th, Kenneth Paul Davies, son of Ken and Marion, a brother of Sonia was dedicated to the Lord at Pontlottyn by Mr. Liversuch of Cwmfelinfach. C.4205

WRIGHT. On June 6th, at Pontlottyn, Lisa Marie Wright was dedicated by Mr. Liversuch. C.4206

WITH CHRIST

HILL. On May 26th, Mrs. Hettie Emily Hill, aged 78 years, faithful and hardworking member of the Elim Church, West Croydon, was called home after much suffering. Officiating minister at funeral: Frank Lavender.

PAGE. On July 12th, Arthur Robert Page of Croydon was called home, aged 77 years. Officiating minister at cremation: Frank Lavender.

Wavelength

ELIM ON THE AIR

United Kingdom

Radio Brighton 202M 95.3 VHF "QUEST" with F.A. Hodge Sundays at 11.02.

Brazil

Radio Londrina — 18.30-18.55 (Brazil time), each morning Radio Wenceslau, 30 minutes every Sunday.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

Guyana

Guyana Broadcasting Service every Saturday at 9 a.m.

ITINERARIES

The President (Leslie Wigglesworth):
August 17-18, Newquay Convention; 19, Plymouth; 20, Falmouth; 21, Torquay; 23, Camborne.

London Crusader Choir with Douglas B. Gray:
August 24, Walthamstow; September 7, Hastings.

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Coming Events

BLACKPOOL, Marton. August 10. Elim Pentecostal Church, Fredora Avenue. (Ring Blackpool 61566 for directions) at 6.30 p.m. Preacher: F.J. Slemming. August 17 at 6.30. Preacher: J. Tetchner.

BRISTOL. August 20-25. City Temple, Jamaica Street. Bank Holiday Convention. Wednesday to Saturday at 7.30. Sunday at 11, 3 and 6.30. Monday at 11, 3 and 6.30 (Children's picnic at 2.30). Preachers: Eric Dando, Laurie Lambert and David Woodfield. Musical ministry: Duncan Franklin, Coventry Choir (Saturday only) and New Creation Singers. Light refreshments between meetings on Monday. Opportunities for those seeking divine healing and the Baptism of the Holy Spirit.

HARROGATE. Great Renewal Rallies. Monday August 25 at 3 and 6.30 in Wesley Chapel, Oxford Street. Preacher: P.S. Brewster. Special singing by Hull Evangel Choir.

HORLEY, Surrey. August 9, at 7. St. John's Ambulance Hall, Town Centre. South London Presbytery outreach rally. Ministry in word and song by supporting churches.

PONTYPRIDD. August 23-26. Elim Pentecostal Church, Thurston Road. Bank Holiday Bible Convention. Preachers: T.W. Walker and W. Shenton. Saturday at 7. Sunday at 10.45 and 6. Monday at 11, 3.15 and 6.30. Tuesday at 3.30 and 7. Refreshments available Monday and Tuesday. Musical ministry. Extensive bookstall.

PORT TALBOT. August 11—24. Elim Pentecostal Church, Ebenezer, Sandfields Road. **Beach Mission.** Daily on lovely Aberavon Beach at 3.00 p.m. Conducted by M. Epton and party. Sunday Open Air services conducted by J. Coleman and A.J. Taylor, Aberavon Beach at 3.00 p.m.

ROMSEY. August 23-25. Elim Pentecostal Church, Middlebridge Street. August Convention. Saturday at 7.30. Sunday at 11.15 and 6.30. Monday (in Baptist Church, Bell Street) at 3 and 7. Preacher: Harry Dawson. Convener: Philip G. Parsons.

WESTCLIFF-ON-SEA. August 23-25. Elim Pentecostal Church, Electric Avenue, late Summer Bank Holiday week-end Convention. Saturday at 7.30. Sunday at 11 and 6.30. Monday 7.30. Preacher: W. Plowright. Convener: J.J.B. Hounsome. Singing by Rayleigh Choir with Elaine Burley.

Holiday Churches

BLACKPOOL, Jubilee Temple. Elim Pentecostal Church, Waterloo Road, near junction with Central Drive. Sundays at 11 and 6.30. Minister: Philip MacInnes. Tel: 45105.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue, Marton. For directions ring Blackpool 61566. Sundays at 10.45 and 6.30. Tuesdays at 7.30. Minister: R. Clarke.

BOGNOR REGIS. Elim Pentecostal Church, Waterlod Square. Sundays at 10.30 and 6.30. Wednesdays at 7.30 Minister: Alan Court.

BOURNEMOUTH. Central Gardens, The Square. OPEN AIR meetings. Every Sunday and Wednesday at 7.45.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road (off Holdenhurst Road). Springbourne. Sundays at 11 and 6.30. Tuesdays at 7.30. Crusaders, Friday at 7.30. Holiday Club for children during summer holidays, 10-12 Thursdays. Minister: J. Osman.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sunday at 11 and 6.30. Tuesday at 7.30. Minister: George Backhouse.

BRIDGWATER. Elim Pentecostal Church, George Street. Minister: F.J. Livings.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays at 11 and 6.30. (64 'bus route from Margate and Ramsgate). Minister: B. Grist.

CHRISTCHURCH. Elim Pentecostal Church, Jumpers Road. Sunday 11 and 6.30. Minister: A.V. Gorton. Tel: 511818.

COLWYN BAY. Elim Pentecostal Church, Erw Wen Road, (off A.55). Sundays at 10.30 and 6.30. Minister: David Lewis.

DUNDEE. The gateway to the Scottish Highlands. Visitors will be welcomed to the Elim Church in Dudhope Crescent Road. Sundays 11 and 6.30. Tel: Dundee 643847.

EASTBOURNE. Elim Pentecostal Church, Hartfield Road. Sunday at 11 and 6. Tuesday and Thursday at 7.30. Minister: John Lancaster.

FELIXSTOW. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton. Sunday at 11 and 6.30. Minister: H.C.O. Bawtree. Tel: 5266.

JERSEY, Channel Islands. Elim Pentecostai Church, Stopford Road. Holiday visitors can be picked up from their hotels. Phone: Central 21054. Minister: George Wallace.

MALVERN. Elim Pentecostal Church, Cowleigh Road (junction Cowleigh Bank). Sunday at 11 and 6.30. Leader: John M. Persijn.

PENZANCE. Elim Pentecostal Church, Conservative Hall, 10 Parade Street. Sundays at 11 and 6.30. Thursday at 7.30. Minister: R.H. Elliot.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Sundays at 11 and 6.30. Tuesday and Thursday at 7.30. Minister: Ian R. Hall.

SALISBURY. Elim Pentecostal Church, Milford Street. Sundays at 11 and 6.30. Wednesday at 7.30. Friday at 7.30. Minister: Glyn L. Taylor. Tel: 4376.

SWANSEA. The City Temple, Dyfatty Street. Sunday at 11 and 6.30. Minister: E.J. Jarvis.

VISITING TORONTO, CANADA? Then a welcome awaits you at Calvary Assembly (Pentecostal Assemblies of Canada), 3200 Dundas Street West. Tel: 767-2349. Pastor: G.B. Derkatck.

WESTCLIFF-ON-SEA. Elim Pentecostal Church, Electric Avenue. Sunday 11 and 6.30. Tuesday 7.30. Minister: J.B. Hounsome.

WHITEHAVEN. Elim Pentecostal Church, George Street. Sunday at 10.45 and 6.30. Thursday at 7.30. Minister: S.C. Cain.

WEYMOUTH. Elim Pentecostal Church, Belle Vue (near Alexandra Gardens). Sundays at 11 and 6.30. Tuesday: Bible study at 7.30. Thursday: Prayer meeting at 7. Friday: Children's meeting at 6.30, Youth Focus at 7.45. Minister: Eric Gaudion. Tel: 74634.

Check the address with your minister before you go on holiday. There may be an Elim Church where you go. We have not listed them all. We have over 300 churches.

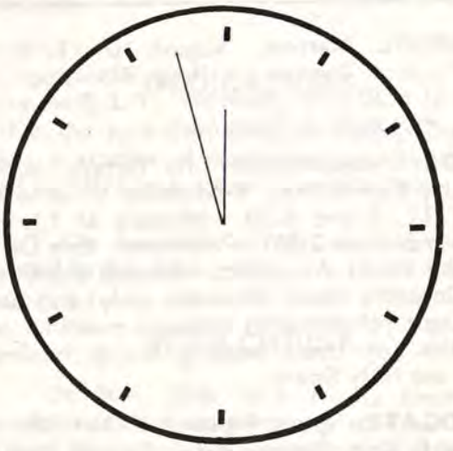
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E. MATHEWS

HOW LONG DOES IT TAKE TO BE SAVED?



by James M. Bryan

HOW LONG does it take a person to get saved? Is conversion instantaneous or gradual?

Your answer to this question may determine your response to God as an unbeliever or as a Christian.

If you consider salvation the work of an instant, you will stress revival, evangelism, and personal witnessing.

If you consider salvation a gradual work, you will press for more Christian education, improvement of living conditions, and the social gospel.

Notice what some outstanding Christian leaders have had to say about the matter:

Charles G. Finney, lawyer, evangelist, college president of the last century: "So far as I have had opportunity to observe, those whose conversions are the most sudden have commonly turned out to be the best Christians. I know the reverse of this has often been held and maintained... But the Bible gives no warrant for the supposition. There is not a case of protracted conviction recorded in the whole Bible. All the conversions recorded there are sudden conversions" *(Revival Lectures, p.363).*

Henry Ward Beecher, orator, editor, pastor: "Men do become good gradually. But they never begin gradually. This is instant and decisive".

The New Testament illustrates the truth that conversion occurs quickly when a person believes.

To the thief who hung on a cross beside Jesus and asked, "Lord, remember me," Jesus said, "Today shalt thou be with me in paradise" (Luke 23:43).

To Zaccheus, the tax collector who climbed into a tree to see Jesus as He passed, Jesus said, "This day is salvation come to this house" (Luke 19:9).

Of the publican who prayed a simple seven-word prayer of repentance, "God be merciful to me a sinner", Jesus said, "I tell you, this man went down to his house justified" (Luke 18:14).

In Acts 8:27-39 we read of Philip and the Ethiopian eunuch. Philip joined this man in his chariot as he was reading the prophecy concerning Christ from the Book of Isaiah. "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus".

Shortly, thereafter, upon the eunuch's confession of faith in Christ, Philip baptized him.

Saul of Tarsus was converted in a moment of time as he journeyed from Jerusalem to Damascus. He saw a light, heard a voice, and in submission said, "Who art thou, Lord? . . . What wilt thou have me to do?" (Acts 9:1, 6).

Years later when the jailer at Philippi asked, "What must I do to be saved?" Paul replied, "Believe on the Lord Jesus Christ, and thou shalt be saved". It does not take long to believe and to trust.

When we obey God by repenting of our sins and asking Christ to save us, He effects the inner change we call the new birth. This new life is not the result of education, even religious education. It is the gift of God. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

You cannot recommend yourself to God by self-improvement. "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isaiah 6:47). If you will put your trust in Him today, you may know the joy of sins forgiven, peace with God, and the assurance of acceptance – all in a moment of time.

The Family Altar

Scripture Union Portions

Notes by Maldwyn Jones

Monday, August 11th **Psalm 141:1-10**

"Keep the door of my lips" (v.3).

AS Christians we need to be on constant guard lest we allow our speech to run riot and thus cause great harm to the work of God. James tells us that if we cannot bridle our tongue then our religion is vain (James 1:26). There is the power of life and death in the tongue. By speaking the words of the gospel we can impart eternal life to those who will receive it; by a few ill-chosen and evil words, we can do irreperable harm and be responsible for a soul shunning the gospel. "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles" (Proverbs 21:23).

Tuesday, August 12th **Psalm 142:1-7**

"Bring my soul out of prison" (v.7).

THIS is the cry of a regenerate man not an unbeliever. There are times in the life of every believer when he feels ensnared by the present weight of sin. It is a fact that at one time or another, we all become oppressed by the force of darkness so that we feel imprisoned. When we are in this condition we find ourselves totally unable to praise God. We need to be delivered by God from this state. We can be liberated by taking hold of the promises of Scripture: "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

Wednesday, August 13th **Psalm 143:1-12**

"I meditate on all Thy works" (v.5).

IN this isntance the psalmist was feeling the oppression of the enemy. All that he could feel was the powers of darkness surrounding his soul. Although he felt overwhelmed by his situation, he was not utterly cast down. One thing gave him hope; he remembered the days of old. Thank God for the faculty of memory. True, it revives some experiences that we would sooner forget, but it also serves as a reminder of past blessings. The psalmist meditated on God's past works and dealings with his people and himself, the fruits of this meditation gave him hope for the future.

Thursday, August 14th **2 Timothy 1:1-7**

"To Timothy, my dearly beloved son" (v.2).

THE love of Christ binds together men and women of all nationalities, culture, class, colour and background, and unites them together into that one body of which the Lord Christ is the Sovereign Head. Being one family, we are conscious of our relationship, not only to Christ, but to each other. Paul considered Timothy to be his son in the gospel. The Apostle took a keen interest in this young man and appointed him as his personal assistant. When Timothy graduated to the position of a pastor, Paul still referred to him as "My dearly beloved son". We need to value our relationships in the bonds of Christ.

Friday, August 15th **2 Timothy 1:8-18**

"Be not . . . ashamed of the Testimony of our Lord" (v.8).

PAUL himself could boldly assert, "For I am not ashamed of the gospel of Christ for it is the power of God unto salvation for everyone that believeth". (Romans 1:16). He was prepared at all times to give an account of the hope that lay within him. We are servants of the King of kings, we are emissaries of the glorious gospel, and so we can hold our heads up high in this evil world; we can be proud of the Master whom we serve and the message that we declare.

Saturday, August 16th **2 Timothy 2:1-13**

"If we be dead with Him, we shall also live with Him" (v.11).

IN Romans 6:11, we read "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord". This is a basic principle of Christian living. We are to "die" to self, and "live" for, and in Christ. This is indeed a hard lesson for many to learn; it is the lesson of self-denial. Mathew Henry stated: "Self-denial is the fundamental law of admission into the school of Christ". There is no other entrance qualification, we must deny ourselves, die to our personal plans and ambitions and live for the glory of Christ.

Sunday, August 17th **2 Timothy 2:14-19**

"He shall be a vessel unto honour" (v.21).

THE Apostle lists some of the evil things that we must shun if we are to become a "vessel unto honour, sanctified and meet for the Master's use, and prepared unto every good work". Sanctification is a gloriously positive doctrine, but there must also be a process of negation in the life of the believer if he is to become "meet for the Master's use". We can add to our honour in God's sight by shunning those sins of the flesh that would hinder our walk with Him.

55 in 75

by Michael W. Carr, B.Sc.

Spiritual atrophy

THE BOOK of Deuteronomy contains the last words of Moses to Israel as they stood at the borderland. He leaves them with an encouragement to "possess" the land, and repeats himself 55 times. It seems as if the old man understood that basic human deficiency, the problem of partial possession. We are too quick, like Israel, to defend rather than attack and advance until the farthest boundaries are secured. Paul takes this up in the New Testament where he uses words like "abound", "run", "seek", "fight" in order to show that we need a continual effort to obtain and attain the high standard of Christ Jesus.

Joshua led the people into the land, and he had cause to say to them in after days "There remaineth very much land to be possessed" and that rings true today. Our heavenly Joshua speaks to us in like manner, for we tend to "tarry by the spoil". There is too much that is unattained and unenjoyed for we are "at ease in Zion". Such is the smallness of our inheritance that it is little more than subsistance level. We know truth but limited revelation and our knowledge surpasses our experience. It is needful to "add" (2 Peter 1:5) to our faith last subtraction occurs, for one cannot be stationary. Diversion, defeat, disappointment and depression lurk very near to those who attempt their all for God, but what we require is determination and dedication. Write down all that you have achieved through Christ since you were saved and then burn the paper and set off into the land to conquer new terrain.

Spiritual attitudes

Twelve men were sent out to spy the land, each one a ruler in Israel; Joshua and Caleb were representative samples of the company (Numbers 13). This should caution us before we criticise them too quickly. Their position indicated that they were men of faith, courage, ability, authority and wisdom. They also had skill to survive for forty days in hostile country. Yet ten were frightened by the dangerous prospect. They viewed the situation from the standpoint of responsibility, being influenced by their attitude and not by God's directive will. We must therefore be wary of our own preconceptions and be more aware of God's specific commands. If His words are obeyed, the results will not go contrary to our ultimate good. Remember that the task before us is very much like Jacob's wrestling match; the angel was not more than he could handle, but *all* he could handle. The sons of Anak may be waiting in ambush; the mountains may be swarming with frightful foes, but the Psalmist can still say, "The Lord is a sun and shield" (Psalm 84).

These men made three mistakes. First, they **anticipated**. "We are as grasshoppers in their sight". How did they know? They did not stay long enough to find out. Second, they **exaggerated**. Their message of woe contained these words: "Cities are great and walled up to heaven". This could not be true, because there was only one such city and that was Babel, and God destroyed that. Thirdly, they **demonstrated** their discouragement and made the hearts of the people to melt. Fear is the womb from which discouragement is born; to get at the heart of discouragement one must get at the heart, for that is where all our attitudes spring from. They showed their humanistic reasoning by holding the fruit in their hands while still wanting faith in the life. It is possible to handle the promises of God yet not be able to make them work because of unbelief? Dueteronomy 2:24, 25 tells us that when we begin to walk, God begins to work and that is a divine principle, but *we* must take the first step.

Spiritual advice

Do not be lulled into thinking that it will be easy. The largest grapes often grow in the shadow of the tallest giants. Paul lived a very fruitful life, yet a thorn like a giant stood close by. Christ led captivity captive and has brought a ransomed throng, yet the shadow of a tree falls over the throne. War is never pleasant, but victory is guaranteed. Christ has risen in triumph over all foes and He has promised to "go before" to carry and care for us as a father does for his own child. Let us go in and possess the land that lies ahead, knowing that the pebbles of prayer will lay the tallest antagonist low.

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the Truths of Pentecost

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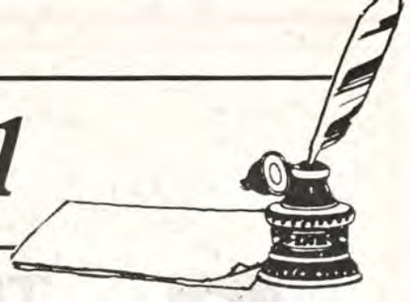
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Editorial



IT SET me thinking when I started to fasten my seat belt as I climbed into the driving seat for my first lesson. The instructor did not have his own seat belt on, and he even told me that he did not think they were really necessary! I felt rather glad that he was so confident in my driving skill, and in one way I was pleased to observe that he had still not fastened his seat belt even when the lessons came to an end! Having spent a little time working in an accident unit, I think that the argument in favour of seat belts being worn is overwhelming, but it seems that old habits die hard.

The same sort of thing confronts us when the question of smoking is raised. I remember on one occasion travelling on a train with a representative of a tabacco manufacturer. The government were just bringing in new legislation following a report from the Royal College of Surgeons. A fellow passenger was asking the representative about his opinion on the proposed legislation, and how this would effect his sales. "It will cause a drop in sales for a short time" he said, "but when the initial panic is over, our sales will go up again. It takes more than a few old miseries to rob people of their pleasures. After all", he added, "no-one has to smoke!"

Of course, legislation is not the whole answer. Even if the wearing of seat belts is made compulsory, as it may well be, many motorists will slip back into their old habits of travelling without strapping themselves in. We only have to remember what happened when the breathalizer tests were introduced. During the first few weeks, public house car parks were deserted. But this was only a short lived respite, not only were many motorists never even charged, but quite a number who were charged were acquitted on a technicality, and it would appear that some people even do very well about advising motorists how to avoid prosecution, even when they are guilty! One only has to take a drive in any part of the country on a Saturday or Sunday evening to notice that most of the public house car parks are well filled. It is surely too much to expect, that all of those who are going to do the driving away from these places are going to possess sufficient will power to abstain, so that they can drive their friends home at the close of the evening.

A former church officer of mine, who had served for many years in India, once made a remark which has stuck in my mind. He said "A man is under the influence, to the extent of the quantity that he has consumed".

FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – 1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.

ELIM NEWS



The new Elim church at Salford which was opened on July 5th. The adjacent sites are still being developed.



Left to right, David Tinnion, Jack Glass, John Woodhead, Alan Stonehewer, John Smyth, Alex Tee, A. Lambie and Jack Tetchner.

SALFORD **Pastor: A. Lambie**

AFTER several weeks of preparation, and many last minute jobs to complete, the great day had arrived!

A very heavy storm the previous evening gave way to sunshine, and as 3 o'clock approached, the crowd began to gather around the entrance, to the sound of sacred music from loudspeakers outside. They came on foot, by car, coach and bus, both from far and near. We sang with feeling "This is the day that the Lord hath made". A hymn and Bible reading were followed by a prayer of dedication by Pastor Jack Tetchner. The architect then handed the key to John C. Smyth who opened the door, and declared the building open for the glory of God. In an atmosphere of rejoicing the seats were quickly filled for the afternoon service, convened by Pastor A. Lambie.

Friends from Elim Churches at Stockport, Chorlton, Glossop, Southport, Runcorn, and other towns, as well as from A.o.G., Brethren, and other local churches were welcomed.

The architect, Mr. Alan Stonehewer, reminded us that it was 1966 when he was first engaged to design our new church. Since that time the allotted site was changed several times, the design changed once, with various modifications, and there was much negotiating between himself, the local authority, John C. Smyth, and the Church session. Mr. Stonehewer, expressed his satisfaction that the work had been completed at last, and he expressed his pleasure in working so closely with John Smyth, Pastor Lambie and the deacons, particularly in the latter stages.

This day was also the Silver Jubilee of the Salford Church. Pastor J.T. Glass spoke of the pre-crusade days when he was caretaker/minister, prior to the coming of Pastor John Woodhead.

Pastor Woodhead was the guest preacher for the weekend, and he spoke of the times leading up to, and following his coming to Salford, including the B.B.C. Broadcast.

Greetings from former ministers', Arnold Brooks and W.R. McKibbin were read, after which John Smyth preached a stirring message on the Church of Jesus Christ. Musical ministry was provided by Hazel Hawkins of Bolton, and a duet from Bollington.

After tea, provided by the ladies of the church, more friends gathered for the evening service, which was convened by the District Superintendent, Alex Tee.

The ministry of John Smyth on the Pentecostal Testimony, was followed by John Woodhead, who preached the Word in his familiar style, after which Mrs. Woodhead prayed for the anointing of God upon His Word.

This memorable day closed with the singing of the Lord's Prayer.

It was a joy to have Pastor and Mrs. Woodhead with us again on the Sunday, and the Lord set His seal on the first Gospel service in the new building when souls surrendered to Christ.

A. MOORE

PALMERS GREEN **Pastor: Adrian L. Hawkes**

THE first ever Baptismal service in our church was a very special occasion. Not that we have installed a baptistry (not yet!), we just borrowed a portable pool. Before a well-attended gathering, the two candidates, Mr. H.J. Bentley and Miss Jan Lederhose, gave testimony to the saving grace of God in their lives.

Pastor Hawkes ministered the Word under the anointing of the Holy Spirit, clearly defining the Scriptural authority for such a service, and this resulted in several young people responding to the call of God.

F. BENSON



The candidates



Leaving the church



DAGENHAM **Pastor: James McBurney**

A gallant effort by the Dagenham Crusaders under the leadership of Norman and Edie Lay, resulted in the only Christian tableau at the Dagenham Town Show.

The message they presented was "The Love of God for all the nations of the world". This was depicted by a globe and flags of different countries. The crusaders were dressed in national costumes, and John 3:16 was in bold letters around the float.

Two thousand gospel tracts were distributed to the crowds that lined the route to the show ground. It was good to see the enthusiasm of the crusaders, to hear their hearty singing of bright choruses, and to see them distribute the tracts with such eagerness. We trust their efforts will be rewarded in many precious souls finding the Lord Jesus Christ as their Saviour.

J.E. MANN

LEICESTER **Pastor: R. Morrell**

THE visit by Pastor and Mrs. Gorton on May 31st was greatly blessed and all the meetings were well attended. At the Gospel service on Sunday there were three decisions. On Monday, five were baptized in the Holy Ghost. We do praise the Lord for this visitation. At the District Presbytery rally the speaker was our President, Pastor Leslie Wigglesworth, who was accompanied by his wife, and we had a rich feast from the Word of God, and in the refreshments that followed.

At a recent service sixteen candidates went through the waters of baptism, which gives us much cause for rejoicing.

G.W. TATE

News items

PAUL LITTLE, 46 year old staff member of the American I.V.F. and author of several books, including *How to give away your faith,* was killed in a car crash while travelling between Chicago and Toronto.

* * *

New Editors

DAVID COOMES takes over as editor of Christian Weekly Newspapers Ltd., this month in succession to John Cross.

* * *

BARRY BENNEY takes over as the new editor of *Redemption Tidings* in succession to Aaron Lindford who has retired.

* * *

Madam Professor!

WHILST the Church of England still delays the full acceptance of women for ordination to the ministry, the appointment of Dr. Moran D. Hooker (who is a Methodist) as Lady Margaret's Professor of Divinity in the University of Cambridge in succession to Professor C.F.D. Moule, is not contrary to any laws of Ecclesiastical policy. It may be said however to have put the cat amongst the pigeons, or if that should be thought an inappropriate metaphore, it has set a hen amongst the tortoises. We just wonder what Dr. Pusey would have thought.

* * *

Jewels

MANY years ago a monk named Macarius, who had been a jeweller in his youth, erected a hospital. In the upper rooms he lodged women, and the men occupied the lower floor.

One day a miserly woman came to visit him. The monk offered to give her some of his gems. "Which do you wish to see first", he asked, "my jacinths or my emeralds?". Then he led her to his lepers: "Behold my jacinths". After that he showed her his cripples: "See my emeralds" he said.

H.B. Workman *Evolution of the Monastic Ideal* p.52.

Letter to the Editor

Editor's note:

We are grateful to Philip Parsons for passing on the following letter.

Dear Mr. Parsons,

Correction

I understand from Pastor Lancaster that you wrote "Focus on Tamworth" in last week's ELIM EVANGEL (July 12th). I thought I had better write to correct a little matter about which it seems you must have been mistaken. It is regarding my brother, Hubert. It would seem from reading your article that he lived in Tamworth with my parents. This was never so. Actually he lived in digs in Letchworth Garden City, where he was assistant civil engineer both before and after the first World War. He only visited Tamworth periodically. True it was that he went to help my parents move in and found the Cottage Mission that Saturday evening, but he was never the pastor of the work there. My brother, E.J. was the first pastor and when he left to join Elim in Ireland in 1919 he asked me if I would take over, which I did until I handed the work over to Elim in 1923. It may interest you to know that soon after the Mission moved to the Gospel Hall in Park Street I took over the old Cottage Mission premises upstairs and built a machine room below that for my printing works. This was known as 28 Upper Gungoti, Tamworth and the Elim Evangel was printed here by me quarterly from the 1st quarter in 1920, until we started the Elim Publishing Office in Clapham, Easter 1924. As I found that working up a new business, together with bringing up a young family (my two children were born in Tamworth) and pastoring a growing assembly with, at that time, the largest Sunday school in Tamworth, was getting too much for me, I invited Elim to have a three week campaign (Fred Farlow and Miss Straight were the two campaigners), and George Jeffreys came for the last weekend, and it was then he asked me to start up at Clapham. I hope I haven't wearied you but there are not many still alive who know the details and (D.V.) I'll be 80 next January. God bless you.

Sincerely in Christ,

Frederic B. Phillips

Mountains and Valleys in the Ministry of Jesus

by G. Campbell Morgan

THE MOUNTAIN OF LIGHT

"And seeing the multitudes, He went up into the mountain: and when He had sat down, His disciples came unto Him: and He opened His mouth and taught them. . . And when He was come down from the mountain, great multitudes followed Him. And behold there came to Him a leper" (Matthew 5:1, 2; 8:1, 2).

IT IS impossible to study the records of the life of Jesus without noticing how often He retired to the mountains. Amid the loneliness of their silent strength, He seemed to breathe the atmosphere of the ages, and to enter into communion with His Father in special degree. It is equally impossible in such study to fail to notice His loyalty to the valleys, and the places where men gathered in crowds. It would be quite true to say that He loved the mountains, but lived during most of His public life in the valleys.

A yet closer examination of the records will reveal the fact that there was ever a most intimate connection between His visits to the mountains and His work in the valleys. To the mountains He carried the interests and needs of the valleys. To the valleys He brought the measurements and atmosphere of the mountains.

This is a theme full of suggestiveness and value for us, not only as revealing the methods of the Master, but also because such revelation becomes illumination of the pathway of our service, as in His name we go forward to carry on His work, according to His commands.

The passages which we have read at once illustrate the theme most perfectly, and give such limit to our meditation as will result in the possibility of concentration. The mountain heights to which they bring us may with all fairness be termed the Alpine summits in the ministry of Jesus. Neither of these mountains is placed geographically by the writers. There have been many speculations as to which mountain He sat upon to deliver His manifesto of the Kingdom; as to which He climbed to be transfigured before His disciples; as to which He went to, meeting His disciples by appointment, in order to declare His authority and utter His commission. We do not know, and it is quite unimportant that we should. It may be that the three events happened on the same height, but it would be waste of time to stay to discuss the supposition. There is indeed, for our purpose, a value in the fact that they are not named. We can now more completely abandon ourselves to a consideration of the events, and so come more perfectly to an understanding of the distinctive quality and value of each.

As a result of such consideration I should personally describe these mountains as the summits where **light**, life, and love, are supremely revealed. The height upon which the King uttered His manifesto is always to me the mountain of light. The height upon which He was transfigured so that His face did shine as the sun, and His raiment glistened in whiteness, is ever to me the mountain of life. The height upon which He stood surrounded by His disciples, and from which He sent them forth with the great Evangel to all the nations is pre-eminently to me the mountain of love.

I have spoken of these as the Alpine summits in the ministry of Jesus. Let me press the symbolism a little.

I come to the first, and as I listen to the words of His moral conceptions and requirements, I become conscious that I am breathing the rare and awful atmosphere of heights above the snow-line. I look at Him, and know that I stand in the presence of

Incarnate Purity, in the awful light of unsullied holiness. It is the mountain of light.

I pass to the second, and one sentence which I have already quoted from the description gives tone and colour to the whole picture. *"His face did shine as the sun"*. It is still an Alpine summit, the snow is as white and awful as before, but the light of the sun is on it, and it flashes in all the warmer tints of which the whiteness is the inclusive whole. That which was cold, and rare, and terrible, has become warm, and attractive, and tender. Jesus, Who enunciated the ethic, now manifests in His perfected humanity its final meaning. The law is incarnate in a life to which I am related by the bond of a common humanity. It is the mountain of life.

When I come to the last of these heights, the snow is still glistening in whiteness, and the sun is still shining in radiance; but these give evidence of storm and tempest past, and the snow from the hills is flowing in fertilizing rivers to the valleys beneath. It is the mountain of love.

Let us now examine these mountains a little more closely in their relationship to our Lord. The first I have described as the mountain of light. Neither have I the time, nor is it necessary for me to attempt any detailed examination of the great manifesto. We have a general familiarity with it, which will suffice for the purpose of the present study. Without making any quotation from it, let us recall its atmosphere. There are many ways of studying it, all of them valuable. There is, however, one way I am afraid all too seldom adopted; that of reading, not for purposes of intellectual apprehension, but rather with a view to moral correction. To test life honestly by its revelation of requirement, is to become conscious of failure and to be filled with shame on account of sin. To stand in the light that streams from the mountain where Jesus enunciated an ethic which requires heart purity, is to know and to be compelled to confess, how greviously we have sinned. The standards of men are revealed and guarded by a police force. The standards of Jesus are erected in that inner, secret shrine of the desire, where none enters other than God and the spirit of a man. To come to the manifesto of the mountain of light only in order to see the ideal of a new social order, and to be solaced by the vision, is to treat it partially and therefore dishonestly. The first activity of the soul should be that of personal submission to its scrutiny, and acceptation of its judgments. To do that, is to be compelled to lay the hand upon the lip, and to cry, "Unclean! Unclean!" I cannot live on that height as I am. The air of the snow-clad mountain is too rare and searching.



JULY

1 Th Thou wilt keep him in perfect peace Isa. 26:3
2 F Whose mind is stayed on Thee Isa. 26:3
3 S Underneath are the Everlasting Arms Deut. 33:27
4 S God . . . hath saved us and called us II Tim. 1:9
5 M I will give you assured peace Jer. 14:13
6 Tu Lay hold upon the hope set before us Heb. 6:18
7 W Set your affections on things above Col. 3:2
8 Th Called unto His eternal glory I Peter 5:10
9 F Lead me into the land of uprightness Psa. 143:10
10 S Called unto the fellowship of His Son I Cor. 1:9
11 S Wait patiently for Him Psa. 37:7
12 M It is more blessed to give than to receive Acts 20:35
13 Tu Hope maketh not ashamed Rom. 5:5
14 W Take heed to yourselves Luke 17:3
15 Th Know that the Lord, He is God Psa. 100:3
16 F The word of our God shall stand for ever Isa. 40:8
17 S Jesus said: I will not leave you comfortless John 14:18
18 S Worship the Father in Spirit and in truth John 4:23
19 M I will give peace and quietness I Chron. 22:9
20 Tu Be strong and of a good courage Josh. 1:6
21 W God . . . fill you with all joy and peace Rom. 15:13
22 Th I will strengthen thee Isa. 41:10
23 F Every one that asketh receiveth Luke 11:10
24 S Surely He shall deliver thee Psa. 91:3
25 S Worship before the Lord thy God Deut. 26:10
26 M Now is the day of salvation II Cor. 6:2
27 T Ask, and it shall be given you Matt. 7:7
28 W He shall teach you all things John 14:26
29 Th I will redeem them from death Hos. 13:14 (Psa. 34:22
30 F The Lord redeemeth the soul of His servants
31 S I will never leave thee, nor forsake thee Heb. 13:5

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Radio broadcast from Bristol on Whit Sunday

Many Happy Returns

by W.R. Jones

I WONDER if one of our listeners has a birthday today. If so, we would like to wish you many happy returns of the day.

Birthdays are exciting, and I should know, for in our home we average one every two months, that is, if you count the dog as well. But I confess to you that although birthdays are a bit costly, I love them, with all their expectation and excitement, and believe it or not, today is a kind of birthday. Wherever you are listening I want you to know that we are thrilled that you have been able to join with us for at least part of the celebration. You see, this is Whit Sunday, which commemorates the day that Jesus sent the Holy Spirit to give power and authority to the Church. It is a great Church anniversary day. Not just our church at the City Temple, but the whole Church. We read about it a little earlier in the service, so right now the Church is close on 2000 years old. Oh I know that lots of people are writing the Church off today, but that's nothing new, they have been doing that for almost 2000 years, but the Church is still alive and well!

But what is the Church?

Ah yes, that's a good question.

"Excuse me sir, could you tell me your definition of the Church?"

"Well, if you ask me, it's a kind of preservation society that maintains old religious buildings for the sake of our tourist trade".

"And what's your impression of the Church madam?"

"As far as I'm concerned, it is a nice harmless society of do-gooders, and jolly good luck to them I say".

"And what's your verdict young fellow?"

"The Church . . . the Church . . . I'll tell you what I think, it is a collection of interfering old fuddy duddy's who just don't want anybody else to enjoy life. No wonder it is like a morgue, and has no real relevance today".

Don't you believe it! the Church is relevant and the Church is alive. And it is alive simply because it comprises of men and women from all walks of life who have committed their life to Jesus Christ, not only to receive His forgiveness (and we all need that), but to know His direction for life. There are students and professors, there are workers and managers, there are teenagers and pensioners. The Church is not just four walls, hymns, ritual, rules and regulations. The church is people, real people, God's people, committed and dedicated to Jesus Christ. The big question for us this morning is, am I really in it? The big question for you this morning is, are you really in it?

One world

Now I feel pretty sure that you will have noticed, as I have, that this world of ours is in a bit of a mess at the moment, what with the Vietnam and Cambodia tragedies, with national tragedies, with family tragedies and with so many personal tragedies. At this precise moment, our world is being shaken to its very foundations. In our Country, the pound has slumped in value, and throughout the world, the whole economic structure is in danger of crashing. The standards of right and righteousness are being challenged; amidst it all, we have written our own little twentieth century bible with its main text for living, "I'm alright Jack".

On this Whit Sunday, I want to shout it from the housetops, that the Christian message proclaims that there is much more to life than that.

On a certain Sabbath day when Jesus went to the Synagogue, He got involved in the service, as a matter of fact, He stood up to read the Scripture, and the whole congregation listened in rapt attention; what they heard shook them rigid. For He said: "The Spirit of the Lord is upon me, and He has anointed me to preach good news for the poor; to bringing healing to the broken in heart. I am announcing that captives will be released, and that God is ready to give His blessing and help to everyone who will come to Him".

What a glorious message

This is a message of love and concern for the oppressed, the sad and the sorrowful, the sick and the sinful. It is a message of pardon and peace. It is *the* message of new hope and a new start. It is just the message we so desperately need today, for even in this so-called affluent age, there is great spiritual poverty. And in this pleasure-packed age, there are many aching hearts. In an age that talks so glibly of freedom, many people are slaves to habits that will destroy them. In a world like ours, the message of Jesus Christ is the only message that can give divine help to men and women in the everyday struggles of life.

This is the message which Jesus has entrusted to the Church.

We must tell it like it is, or else we are cheating. And when I talk about the Church, I don't just mean its parsons, but its people as well, not just its ministers, but its members.

In the very early days, nearly 2000 years ago, the Church was having a rough time. There was terrible persecution and some of its members were scattered all over the place; at such a time, it might be considered wise to keep quiet, but listen to this: "Then they that were scattered abroad, went everywhere proclaiming the good news". Friends, Christianity is not just to make us decent, it can make us dynamite!

"Ah, but"

"Ah, but" . . . I can almost hear someone saying, "ah, but how can ordinary folk manage all this?"

Did you notice how Jesus began that message in the Synagogue? "The Spirit of the Lord is upon me, the Holy Spirit is with me, the Holy Spirit empowers me". The Holy Spirit – that sounds familiar. Of course, we are back where we started. Whit Sunday. The day of Pentecost and the coming of the Holy Spirit.

Jesus had told His disciples not to attempt to do anything for Him until they had received this power. D.L. Moody put it like this: "We must grasp the fact that we cannot do God's work, proclaim Christ's message or live out the Christian faith without God's power".

To every Christian today, I say, Lets be done with coldness of faith and complacency of action. For this very day there is forgiveness for the failure, pardon for the penitent, there is peace and power for all who are willing to come to God through Jesus Christ. I read of a man who had been a terrible failure, he had come to the place of having tried every conceivable way out, and this was his story. "Ah yes, I had really made a mess of my life, and did not know where to turn. I tried just about everything, then I heard about Jesus, about His life, about His message and about His love. So I came to Him just as I was, with all my failures and my sins, with my problems and my heartaches, and with all my frustrations. And to my relief He didn't scold me, and He didn't even give me a lot of good advice, He probably knew that I had received too much of that already. Do you know, it just seemed as if He put His arms around me and loved me. And when morning came, I was a new man". And friends, that is what Christianity is all about.

It is to make us new men.

NO TIME TO PRAY?

The hours are full from morn till night,
An infant's cry, a toddler's plight.
With all this work and all this care,
Dear Lord, I have no time for prayer.

The years roll by, and life expands
With always more and more demands.
And I can only sadly say,
"Dear Lord, I have no time to pray".

The light is dim in halls tonight,
The nurse's tread is soft and light.
I thank Thee, Lord, for this past day
In which I had the time to pray.

Edith Martin Beery

Hymns on tape

MORE than seventy of the Hymns from *Redemption Hymnal* are now available on cassette tape. These have been recorded by the London Crusader Choir, and are available from Douglas B. Gray at the London office, price £2.20 (including VAT) postage extra.

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Another in our series by Assemblies of God writers

Gerald Chamberlain was saved in the great Birmingham campaign conducted by Principal George Jeffreys in 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 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. Together with Alex Tee he spoke at the united Elim and A.O.G. youth rally in the Bingley Hall, Birmingham, on June 24th, 1972. After a short spell in Chesterfield he recently accepted the pastorate of the Assemblies of God in Dudley.

"O man greatly beloved"

by Gerald W. Chamberlain, Dudley.

AMONGST the world's greatest teenagers, Shadrach, Meshach, Abed-nego and Daniel certainly must rank high. They have been described as the "Ten times better boys". They had left the burning ruins of home and had marched 500 miles with a manacled line of dispirited captives until they reached the mighty walls of Babylon which towered some 300 feet above them.

Little did Daniel know that he was to spend sixty-nine years of his life in a morally vile court. The glamorous city of Babylon was full of vice, and permissiveness was the order of the day. These boys lived in an era of loose morals and low standards. The evils of our present decade were rampant in the time when Daniel and his friends were taken captive. Ezekiel placed him among the world's greatest for righteousness linking him with Noah and Job (Ezekiel 14:14, 20).

Twice God broke the silence of the skies to shout to the world about this fantastic young man . . ."O DANIEL GREATLY BELOVED". The Palace of Nebuchadnezzar was surrounded by fifty-three heathen temples, and towering above them all the vast golden Temple of Bel.

The four lads were shattered as they saw the golden vessels of the Jerusalem Temple deposited in the headquarters of heathenism, soon to become the pint pots of intoxicated revelry.

Nebuchadnezzar commanded, "Pick strong, healthy, good looking lads, those who have read widely in many fields, those who are well informed, alert and sensible, and have enough poise to look good around the palace". This commandment brought our four young heroes into immediate prominence. The king assigned them the very best royal food and wine for their three year training period, *"But Daniel purposed in his heart that he would not defile himself"* (chapter 1 v.8).

1. Daniel the revolutionary.

It was obedience to God before convenience. Daniel refused the food that he knew had been offered to the Babylonian idols and he declined the royal wine. It would have been most convenient to wine and dine with the royal servants. A thousand times a year meal times were a challenge and an embarrassment, but the boys stood their ground. *They would not defile themselves.*

Have we been doing the convenient thing to make our Christian life that much easier? Have we been keeping quiet over blasphemy in the office, failing to witness, "Because it's just not done at our works"?.

Have we allowed the smutty stuff to be freely discussed, because it's convenient – joining in the current fiddle – allowing the world to squeeze us into it's mould? Do we use the same speech as the godless? Do we read the same magazines, listen to the same music, just because it's convenient? Or rather, do we keep quiet because it is easier to say nothing? Daniel purposed in his heart that he would not defile himself.

The revolutionary was also a revealer.

2. Daniel the revealer.

He knew the God in heaven that revealed secrets. He had an intimate relationship with the Lord. To Daniel an audience with God was more important than an audience with the king. God must come first. He had learned to seek first the kingdom of God. Everything else was secondary. "Of a truth it is, that your God is a God of gods and a Lord of kings, and a Revealer of secrets". Daniel had power with God and thus he had power with men. It is vital for us, who have a concern for the godless around, that first we have an encounter with the Lord. Do not deceive yourself by going along with a group and thinking their experience is enough for you. Do not live on anothers' dedication or prayer life. Daniel knew the God of heaven. He purposed in his heart that he would not defile himself. Daniel was a man who had great visions and dreams without being a visionary or dreamer.

The revolutionary, the revealer became the radiant rebel.

3. Daniel the radiant rebel.

He was prepared to die rather than deny his God. He made his practice equal his profession, his character balanced his creed. Notice that after sixty-seven years in a hot bed of temptation and organised iniquity, he still maintained his integrity.

The plan for Daniel's destruction was totally illegal, and the king should have known that any decree presented without Prime Minister Daniel was an evil concoction. "All the presidents, the governors, the princes, the councellors, and the captains have consulted together". All this was done behind Daniel's back and they knew that thirty days without prayer was an impossibility. "No laws of state can break the habit of prayer and no laws of state can block the way to the throne of grace" (Geoffrey R. King). Their three point plan was first, the king would not break his word. Second, Daniel would not betray his God. Third, the lions would quickly despose of the radiant rebel. The first two points were certainties. The King was as absolutely sovereign as any sovereign could be, and they knew that thirty hours without prayer was unthinkable for Daniel.

While Daniel was praying, the lions were fasting, and the disposal of Daniel was considered by the plotters to be but a very simple matter. Notice however what Daniel did:

He prayed as beforetime.

"Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men" (Proverbs 22:29).

He prayed his windows being open.

Close your windows Daniel! No fear, better to die in the sunshine than live in the shadows.

He prayed towards Jerusalem.

The old city was his real home. He was, like us, a stranger and pilgrim.

He kneeled upon his knees.

He could reach the stars while kneeling. His knees rested on the basement of earth but his spirit communed at the throne of the new dimension.

He prayed three times daily.

The good habit of a life-time was not to be forsaken in the hour of trial.

He gave thanks.

Before the miracle of deliverance, he was assured by the Deliverer. Daniel was convinced that this world does not breed any brand of lions that his God could not tame. Shutting lion's mouths is a speciality with our God.

The three boys were challenged – "turn or burn!" They were unbending, and unburned.

Daniel was challenged – "Bow your knees and you will lose your head". He bowed the knee and won a kingdom.

The devouring lions today can only be tamed by Daniel's God "O man greatly beloved, fear not, peace be unto thee. Be strong, yea be strong".

The times in which we live demand a similar dedication. The raptured church will be of the Daniel breed, who conquer all in the name of Jesus, be they lions of conformity, carnality and corruption.

Faith and holiness and the anointing of the spirit will equip as for this modern den of Lions.

"But the people that do know their God shall be strong, and do exploits" (Daniel 11:32).

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* * *

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D.4215

Better things

I do not ask for easy paths,
Along life's winding roads,
But for the promised grace and strength
To carry all its loads.

I do not ask for treasures here,
To hoard, decay and rust,
But for the better things of life,
Humility and trust.

I do not ask for many friends,
But give me, Lord, the few
Whose loyalty and faithfulness
Are first of all, to you.

I ask not skies forever clear–
With one unbroken calm,
But in each ill that overtakes
To know thy healing balm.

I do not ask for honor, fame,
While life's short race I run,
But for a will to do THY WILL
And then–Thy glad "Well done".

Mrs. Ethel Meadows

POINTS FOR PREACHERS: Continued

AN ILLUSTRATION

Riches of grace and riches of glory (Ephesians 1:7; 3:16).

The recent B.B.C. series *Churchill's People* carried the story of the Indian Empire and of the impeachment of Lord Robert Clive who was charged, among other things, of having taken the sum of £200,000 from the Indian princes. Lord Macaulay, in his famous essay of Clive, records the incident. "£200,000", exlcaimed Clive, "is that possible?" He described how the Indian princes admitted him to their treasure-chests, displaying to his astonished eyes heaps of glittering gems, wealth incalculable, gold beyond the dreams of avarice. "I was invited" he exclaimed, "to help myself, to take as much as I would! And is it possible that I contented myself with a paltry £200,000. Great God, I stand amazed at my own moderation".

What poor lives we live by comparison.

Points for Preachers

by J. Alexander Wright

AN OUTLINE

Peter's three confessions

SOMETIMES he spoke foolishly, without thinking, but at other times, with genius and inspiration. The three recorded confessions which he made, when brought face to face with the inevitable Christ, have their counterpart in our own lives.

1. **The confession of Christ's divine Sonship** (Matthew 16:13-20). The challenge was intensely personal, and comes to us all.
2. **The confession of his sinfulness** (Luke 5:8). The sight of the holiness and majesty of Jesus Christ brings the sense of personal sinfulness and shortcoming. This is bed-rock to Christian experience (see Job 42:6; Isaiah 6:5; Psalm 51:1-6; Daniel 10:8).
3. **The confession of Christ's sufficency** (John 6:68). In the welter of human systems and philosophies, all claiming their cures for the ills of man, He alone is the all-sufficient One.

AN INCIDENT

How a revival may begin

The Revival of 1904 began in Joseph Jenkin's church in New Quay, in Cardigan. After a sermon Miss Florrie Evans went to him and told him she could not acknowledge Jesus as her Lord, because she could not know in advance what He would demand of her. But in a testimony meeting in the church she arose and said, "If no one else will, I must say that I do love my Lord Jesus Christ with all my heart". These words had an indelible electric effect on the congregation. Instantly the Holy Spirit fell upon the meeting amid indescribable scenes. The Revival had begun because one was ready to give unconditional obedience.

W.T. Stead, *The Revival in Wales* quoted by W.J. Hollenweger in *The Pentecostals.*

Continued on page 12:

Thoughts from the Book of ***Exodus***

69. Zealous Workers (Exodus 36:1)

by F. Lavender,
Pastor of our Croydon Church

WE are at once aware of the perfect timing of the Lord. The people had given abundantly and enthusiastically for the work; but suppose there had been any skilled workers willing to turn the people's generosity into practical achievement? What an anti-climax there would have been, what confusion, what doubts as to whether the Lord had really spoken at all! But, instead, as soon as the materials were provided there was an army of zealous workers ready to tackle the job. So we see that the enthusiasm of those who gave was matched by the eagerness of those who worked.

We may also observe the perfect working of the Holy Spirit in the Early Church. Christ had commanded them to take the good news to all people; in preparation for this great task, the believers were filled with the Holy Spirit on the Day of Pentecost.

They had no financial resources to support them in carrying out this commission; these believers gave *everything* to the Lord. The needs of the work, both to meet local needs and to support the outward thrust of the gospel were all met. At once a band of keen messengers was waiting to carry the Word of life – apostles, prophets, evangelists, pastors and teachers, together with a host of believers who were witnesses. Soon the cry was going up: "These that have turned the world upside down are come hither also" (Acts 17:6).

In these days of unparallelled opportunity for gospel outreach, it sometimes seems impossible to find the finances and the workers to take advantage of these openings. However, where people are opening their hearts to the Holy Spirit, wonderful things are happening. Many people are giving generously, even to the point of sacrifice, denying themselves for the sake of God's work. Others, inspired by the vision of God, are giving themselves wholeheartedly to do the work which God has set before them. Are *we*, without reserve, opening our hearts to the move of the Spirit; in these exciting days, we do not know where such a complete committal may lead us, but we must be ready to obey the Lord, to have our comfortable routine upset, to follow wherever the Lord may lead.

"THINGS MOST SURELY BELIEVED AMONG US"

THE DOCTRINE OF GRACE
THE DOCTRINE OF DIVINE HEALING
THE DOCTRINE OF BAPTISMS
THE DOCTRINE OF HOLINESS
THE DOCTRINE OF JUDGMENT
DOCTRINE AND MODERN SOCIETY

The above are some of the subjects that will be dealt with at the:

UNITED MINISTERS' MEETING

of the
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* * *

NEWS ITEM . . .

AMERICAN Assemblies of God are to issue a special edition of John Lancaster's book *The Spirit Filled Church* in September. This book was originally published by Grenehurst Press in 1973 and has subsequently been reprinted. Orders continue to come in from as far afield as Australia, New Zealand and South Africa. The British edition is available from Elim Bookroom price 45p postage and package 11p extra.

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May Osman's page

Contentment

PAUL, writing to the young pastor Timothy says, "Godliness with *contentment* is great gain" (1 Timothy 6:6). But as I look around our churches today I find many godly young people, but the *contentment* seems to be missing from their lives. "Let your conversation be without covetousness; and be content with such things as ye have" (Hebrews 13:5). Contentment never comes from the possession of external things, but from an inward attitude to life. A certain Greek philosopher when asked the secret of contentment said "Add not to a man's possessions but take away from his desires". How true this is.

The days are now past when young couples were able to set up home with all the latest equipment. They seemed to have everything and still not be content. I am sorry for the young folk who are starting off married life today, in these days of inflation they have to save such a large sum for a deposit on a house, and even then they don't have a large choice in their price range. My advice to young Christian couples is to start off with what you can afford. Don't burden yourselves with debt, but save your money and gradually add to the treasures of your home, as and when you can afford them. There is such a joy in being able at last to buy that certain article of furniture you have been saving so hard for. It doesn't really matter that John and Mary have a better house than you have. Be content with what you have and realise that *contentment* is a Christian virtue which we need to cultivate in our lives.

Lord Congleton, passing his kitchen door, heard his cook exclaim "Oh, if I had only £5, wouldn't I be content?" Thinking the matter over, and wishing her to be content and happy he handed her a £5 note. She thanked him profusely. He paused outside the kitchen door to see if she would express her contentment and thank God, but he heard her say "Why didn't I say £10?" The human heart is continually crying "Give me more".

The Godly man is rich indeed for he wants nothing in this world but what God has given him. He has riches, which unlike the riches of the world, he can take away with him. "Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth neither moth corrupteth" (Luke 12:33). We brought nothing into this world and we can carry nothing out – only the Christian character we have built – so we have good reason to be content with the necessities of life, food and raiment.

Just think for a moment about the starving people in India, Pakistan and Bangladesh and be very thankful to God that you live in Britain, where there is enough and to spare. Is it not true that those who strive for more and pant after wealth, bring nothing but trouble upon themselves? "For the love of money is the root of all evil" (1 Timothy 6:10).

The man of God will have the right perspective about money and will use it as an instrument of doing good to others. The value of money is dropping so rapidly that we need to consecrate it to God to make it eternally worthwhile. What we give to God will have value all through eternity and will bear witness to the fact that we love Jesus and did good to those whom He loves.

It is God's will and wisdom not to give to all men alike, but the contented mind is not disquieted by this fact. The godly man is content with what he possesses, submits meekly to God's will and bears patiently the adverse dispensations of His providence. Jesus taught us to pray "Give us this day our daily bread" and it would be well for us to be content with what God has provided, for He will never fail us.

Can't you see that it is contentment that the men of the world are lacking as they make their extortionate wage demands? At this time we must all back our Prime minister and the government as they seek to set a minimum wage increase of £6 per week and thus try to beat inflation. This country needs our prayers as never before. We can all of us read the "signs of the times". "But thou O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness" (1 Timothy 6:11).

Classified Advertisements

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DEDICATIONS

ROBERTS. On July 6th. Jonathan Peter, son of Peter and Christine Roberts of our Leicester Church was dedicated to the Lord. Officiating minister: Ron Morrell. C.4213

SUTTON. On April 6th, Sarah Joanne, born March 9th, daughter of Bill and Sally Sutton, was dedicated to the Lord at our Leicester Church. Officiating minister: Ron Morrell.

MARRIAGE

GODDARD—HOBBS. On July 5th, Robert Henery Goddard to Cynthia Hobbs, at our Langley Church. Officiating minister: John Nicholson.

RUBY WEDDING

MASON—MAYWALL. On August 10th, 1935. Robert Henry Mason to Lilian Maywall, both members of our Sheffield Church. Officiating minister: Frederick Farlow.

ITINERARIES

The President (Leslie Wigglesworth):
August 17-18, Newquay Convention; 19, Plymouth; 20, Falmouth; 21, Torquay; 23, Camborne.

London Crusader Choir with Douglas B. Gray:
August 24, Walthamstow; September 7, Hastings.

Peter McCann
August 27, Newport; 28, Barry; 29, Caldicot; 30, Cardiff; 31, Caerphilly; September 1, Aberystwyth; 2, Porth; 3, Pontypridd; 4, Treharris; 6, Mountain Ash; 7, Pontlottyn a.m; Abertysswg p.m.

Holiday Churches

BLACKPOOL, Jubilee Temple. Elim Pentecostal Church, Waterloo Road, near junction with Central Drive. Sundays at 11 and 6.30. Minister: Philip MacInnes. Tel: 45105.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue, Marton. For directions ring Blackpool 61566. Sundays at 10.45 and 6.30. Tuesdays at 7.30. Minister: R. Clarke.

BOGNOR REGIS. Elim Pentecostal Church, Waterloo Square. Sundays at 10.30 and 6.30. Wednesdays at 7.30 Minister: Alan Court.

BOURNEMOUTH. Central Gardens, The Square. OPEN AIR meetings. Every Sunday and Wednesday at 7.45.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road (off Holdenhurst Road). Springbourne. Sundays at 11 and 6.30. Tuesdays at 7.30. Crusaders, Friday at 7.30. Holiday Club for children during summer holidays, 10-12 Thursdays. Minister: J. Osman.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sunday at 11 and 6.30. Tuesday at 7.30. Minister: George Backhouse.

BRIDGWATER. Elim Pentecostal Church, George Street. Minister: F.J. Livings.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays at 11 and 6.30. (64 'bus route from Margate and Ramsgate). Minister: B. Grist.

CHRISTCHURCH. Elim Pentecostal Church, Jumpers Road. Sunday 11 and 6.30. Minister: A.V. Gorton. Tel: 511818.

COLWYN BAY. Elim Pentecostal Church, Erw Wen Road, (off A.55). Sundays at 10.30 and 6.30. Minister: David Lewis.

DUNDEE. The gateway to the Scottish Highlands. Visitors will be welcomed to the Elim Church in Dudhope Crescent Road. Sundays 11 and 6.30. Tel: Dundee 643847.

EASTBOURNE. Elim Pentecostal Church, Hartfield Road. Sunday at 11 and 6. Tuesday and Thursday at 7.30. Minister: John Lancaster.

EVESHAM. Elim Pentecostal meet in Masonic Buildings, Swan Lane. Sunday 11 and 6.30. Tuesday 7.30.

FELIXSTOW. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton. Sunday at 11 and 6.30. Minister: H.C.O. Bawtree. Tel: 5266.

JERSEY, Channel Islands. Elim Pentecostal Church, Stopford Road. Holiday visitors can be picked up from their hotels. Phone: Central 21054. Minister: George Wallace.

MALVERN. Elim Pentecostal Church, Cowleigh Road (junction Cowleigh Bank). Sunday at 11 and 6.30. Leader: John M. Persijn.

PENZANCE. Elim Pentecostal Church, Conservative Hall, 10 Parade Street. Sundays at 11 and 6.30. Thursday at 7.30. Minister: R.H. Elliot.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Sundays at 11 and 6.30. Tuesday and Thursday at 7.30. Minister: Ian R. Hall.

SALISBURY. Elim Pentecostal Church, Milford Street. Sundays at 11 and 6.30. Wednesday at 7.30. Friday at 7.30. Minister: Glyn L. Taylor. Tel: 4376.

SCARBOROUGH. Elim Pentecostal Church, Murray Street (off Londesborough Road). Sunday 10.30 and 6.30. Thursday 7.30. Minister: S. Penney. Tel: West Ayton 2852.

SWANSEA. The City Temple, Dyfatty Street. Sunday at 11 and 6.30. Minister: E.J. Jarvis.

VISITING TORONTO, CANADA? Then a welcome awaits you at Calvary Assembly (Pentecostal Assemblies of Canada), 3200 Dundas Street West. Tel: 767-2349. Pastor: G.B. Derkatck.

WESTCLIFF-ON-SEA. Elim Pentecostal Church, Electric Avenue. Sunday 11 and 6.30. Tuesday 7.30. Minister: J.B. Hounsome.

WHITEHAVEN. Elim Pentecostal Church, George Street. Sunday at 10.45 and 6.30. Thursday at 7.30. Minister: S.C. Cain.

WEYMOUTH. Elim Pentecostal Church, Belle Vue (near Alexandra Gardens). Sundays at 11 and 6.30. Tuesday: Bible study at 7.30. Thursday: Prayer meeting at 7. Friday: Children's meeting at 6.30, Youth Focus at 7.45. Minister: Eric Gaudion. Tel: 74634.

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Coming Events

BLACKPOOL. August 17th. Elim Pentecostal Church, Fredora Avenue at 6.30. Preacher: Jack Tetchner. For directions phone Blackpool 61566.

BRISTOL. August 20-25. City Temple, Jamaica Street. Bank Holiday Convention. Wednesday to Saturday at 7.30. Sunday at 11, 3 and 6.30. Monday at 11, 3 and 6.30 (Children's picnic at 2.30). Preachers: Eric Dando, Laurie Lambert and David Woodfield. Musical ministry: Duncan Franklin, Coventry Choir (Saturday only) and New Creation Singers. Light refreshments between meetings on Monday. Opportunities for those seeking divine healing and the Baptism of the Holy Spirit.

HARROGATE. Great Renewal Rallies. Monday August 25 at 3 and 6.30 in Wesley Chapel, Oxford Street. Preacher: P.S. Brewster. Special singing by Hull Evangel Choir.

NEWQUAY. August 17-25. Elim Pentecostal Church, Seymore Avenue. Missionary Bank Holiday Convention. Sunday at 10.45, 5.45 and 7.30. Friday at 8. Monday at 3 and 6.30 (tea between meetings). Missionaries from Guyana, India, Rhodesia and Transvaal together with Leslie Wigglesworth (President and Missionary Secretary). Convener: Derek Lambelle.

PONTYPRIDD. August 23-26. Elim Pentecostal Church, Thurston Road. Bank Holiday Bible Convention. Preachers: T.W. Walker and W. Shenton. Saturday at 7. Sunday at 10.45 and 6. Monday at 11, 3.15 and 6.30. Tuesday at 3.30 and 7. Refreshments available Monday and Tuesday. Musical ministry. Extensive bookstall.

PORT TALBOT. August 11—24. Elim Pentecostal Church, Ebenezer, Sandfields Road. **Beach Mission.** Daily on lovely Aberavon Beach at 3.00 p.m. Conducted by M. Epton and party. Sunday Open Air services conducted by J. Coleman and A.J. Taylor, Aberavon Beach at 3.00 p.m.

ROMSEY. August 23-25. Elim Pentecostal Church, Middlebridge Street. August Convention. Saturday at 7.30. Sunday at 11.15 and 6.30. Monday (in Baptist Church, Bell Street) at 3 and 7. Preacher: Harry Dawson. Convener: Philip G. Parsons.

SOUTHPORT. August 23-25. Evangel Temple, Manchester Road. Annual Convention. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 7 (light refreshments between meetings). Preachers: Brian Edwards and Don Evans. Musical ministry: Harmony singers (Preston).

WESTCLIFF-ON-SEA. August 23-25. Elim Pentecostal Church, Electric Avenue, late Summer Bank Holiday weekend Convention. Saturday at 7.30. Sunday at 11 and 6.30. Monday 7.30. Preacher: W. Plowright. Convener: J.J.B. Hounsome. Singing by Rayleigh Choir with Elaine Burley.

WEYMOUTH. August 30 to September 11. Elim Pentecostal Church, Bell View (near Alexandra Gardens). NEW LIFE CRUSADE. Saturday at 7.30. Weeknights at 7.30 (except Monday). Sunday at 11 and 6.30. Theme "What on earth is happening?" Preacher: Jack Osman. Singing: The Evangelaires Choir.

* * *

PLEASE PRAY ..... PIONEER CRUSADE

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Put the seat belts on !

by David Webber

"FATHER, into thy hands I commend my spirit". Jesus said it (Luke 23:46). Stephen likewise said, "Lord Jesus, receive my spirit" (Acts 7:59). Now I was saying it!

There was no way to avoid a crash. The other car had pulled into the intersection, into the lane I was in, and stopped! He just seemed to freeze there.

The road was wet with drizzle. I braked, felt the car start to skid; released the brake to keep control; braked again until it started to skid; released the brake to keep control. And he just sat there right across my lane!

I couldn't go to the right—there were cars in that lane. I couldn't go to the left due to oncoming traffic.

So I aimed for the rear of the car, to avoid the people. Maybe he would move before I got there.

Last chance! Stand hard on the brake all the way. CRASH!

Of course, it happened in seconds. "Lord, into thy hands I commend my spirit!" was the last thought-utterance I had.

Although the other car spun around, it felt as if I had driven into a stone wall at 50 mph.

My glasses flew off and ricocheted around the windshield into the back seat. I felt my body straining against the seat belt and shoulder harness as if I were an astronaut pulling several Gs on launch!

A fractional second of darkness, followed by fleeting white spots, gave way to the surprising realization that I was still in the land of the living!

I walked away without a scratch. My head never hit the roof or windshield; my stomach never hit the wheel. Thanks to—seat belts?

No! There was more to it than that.

We had been putting in overtime at work to meet a contract schedule. I was just getting out at 10 p.m. It was wet; the rain was a light drizzle; and I was tired.

I plopped myself in the driver's seat, not bothering to fasten the safety belts as I usually did.

I felt a strong impression and urging: "Put the seat belts on!"

I grabbed the seat belt and found it all tangled.

When I opened the door to get at it better, the overhead light came on.

I mused: *This is ridiculous. Here I am in a deserted part of an industrial park, in the rear of the building, late at night; I can't see if anyone approaches the car, but I make a beautiful victim highlighted with the car light.*

There won't be much traffic anyway; I'll forget the whole thing.

Again, though not hearing an audible voice, I felt a definite strong urging: "PUT THE SAFETY BELTS ON!"

I finally got it all untangled and hooked up properly.

I did feel better about it after it was done. In fact, I felt so good, I was singing hymns at the top of my voice and praising God when I saw the other car enter the intersection, pull into my lane, and freeze.

My little Pinto was all but a total wreck! Yet I walked away unhurt, shaken up a bit, but safe and sound.

No doubt the seat belts were a factor in saving my life, but my life was spared through the still small voice of God ministering to me by His Spirit.

We never know what lies ahead for us; but we do know that no matter what we may be called upon to go through, we are a most fortunate and blessed people. We have a Heavenly Father, His Word, and His Son as our Saviour and Friend; we have His Spirit—and all work in harmony on our behalf.

I came away from the crash thankful that my life was spared. But my thanks and praise went far beyond that. If occasion should warrant it, I can always say, "Father, into thy hands I commend my spirit", and know I am in safekeeping. But I may again find He has returned my life for further use—to glorify Him!

The Family Altar

Scripture Union Portions

Notes by Maldwyn Jones

Monday, August 18th **2 Timothy 2:20-26**

". . . He shall be a vessel unto honour" (v.21).

SANCTIFICATION is a divine process which is to be looked for in the life of every believer. We can determine the closeness of our association with the Almighty and His Christ. Paul compares the varying results of the process of sanctification as seen in the lives of individual believers to the varying quality of household vessels. Just as there are vessels made of precious metals, so there are believers who have added great glory and bestowed much honour upon the Name of Christ by the purity of their lives and their separation to His service. So too, there are believers who have dishonoured their Master; their lives are compared to a very base vessel. Let us make sure that we are "vessels unto honour".

Tuesday, August 19th **2 Timothy 3:1-9**

"Perilous times shall come . . ."

WE ARE witnessing the degeneration of society in its total rejection of the morals, conventions and codes of ethics, which have in the past contributed to the greatness of the British nation. Such a situation is not unique to Britain alone; we see it repeated throughout the world. This moral upheaval is one of the social signs of the "end times". In this decadent age, religion is still being embraced, but the basic truths of Christianity are being rejected. God's servants will be persecuted because of their loyalty to Christ (Mathew 24:9). This is an indication to us of the near return of Christ.

Wednesday, August 20th **2 Timothy 3:10-17**

"Yea, and all that will live godly in Christ Jesus shall suffer persecution" (v.12).

PERSECUTION by the world is an expected bane of Christian life. Jesus said that the world will hate us because we are no longer a part of its sinful society. Because of this, we are to expect persecution. "The servant is not greater than his lord. If they have persecuted Me, they will also persecute you" (John 15:20). However, we are not to be discouraged, nor sink into a defeatest attitude, for in the midst of our persecutions, we can be assured of the Saviour's presence.

Thursday, August 21st **2 Timothy 4:1-8**

"Preach the Word . . ." (v.2).

THERE is a danger in Pentecostal circles of becoming experience-orientated in our services. It is a danger, that by and large, we have avoided, but we must be continually on our guard lest we fall into the error of deifying experience, and thus placing as much emphasis upon this as we do on the Word of God. It is the Word of God that must come to the fore in our preaching. We believe, and accept Pentecostal truth, not primarily as a result of experience, but because it is clearly taught in Scripture. Biblical truths must be clearly taught from our pulpits, and preaching as such must not be allowed to degenerate into a five or ten minute epilogue at the end of what is nothing more than a glorified concert. In the "end time" of this dispensation of grace, we have a clear and solemn obligation to preach the Word.

Friday, August 22nd **2 Timothy 4:9-22**

"Take Mark . . . for he is profitable to me for the ministry" (v.11).

WE note here the striking contrast between Mark and Demas. The latter had fled "having loved this present world". Mark, on the other hand, had the glowing testimony of being profitable to Paul for the ministry. It was this same John Mark that had caused contention to arise between Paul and Barnabas. The cause of the contention was that Barnabas wished to take Mark on Paul's second missionary journey, while the apostle did not want him along because he had deserted them on the previous journey (Acts 15: 37:40). Now, however, Paul realised the value of Mark in the Christian ministry. The Holy Spirit had done a work in both of their lives, and had revealed to them their dependence on each other.

Saturday, August 23rd **Psalm 145:1-21**

"Great is the Lord, and greatly to be praised" (v.3).

PRAISE is an essential part of Christian service. This is why the time of open worship in the Pentecostal Communion service is so important. It gives us opportunity to express our eternal gratitude to the Almighty for all His goodness and grace. We do Him a disservice by refraining from praising Him. It is possible to give Him thanks in silent worship, but how much better it is to praise Him aloud, then others can be blessed by our thanksgiving.

Sunday, August 24th **Psalm 146:1-10**

"Put not your trust in princes" (v.3).

THE times in which we live are so uncertain that it is difficult for us to put our trust in any form of worldly authority. Yet, men and women are desperate for security, so much so, that it can become a snare to them. William Shakespeare said, "Security is mortal's chiefest enemy". He was, of course, speaking of that security that results from one putting one's trust in man. The only security that is worth having is eternal security, and that can only be granted by the Eternal God Himself.

What about the landing?

by James K. Gressett

IT MUST be great to be an astronaut. I can't think of any greater thrill on earth than to blast off and orbit in space.

You might say it's a sensation that's really out of this world! But one thing would trouble me considerably on a voyage through space, and that's the landing. Sooner or later the trip must end. There has to be a landing—and what if the landing has not been planned properly!

Each individual of God's creation has been launched on a voyage that must come to an end. There has to be a landing at some time and place. What if the landing has been poorly planned!

You know, there were 10 bridesmaids in a story Jesus told, and 5 of them had been wise enough to plan properly; but the other 5 had been neglectful. They were unprepared. The 5 that were ready went in to the marriage, the Bible says, but the other 5 were turned away (Matthew 25:10). The door was shut in their faces!

One of these days or nights the Lord Jesus will come to take His people out of this world. He won't take everyone—only those who are like Him.

I saw a huge yellow machine on the highway. Its job was to clear the road of nails, screws, and steel fragments that might puncture a motorist's tyres.

The big machine came to a halt in a clearing at the side of the highway. The operator cut the switch and the metal objects spilled on the ground. There was a bushel or more of nuts, bolts, nails, and steel fragments of all shapes and sizes.

I asked the operator how it worked. He said the magnet on the machine would not pick up any metal other than steel. It attracted only metal of its own composition—but there was enough power in the magnet to retrieve steel particles buried an inch or more in the dust alongside the pavement.

I thought, "What an interesting illustration of the scene when Jesus comes to take His people to heaven". They will rise to meet Him the way steel rises to meet the magnet.

"The dead in Christ shall rise first", the Bible says. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord (1 Thessalonians 4:16, 17).

The unseen power in that magnet a few inches above the ground generates life in the steel particles on the ground, and even under the ground, to the extent that they come to life and move upward and adhere to the magnet.

So shall it be when Jesus comes to draw His people to himself. As the highway magnet is selective in what it gathers, so will our Lord be. The Bible says, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Romans 8:11).

Another verse of Scripture says the day of the Lord shall come as a thief in the night (1 Thessalonians 5:2).

I see two lessons in this. First, the Lord's coming will catch many by surprise (for a thief comes when people are not expecting him). Second, the purpose of the Lord's coming is to snatch away something precious.

When a thief comes, he does not take the pots and pans. He looks for the valuables. He takes the best. So will the Lord. He is coming not for the careless or the ungodly but for those who are jewels in His eyes.

Jesus said, "There shall be two in one bed; the one shall be taken, and the other left. Two shall be grinding together; the one shall be taken, and the other left. Two shall be in the field; the one shall be taken, and the other left" (Luke 17:34-36).

In one part of the earth it will be night when Jesus comes. People will be in bed. In another part of the earth it will be day, and the men will be working in the field, while the women are working in the kitchen.

Suddenly, there shall be a great separation. Some people will be taken from their beds, or fields, or kitchens, while others will be left.

Those who are like Jesus will be caught up to meet Him in the air. The rest will be left behind (like the people of Sodom, when "it rained fire and brimstone from heaven, and destroyed them all").

Have you prepared for that day? It will be a bitter end for the unsaved, but a happy landing for those who are ready.

Jesus said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also" (John 14:2, 3).

That wonderful place is prepared for people who are prepared for it. Now is the time to get ready for the landing. Any other time may be too late.

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Editorial



WRITING about Dr. Martyn Lloyd-Jones two weeks ago, set me thinking about the other "Doctor" W.E. Sangster. When I was a student in the Elim Bible College, Clapham, from 1952 to 1953, the students were expected to support the local Elim churches, which was only to be expected from future ministers of the movement. However, we went into the city whenever we could get away, which was not very often, as the Dean (which was the old name for the principal of the college) was also the pastor of the Clapham Chur

The two "Doctors", W.E. Sangster, and Martyn Lloyd-Jones had both occupied their pulpits since 1939, and each of them was in his prime. Sangster at Westminster Central Hall, and Lloyd-Jones at Westminster Chapel.

Of all the visits that I made to the two churches, one stands out in my memory; the picture still retained in my mind is of Dr. Sangster; I can recall the illustration that he used, though I do not remember the text.

I do remember that Dr. Lloyd-Jones preached for two Sundays in succession on the same text (1 Corinthians 15:3); I remember, because after listening for more than one hour on the first Sunday, I wondered what more he would have to say, and to find out I went the next week as well!

Sangster himself tells us two stories about sermons that he listened to (though strangely, neither story is in the fine biography written by his son Paul). The first story concerns a visit to a church, when, accompanied by his family he went to a Sunday meeting in a town where they were staying for their holidays. Sangster, much to his interest, heard the text announced, and he remembered he had written an article on the same text in a well known magazine only recently. Much to his embarrassment, he now had to listen to someone else preaching it! "I blushed for the cloth", he said.

The second story concerns a time when he was on the edge of a breakdown Bereavement, sickness in the home and gross overwork had brought him to such a state of mental and physical prostration that he confesses to being on the edge of "that awful abyss of nervous illness, the full horror of which is known only to those who have fallen in". In such a state he went to hear a well known preacher, from whom he expected no help. "From the first sentence" he tells us "God was speaking to me, and I thanked him for His Word which made me whole".

Dr. Sangster died on Wesley Day 1960, and Dr. Lloyd-Jones has retired, though he continues both to write and preach.

God is still saving men by the "foolishness of preaching" wherever the Word is faithfully proclaimed, whoever the preacher is.

FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – 1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.

ELIM NEWS

ALDERSHOT **Pastor: Mervyn Tilley**

FOR many years our small congregation have been praying for the town and district. God began to answer in a marvellous way late in 1974 and early in 1975; during this time our congregations and offerings have increased by at least 100 per cent. We feel that all this is by way of preparation for the work that lies ahead, and many new avenues of service are opening up in ways that we have never seen before.

Prison outreach. An unexpected opening has been provided into Coldingley Prison. Our pastor visits one man regularly, but frequently he has the chance to speak to other men also. We have already taken one meeting of song and testimony there, and others are planned for the future, including the showing of the films "The Cross and the Switchblade" and "Gospel Road".

Book ministry. Our church bookstall has been a great success and over £600 worth of books and tapes have been sold since November 1974. We are now praising God for the way He has given us the wonderful opportunity to open a Christian bookshop in the town at very low rental.

Childrens work. For some time it has seemed right that the Sunday school should be held at the same time as the Breaking of Bread service. This has meant that the children were confined to one small room at the back of the church and numbers soon outgrew the accommodation. We turned to God for the answer and pursued one or two ideas that seemed "logical", but the Lord made us wait. Not for long however, because we have now obtained the use of a school class room very near to the church, this will cater for our needs until the proposed church extension is completed.

So you can see why the whole church is becoming excited and why we looked on the Convention at the Spring Bank Holiday weekend as the climax to six tremendous months. On the Saturday we were privileged to have as our preacher Rev. Trevor Dearing of St. Paul's Church, Hainault, Essex. The church was packed for the morning and afternoon sessions, the subjects dealt with "Divine Healing and Deliverance" and "Life in the Holy Spirit". Through the sound teaching at these meetings some of God's truths became clear to us in a way that many had never experienced before. The evening rally at the local Methodist church was one of power and praise. Almost 500 people gathered, and the Spirit of God moved upon many of them, bringing conversions, healings and baptisms in the Holy Spirit.

The weekend continued with Bill and Mollie Worboys. It was a weekend of renewal for individuals and married couples, and indeed the whole congregation. In the last meeting many people testified how God had met them at the point of their need.

We are now looking upon this particular weekend, not just as a climax to the past months of blessing, but rather as a springboard for the future. We sing with grateful hearts "He hath done great things". And the end is not yet – Praise the Lord!

SUE BUSSEY

* * *

BIRKENHEAD **Pastor: Paul Epton**

WE were pleased to welcome Derek Green as our preacher for the Lancashire Presbytery youth weekend. On Friday the young people arrived from many areas within the Presbytery, and they soon got to know each other. After an introductory service, the girls made their way to various homes and the boys slept in the church. On the Saturday there were talks on Sunday school work and witnessing, given by Pastor Green. In the afternoon Paul Epton and Ivan Potts led an open air meeting in the centre of the town. The evening service was attended by various ministers, both from Elim and other denominations. The musical programme provided by the "Commendors" was excellent. One person gave his life to Christ and many more rededicated their lives to the Lord.

Sunday was another full day, starting with a receiving meeting which was followed by the Communion service. In the afternoon we had Sunday school seminar, which was led by Pastor Green. The Gospel service was conducted by the young people and God's Word was ministered by Pastor Green. Again a soul was saved.

All of the young people were sorry that the weekend had finished, but they are looking forward to the next one.

LINDSEY MANN

* * *

CLYDEBANK **Pastor: I.G. Clarke**

"GREAT is Thy faithfulness". These words express the hearts of the saints at Clydebank. The past two years have been wonderful years of blessing. God has indeed met with us in a wonderful way. We have seen wonderful miracles of grace take place.

Continued on page 4:

The church was packed to capacity for our pastor's second anniversary, and it was a joy to welcome his brother, David Clarke of the A.o.G. Swindon as our guest preacher. The Saturday night service will live for a long time in the memory of those present.

During the past two years the Lord has been very good to us as an assembly. We have seen our congregation treble, and the tithes and offerings more than treble. It is a joy to be in the weekly prayer and Bible study meetings, and to see the minor hall packed week by week. We have proved that it is not necessary to use gimmicks in order to fill the church. When there is a move of God's Spirit no man can boast.

We presented our pastor with a cheque and the young people presented Mrs. Clarke with a beautiful bouquet of flowers. We look forward to another year of blessing.

H. TAIT



Pastor and Mrs. I.G. Clarke together with the deacons.



Youth choir.

"If a man shall not work".

The lady regarded the tramp severely. "Have you ever been offered work?" she asked.

"Only once, ma'am", he replied. "Apart from that I've been shown nothing but kindness".

Sing!

You say: "Singing is not for me".

The Bible says: "Let all the people praise. . ." (Psalm 67:3).

You say: "I'll sing if it's something I know".

The Bible says: "Sing unto the Lord a new song" (Psalm 98:1).

You say: "I can't read music, so I just leave all that to the choir".

The Bible says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed" (2 Timothy 2:15).

You say: "God overlooked me when He passed out musical talent; therefore, He doesn't expect me to sing".

The Bible says: "Let everything that hath breath praise the Lord. Praise ye the Lord" (Psalm 150:6).

BOOK REVIEW

The Great Brain Robbery: Studies in Evolution, *by David C.C. Watson, published by Henry E. Walter Ltd., price 70p, postage and packing 11p extra.*

A rather catchy title, yet there is an element of truth in it, for if science (i.e. the search for knowledge) is studied outside of the Biblical framework then there is a great brain robbery. Such a robbery has occurred in the natural sciences where the atheistic philosophy of evolution controls and directs the study of the biological sciences. On an even sadder note, however, is the fact that in every school in Britain our children are being indoctrinated with this atheistic philosophy of evolution.

The author covers quite a lot of ground in his book, discussing among other things such topics as the Origin of the Universe, the Gap Theory, Theistic Evolution, Biblical Arguments for a Universal Flood and Archaeological Dating. He also poses and answers the question "Where has science gone wrong?" In his concluding chapter he throws the challenge "Back to the Bible!"

This book is not a definite study of the Evolution/Creation controversy – nor is it meant to be. It does, however, whet the appetite to know more about this area of Christianity where the Biblical account of the Creation and the early history of the Earth and the scientists views of evolution are in conflict. A useful bibliography appears to this end.

I can warmly recommend this book to all teenagers, teachers and anyone else who wants a simple introductory book on the important question of origins.

DR. A.J. MONTY WHITE

NEWS ITEMS

Prince Charles meets Pentecostals

HAY RIVER, Northwest Territories. When Prince Charles visited Northern Canada in May, he noted the influence of the Pentecostal work in Hay River.

When Pastor Craig Pitts, of the Pentecostal Chapel made a reference to the fact that Rev. and Mrs. Ken Gaetz were the Pentecostal pioneers there, the Prince chatted with them, asking them about their early days. He heard how they came by dog team at first and how God opened up the ministry of the hospital. Mr. Gaetz, hospital administrator, was asked to make a presentation to the Prince on behalf of the town.

The Prince also stopped to speak to several Pentecostal Crusaders who formed part of the Honor Guard in the town and to their leader, Ruth Manderson.

Several girls from the Chapel were asked by the Prince about the "Jesus" buttons they were wearing. Others introduced to the Prince included two of the first native Pentecostal converts, Jim and Sarah Lamalice.

Seeing so many of the Pentecostal people during the happy activities of the Prince's visit brought the comment from him to both the Gaetz' and Crusader Ruth Manderson that the Pentecostal people seem to be quite an influence in the area.

Pentecostal Testimony



Prince Charles chats with Pentecostal girls from the Hay River Pentecostal Chapel. He asked about their "Jesus" buttons which were different to any others he had seen before. The girls left to right are: Bonnie Bildson, Carol Miron, Chris Legare, and Valerie Elliefson.

Songs for Russia

THE Rev. George Derkatch, President of Christian Mission Publishers, Toronto, has announced that they are now in the process of publishing a new gospel song book for free distribution in the Soviet Union. The decision for this venture came after repeated requests from Christian brethren behind the Iron Curtain were made known to Christian Mission Publishers.

This song book will meet a great need in countries that are severely lacking in printed gospel material, and where sometimes one book is shared amongst dozens of people. It will feature five hundred songs in the Ukrainian language and will contain not only words, but also music for each song.

Entitled "Gospel Melodies", this gospel song book will contain many familiar gospel songs from the Soviet Union as well as selections from North America that have been translated into the Ukrainian language. Much work and prayer has gone into the preparation of this book and Mr. Derkatch estimates that cost on the initial run will exceed ten thousand dollars.

Increase

WHILE American church membership in general showed a slight decline in membership last year (according to *1975 Yearbook of American and Canadian Churches),* Assemblies of God membership continued to grow and reached an all time figure.

A gain of 75,277 members in the past two years has brought their membership in America to 785,348. This represents an increase of 10.6 per cent.

General Secretary, Bartlett Peterson reported this to the 36th General Council, held in Denver, Colorado from August 14th to 19th.

During this same two year period the number of ministers increased by 503, bringing the total to 19,478.

The net gain of 148 new churches raised the total number of churches in the U.S. to 9,019.

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CHANGING CHAD

by Margaret M. Ladlow

A coup d'etat seems to be commonplace in these days, when the political situation of a State can change overnight. We hear the news on the radio, we read the headlines in our newspapers, but it all seems rather remote, deplorable of course, yet not really of vital concern to us. Just such an army coup took place during April this year in the African state of Chad where the ruling President, Ngarta Tombalbaye was killed, thus ended his fifteen year old regime. A nine-man Military Council is now in command, with General Felix Maloum as its leader, and it is to be hoped that wise counsels and justice, together with personal freedom will prevail.

There is always a reason for political upheaval, in some cases an unknown factor, may be the cause of the unrest. It is known however, that Chad suffered severe drought and consequent famine during 1974, but it may not be known that commencing in June 1973, persecution broke out against the Christian Church. In the area of the late President, there was a return to the pagan customs and culture, especially dedication to, and worship of Yado a tribal god. One immediate result of this trend was that believers in Christ were forced to change their Bible or Christian names, adding the name of "yado" at the end. A fee had to be paid to get the change of name registered, and missionaries, pastors and people alike were threatened with death if they refused to worship "yado". It was learned too that fourteen ordained workers were arrested and taken to an unknown destination. The latest information tells of the widespread insistence on initiation into pagan rites, all male children in the area being forced to go into the bush for "yado worship". No wonder there was unrest and the President was feared.

The persecution spread to other parts of Chad. during 1974 and all churches have been closed throughout the Goulai tribe, and ten Christians have perished including an evangelist who had been tied up in a wooden tom-tom. It is also reported that in the Canton of Bebopen, in the presence of the late President, the Christians were told that they must deny their God or be killed and many refused to do so and paid with their lives. In Doba during December last, President Tombalbaye made a four-day visit during the time when the initiation camps were being held. The Mayor of the town actually gave permission for the initiation chiefs to pillage the whole place and inspite of complaints from the Arab Prefect and the Arab merchants, the President supported the Mayor, so the whole thing became legal! How easily law and order break down when evil pagan practices are allowed and men's hearts become hardened, and brutal passions hold sway. It is reported that a well-known pastor has been killed at Doba after severe torture, his fingers being broken one at a time, after this he was subjected to imprisonment in the stocks. He died as a martyr refusing to deny his faith, and at least fifty other people have been killed in this same district.

News has filtered through of atrocities in other areas, men being beaten, cut with knives and even

buried alive. The Sub-Prefect of Benoye threatened to visit all churches in his area to discover where a letter of encouragement to believers to stand firm against initiation had been read. He stated his intention to bury all pastors and evangelists concerned, and already one of the latter has been imprisoned for refusing to accept people returning from initiation, at the Lord's table.

From such disturbing news, it would seem that a new form of government with freedom from tyranny and religious persecution was called for. It may be that the Devil has overstepped the mark, for when such precious things as faith and allegiance to God and our Saviour are threatened, true believers hold fast and cling closer. Needed grace and courage are imparted, and as always throughout the history of the Christian Church, the blood of the martyrs has become the seed of the Church. We can hear again the ringing tones of the Saviour when He said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad for great is your reward in Heaven". Pray for the church in Chad and pray for all the emerging and developing countries of Africa as the forces of evil and anti-God communism are making an all-out bid for their control.

The measure of man is not the number of people who serve him, but the number of people he serves.

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* * *

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Mountains and Valleys in the Ministry of Jesus

by G. Campbell Morgan

THE MOUNTAIN OF LIFE

"After six days Jesus taketh with Him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and He was transfigured before them. . . And as they were coming down . . . there came to Him a man, kneeling to Him, and saying, Lord, have mercy on my son: for he is epileptic, and suffereth greviously" (Matthew 17:1, 2, 9, 14, 15).

WE pass to the second mountain. Here I propose to pause long enough for a few words about the place of the Transfiguration in the life of Jesus, because I am convinced that much of value is lost here, as the result of inaccurate interpretation. A superficial reading of the story has given rise to the idea that what the disciples saw was the opening of the heavens, and the irradiation of the person of Christ by light falling on Him from without. That, however, is certainly not what is recorded by either Matthew, Mark, or Luke. The word they used to describe the event is in itself suggestive; and it may help us, if we render the Greek word which both versions translate "transfigured" in its anglicized form, *metamorphosed.*

That at once makes it clear that the change was wholly within His own person. He was not made to appear different by light effect, as from without. He was actually changed, and, therefore, of necessity, appeared so.

It has also been affirmed that on the mount the essential Deity of Jesus flamed through the veil of the flesh. I equally join issue with that interpretation. The Deity of Jesus was never manifested except in the fact of His humanity. That is the mystery of Incarnation. The only *unveiling* of Deity possible to the eyes of humanity was that of its *veiling* in human form.

What did then take place on the holy Mount? That phrase of Peter, the "holy mount", is in itself suggestive. In the hour of transfiguration, Jesus of Nazareth came to the ultimate perfecting of His human nature. The process culminating there, may be recalled in the simplest of statements. In His being and birth he was sinless. In childhood He was innocent. Through youth and manhood He was holy.

At last, standing on the mountain He was metamorphosed: He reached the final state of perfect humanity, and was ready to pass out into the larger life, without death. He stood upon the holy mount in the white light of holy character, unafraid of heaven's glory, because participating in its nature. The inhabitants of the place of justified spirits came and held converse with Him. He might have passed directly from this world and the life of probation, into the larger fuller life of heaven. There was no gate to exclude Him; no flaming sword to bar the way. He had won His way into the ultimate life, by victory over all temptation, and in absolute sinlessness.

That is indeed then the mount of life. In the first account of man in my Bible I read: "Let us make man in our image, after our likeness". I would fain see that man, but I never do so in ultimate perfection until I come to this mount of Transfiguration. Everywhere I see men in the image and likeness of God, but image and likeness are alike defaced and battered, until the likeness is unlike. Here alone is a Man, passing through all the processes of human testing, until at last the divine image and likeness are brought out into flashing glory, whiter than snow, above the brightness of the sun, a Being ready for the age-abiding habitations.

The vision is an awe-inspiring one. It affrights me as did the light on yonder mountain of light, yet not altogether so. There, the white light falling on my life was cold and searching; but here, it is warm and healing. Even though this man is so unlike me that I fear to gaze on Him, He is also so like me, that I know Him kin. On that mount I see life, my own life. There is explained to me the possibility of my own being. I am not that, and yet mine eyes have seen my life as it might be. The vision gladdens me, and saddens me; fills my heart with desire, and with despair.

And now I come to the last of these Alpine summits. There stands the same Person, and yet there is such a difference that the effect produced upon His disciples is recorded by Matthew in the words, "When they saw Him they worshipped, but some doubted". The very naturalness of the declaration is presumptive evidence of its truth. The two statements have been spoken of as contradictory. As a matter of fact they constitute a sequence. His presence was Kingly, His person was in a new sense visibly divine; He was declared the Son of God with power by the Resurrection; therefore they worshipped. Yet the change in Him was so great, that some doubted. The Person they saw, they were compelled to worship; but could it be Jesus of Nazareth!

In order to enter into all the values of this last mountain height we must remember what had passed since He stood the perfected and glorified Man, alone in the victory and splendour of His triumphant humanity, on the mount of life. From thence He had passed to the valley; and with face set toward Jerusalem had gone in the strength of a greater love than tongue can tell to the green hill outside the city wall. There upon the brutal and cursed Roman gibbet He had died, the butt of the scorn and scoffing of priests and soldiers, and of men in whom the divine image of love was almost entirely obliterated; had died with a prayer for mercy on His murderers, followed by a wail of heart-breaking anguish, the meaning of which defies the final interpretation of saints and scholars alike; "My God, my God, why hast Thou forsaken Me?"

As in reverent imagination I stand with the men who saw Him die I am amazed; for the fair and glorious image and likeness of God as it was seen upon the holy mount, is bruised, battered, and broken in the agony and cruelty of death. With them I am more than amazed, I am affrighted; and in the presence of the supreme tragedy of the ages I, with them, take hopeless refuge in flight, and astonished and terrified hiding.

Then followed the days of darkness, of mystery, of wonder, of despair, until the strange news began to circulate that the Dead was alive. He was seen of Mary; He appeared to Cephas; He walked to Emmaus, He presenced Himself visibly in the upper room amongst His own, and now He stood upon the mountain of appointment in well-loved Galilee, and uttered the command of sovereign supremacy; and it was the speech of love urging His disciples to bear to all the waiting nations the Evangel of His Kingship; a Kingship based on victory won, and acting in healing and salvation.

All the purity of the mount of light is here also; all the glory of the mount of life is shining still; but love is triumphant, for by the way of His descent to darkness He is shining in light that drives darkness like mist before the rising sun; and by the way of His death He is giving men His life for the cure of all their paralysis. By the triumph of His love, the messages of light and life are for all the nations. This is in very deed the mount of love.

(to be continued)

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The Christian doctrine of the Resurrection

by Ian Macpherson

The Resurrection is not Jesus' survival of death: it is the reversal of His death.

Gregory Dix

The Resurrection is not simply personal survival: it is cosmic victory.

Dr. James S. Stewart

I am the Resurrection and the Life (John 11:25).
He is risen: He is not here. (Mark 16:6).
If Christ be not risen, then is our preaching vain (1 Corinthians 15:14).
If thou shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved (Romans 10:9).
If ye then be risen with Christ, seek those things which are above. (Colossians 3:1).
God that both raised up the Lord, and will also raise up us by His own power (1 Corinthians 6:14).

THERE was a dramatic and decisive moment in the history of the American Civil War. It occurred on October 19th, 1864. General Philip Henry Sheridan, a man of dash and daring who has given his name to a famous modern tank, was in command of the Northern forces and, while he was detained by military duty at another point in the firing-line, his troops were heavily engaged by the Confederate army at Cedar Creek. Learning of their desperate plight, he resolved to rejoin them with the greatest possible expedition and, flinging his leg over the back of a horse, rode post-haste a full seventy miles. Arrived at the scene of action, he found his men, utterly demoralized, fleeing ingloriously before their enemies. Galloping into the midst of them, he stood up in his stirrups and, waving his naked sword above his head, cried: "Boys, we are going the other way!" So saying, he turned the tide of war and won the well-fought day.

Something like that, but on a cosmic scale, happened at the Resurrection of Christ. It was not just survival: it was reversal. And it reversed, not alone His death, but the whole current of things in the cosmos. The cross was itself victory, but the Resurrection was the complement and consummation of that victory. Evil seemed to have good on the run; death appeared to have life scuttling before it; despair looked to have hope in abject retreat. And then –

Up from the grave He arose
With a mighty triumph o'er His foes.

The tide of moral war in the universe was turned. As Professor Oscar Cullmann strikingly expressed it: "D-Day was over and V-Day was on the way". Before embarking upon a somewhat detailed discussion of our theme, it may be well perhaps to clear the ground by defining the term "resurrection", so that we may know precisely what we are talking about.

What, then *do* we mean by resurrection?

Let us start by stating quite plainly what we do *not* mean.

In the first place, by the Resurrection of Christ we do not merely mean His spiritual survival. The New Testament goes to great lengths to leave us in no doubt that the body of our Lord which rose from the tomb was the same as that which was nailed to the cross. True, it did possess additional powers and faculties, but the continuity of its identity is not open to question. The inquiry as to whether or not, prior to Calvary, it possessed those powers and faculties is a purely speculative one, which need not detain us here. Quite possibly, had it then exhibited such supernatural traits, its historical reality might have

been suspect. Passing through solid walls and doors and appearing and disappearing at will are not attributes and activities which we normally associate with a human body. The body of Jesus was a real human body, and it had to be seen to be a real human body before it would have been prudent to reveal those supernormal potentialities. Eric Sauer somewhere makes the point that just as our Lord's body was capable of *transfiguration* without losing its identity, so it was capable of *disfiguration* without losing its identity. It was not just the spiritual part of Jesus which persisted beyond the tomb. It was the total Christ.

In the second place, by the Resurrection **we do not just mean resuscitation.** Resuscitation implies a return to the former life and likewise liability to death again. Altogether, the Bible records no fewer than nine such resuscitations, but none of them can properly be included in the same category as the resurrection of Christ. Every other was a *raising:* this was a rising. Certainly, it was God "who raised Christ from the dead" (Ephesians 2:20), but equally of His own life Christ could say, "I have power to take it again" (John 10:18). Our Lord rose to a new life: He did not simply resume the old life. He did not live to die again: He lived to die no more. Resurrection must be distinguished from resuscitation. An old Puritan illustrated the difference between them admirably:

> **"When Lazarus rose from the dead "he took his grave-clothes with him, because he was going to need them again; but when Christ rose from the dead He left His grave-clothes behind, because He had finished with them for ever".**

In the third place, by the resurrection of Christ **we do not mean reincarnation.** The idea of reincarnation pervades the religions of the East, and even in the West there are those who find it attractive. Nevertheless, the resurrection of Christ was not a reincarnation. Admittedly, Paul does speak of Christ as "the firstborn from the dead" (Colossians 1:18), but that must not be taken to signify anything in the nature of a repetion of the Incarnation. Indubitably, our Redeemer came from a virgin womb and He came from a virgin tomb, but the body which emerged from the sepulchre was not created in the sepulchre as was the body of the infant Christ within Mary. It was the same body as before.

Not long before his death, Napoleon Buonaparte boasted: "When I am gone, my spirit will return to France to throb with ceaseless life in new revolutions". But it didn't! Speaking of the Lord Jesus, however, Ibsen in his *Emperor and Galilean* puts into the lips of Julian the Apostate these glowing words: "Where is He now? Has He been at work elsewhere since that happened at Golgotha? Where is He now? What if that at Golgotha, near Jerusalem, was but a wayside matter, a thing done, as it were, in passing! What if He goes on and on, and suffers and dies and conquers, again and again, from world to world". In other words, what if His existence is simply an extended series of reincarnations? But no. It is not. Resurrection is not reincarnation.

In the fourth place, by the ressurection of Christ **we do not mean that after His death our Lord lived merely in recollection.** It must be acknowledged that some people are so vibrantly vital that one finds it hard to think of them as dead even after one has attended their funeral! Of such our omnipotent Redeemer is the supreme example. When we refer to His resurrection, however, we are not just saying that He survives in our memories. According to the hackneyed aphorism, "to live in the minds of those we love and leave is not to die", but we bury them all the same! Emphatically, recollection is not resurrection!

In the fifth place, by the resurrection of Christ **we do not merely mean that after death He lived influentially.** No one has exerted mightier posthumous influence than our blessed Master. Since His death He has done infinitely more for humanity than any living person.

Influence has been neatly defined as "the effluence of affluence", and who could conceivably be more morally and spiritually affluent than He of whom it is written that "in Him dwelleth all the fulness of the Godhead bodily" (Colossians 2:9)? Etymologically, influence is that property belonging to one person which flows into others. No one has so poured Himself into the minds and hearts of men and women as has the Lord Jesus Christ. To millions His influence has meant affluence. Nevertheless, when we speak of His resurrection, we are not just thinking of His influence.

What, then *are* we thinking of? Having indicated in some detail what the Resurrection is *not,* let us now inquire what it *is.* And here, before going further, let me state the Evangelical position as starkly and as strongly as I can. We believe that the Resurrection is history, that this thing really happened, that the body which was reverently laid in that cool grave among the lilies on the evening of Friday, April 3, A.D. 33 (the latest date assigned to it by the chronological experts) literally vacated that grave before 6 a.m. on the following Sunday morning, April 5. For us it is all as factual as that. This, nothing less and nothing else, is what we mean by the Resurrection.

Points for Preachers

by J. Alexander Wright

AN OUTLINE

Pilgrim's Progress

(Hebrews 11:8-16. Genesis 26:25)

1. **He built his altar.** Sacrifice: worship.
2. **He pitched his tent.** Pilgrimage, not permanency.
3. **He digged his well.** Refreshment: Benefaction.

Have I built my altar, confessing thereby my inadequacy, acknowledging His mercy, accepting His grounds of peace?

Is my life a pilgrimage, have I broken with the world's order, travelling lightly with my sights on that distant City whose Builder and Maker is God? Have I ever dug a well, providing refreshment for others as well as myself? I am drinking from wells that others have left for me.

A QUOTATION

"The strain and stress . . ."

"We still believe mainly in fuss and noise and crowding and organisation and machinery. If things drag, we evolve some other type of meeting, add one more to the already deafening intricacy of whirling wheels. And when it too is whirling with the rest, we feel more happy. There may be no spiritual outcome whatsoever, but we are pleasantly tired, and there is a kind of wind blowing in our faces, and so we have the sense something is being done. So long as we are hot and perspiring, are talking and meeting, are bustled and rushed, we feel that things are happening, for we trust in efficiency and busyness, and a certain material capacity far more than in the Holy Ghost: energy and organisation is what we feel will bring us through. We don't believe in silence, have forgotten the healing of stillness and the power of worship. We don't know the spirit we are of, and fill God's house with such a din and clamour that His voice cannot reach us even in His Holy Place".

(A.J. Gossip in *The Galilean Accent)*

AN OBSERVATION

Education and the Ministry

"An educated ministry is good; and an inspired ministry is better, but an inspired educated ministry is best".

(Donald Gee, *Pentecost,* 1961)

Thoughts from the Book of ***Exodus***

by F. Lavender,
Pastor of our Croydon Church

70. The Unity of the Tabernacle

(Exodus 36:13)

WE HAVE previously noted the variety of materials and the items of furniture in the Tabernacle, also we looked at the detailed description of each part given to Moses, observing that every item had to be made exactly according to the plan of God. Yet it was not the purpose of God to focus attention upon those individual parts, but to cause each piece to fit into one complete whole and to reveal His glory in the perfect unity of the Tabernacle. Each individual part was important, and had to be correctly made and placed in its proper position; but the chief importance of each item was revealed when it was seen as part of the whole Tabernacle.

Paul made two wonderful statements concerning the love of Christ: "The Son of God . . . loved me, and gave Himself for me" (Galatians 2:20); and, "Christ . . . loved the Church, and gave Himself for it" (Ephesians 5:25). This shows that each Christian is important to the Lord, but it also shows that each Christian is a part of the whole Church of Christ. The Church is likened to a Body, of which Christ is the Head; each Christian is a part of that body, we each have our own work to do, and every part is necessary for the correct functioning of the whole. The members of this Body are not to envy each other, they are to work together for the building up of the Body of Christ (1 Corinthians 12:12-31). Through this Body, the Church, God is revealing His wisdom to all creatures (Ephesians 3:10).

Every one of us is precious to Christ; we are beloved of Him, and He has called each of us to work in the fellowship of His Church. Clearly, we are not all called to do the same work, and we should not envy or belittle those who seem to have a more prominent function. What is supremely important is that God should be glorified; let us bend all our energies, and work together to that end. The world will see the glory of God in the true unity of the believers.



WHY DEDICATION OF CHILDREN ?

This article, "Why Dedication of Children?" by John Lancaster, is the eighth in a series of leaflets issued by the Elim Publications Board. The twelve titles so far issued (there are several others planned) are available from Elim Church Bookroom, P.O. Box 38, Cheltenham. The price is 50 pence per hundred, postage extra.

So you want your baby dedicated? That's splendid! But have you stopped to think what this means? This leaflet is designed to help you. Please read it carefully before filling in the form.

Dedication means saying "thank you" to God.

Your baby is God's gift. The Bible says that all life comes from God: "He . . . gives to all life, and breath, and all things" (Acts 17:25). So your wonderful baby is alive because God has given him (or her) life. "Children are a heritage (gift) of the Lord" says Psalm 127:3. So in our Dedication Service we give God thanks for His gift.

Dedication means making God a promise.

Your baby is important in God's eyes as well as in yours! You may think that he is the "living image" of his father or that she has her mother's eyes, but do you realise that every human being is made in the image and likeness of God (Genesis 1:26,27)? Though the sinfulness of the human race has greatly spoiled that likeness, our power to think, love and choose makes us special in God's sight, because it is the reflection of His own nature in us.

This means that your baby needs special care. He is not simply a body to be fed or a brain to be educated; *he is a person in his own right,* with tremendous powers for good or evil locked up inside him. He will form habits and opinions, make decisions, enter into relationships, that will bring joy or sorrow to himself, to others, to you, and most important of all, to God. His early years – the years you are responsible for – will largely decide what kind of person he will be. The Bible says "*Train up a child in the way he should go: and when he is old, he will not depart from it*" (Proverbs 22:6). This is a great responsibility. In the Dedication Service we acknowledge this before God and promise Him that we will try to train our children to walk in His ways, asking Him for faith and wisdom to do this properly.

We can do this only by God's help. The New Testament tells parents to bring their children up in "the discipline and instruction of the Lord" (Ephesians 6:4 R.S.V.), but we can only do this when we ourselves seek to know and serve God. "What you *are* shouts more loudly than what you say," says an old proverb, and we need to remember that personal example will carry much more influence than words. We need to yield our lives to Him and to seek to follow Him as our Lord and Saviour. We cannot pass on to our children a faith we do not possess ourselves – and "without faith, it is impossible to please God" (Hebrews 11:6).

Dedication means asking God for His Blessing.

When the disciples tried to prevent mothers bringing their children to Jesus, He "was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14). Because God loves all children, you can bring *your* baby to Him and ask for His special blessing.

Your baby is important to God because he is made in God's image and likeness, but your baby also needs God's blessing because only God can save him from the power of sin. Babies are not turned into little Christians merely by being "christened" or "dedicated". As God directs and guides them, *they can later personally repent of sin and receive the Lord Jesus Christ as their personal Saviour*, for "except a man be born again, he cannot see the kingdom of God" (John 3:3). In the Dedication Service, however, you can bring your baby to God, give him into God's loving care, pray that you may be given wisdom and grace to bring him up in the right way and that God will surround him with His own love and bring him to a saving knowledge of Himself at the earliest moment.

What a wonderful start for a new little life!

The one that got away

by Trevor Partington,
Pastor of Covenant Hall, Stafford

MY first recollection of fishing is of a day, some eighteen years ago, when a friend at a Christian youth camp in Woolacombe, asked me to join him at his sport. It's a day I shall never forget and I don't think he will either! A large crab, the largest I've ever seen, was caught on our bait. After great effort, my excited friend pulled his wriggling victim on to the rock. It landed right at my feet, but in the process the crab had worked its way loose from the bait and made its way back toward the sea. My friend, whose hands were occupied with his rod, cried, "Grab it! Grab it!", and proceeded to give instructions on how to grab it. "Grab it? You must be joking", I said. The crab looked at me, and I looked at the crab. I know who was the most frightened (and it wasn't the crab). I was petrified, and so, sad to say, we lost our prize catch.

Sometimes we stand back and admit defeat in the business of catching men for Christ. Many opportunities come to us to speak to people about Christ, but we're afraid to use them. Through fear, our lips are sealed, and so, like the disciples, we have to confess: "We have caught nothing" (Luke 5:5).

There's a Chinese proverb which says: "Give a man a fish and you will feed him for a day; teach a man to fish and you will feed him for many days". How relevant that is to the question of personal evangelism within our churches. Give a church some new members and you will fill it for a while, but teach that church to witness for Christ, make every member a personal evangelist, and you will fill it for many years.

Perhaps you have tried to witness to others, but your failures constantly mock you. They have bound you into complete silence. Very well; to you Jesus says: "Launch out into the deep, and let down your nets for a draught". Yes, start fishing for men again. At the command of Jesus let down your net of witness, for remember this, faith honours God, and God honours faith.

"We cannot all be preachers, and sway with voice and pen,
As strong winds sway the forest, the minds and hearts of men;
But we can be evangels to souls within our reach;
There's always love's own Gospel for faithful hearts to teach".



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May Osman's page

R.E. Restrictions

THE clamp down upon religious instruction in our schools is helping to breed a nation of unbelievers in Britain. There are schools where religious instruction is in the hands of unbelievers, and other schools where teachers who are Christians are severely restricted in giving expression to their beliefs. Dr. Kemp, Bishop of Chichester, has criticised these schools, and he said in a sermon preached in June: "We read of places where moral permissiveness is taught and social disruption encouraged. I am not saying that these things are so in more than a minority of schools up and down the country, but there is no doubt that the spirit which allows and encourages them is growing. In many quarters it is considered quite improper to take account of a teacher's religious and moral beliefs when making an appointment".

I believe that it is better for the gospel stories not to be taught by an unbelieving teacher, for he can do a great deal of harm to the children's minds. As Western society departs further from its Christian heritage, and becomes increasingly pagan, we are faced with more and more people who utterly reject the Bible and our Christian ideals. How are we to get the gospel to these children? By means of our Sunday schools and Adventure Clubs. This is a vital part of our church outreach.

As I was walking down to a Sisterhood meeting the other day, I met a little boy about three years old. He looked up at me and asked, "Where are you going?" I replied, "I'm going to church". "What for?" he asked. "To talk to Jesus Christ". He clapped his hand to his mouth and said "Oh! You sweared!" This cut me to the quick. Here was a little lad who only knew the name of Jesus as a swear word!

On the other hand, my daughter was taking some children home from Sunday school in her car last week, and she heard the little girl say "Oh! I *do* love this Sunday school. I like it much better than Day school. I wish I could come every day and Saturdays as well". This too was a child from an unbelieving home. So you see, we owe the children of our land a duty, we *must* get the gospel over to them.

When I was a child, children were taught large portions of the Bible at Day school, and I can still remember a lot of what I learned then. Today, the children are taught the theory of evolution or an "Explained-away" religion, where all the miracles are put down to natural phenomena, like Jonah being put into a small boat and not being swallowed by a fish". "Train up a child in the way he should go; and when he is old, he will not depart from it". Sometimes youth work can seem very unrewarding and depressing, but carry on teachers and youth workers for who knows, you may have a Mary Slessor or a David Livingstone in your class, and all your labours will be well worth while. God says "Well done good and *faithful* servant". The prize is for the one who keeps on "keeping-on" and not for the one who faints by the way. If you have a ministry to the children, then praise God for every opportunity of sowing the gospel in their young minds. "Therefore, seeing we have this ministry, as we have received mercy, we faint not" (2 Corinthians 4:1).

We are starting an Adventure Club in our church on every Thursday morning during the school holidays, in the hope of getting the children interested in our church, and more important to present Jesus to them. When we are giving out the advertising literature, many mothers said it was a good idea and they would be glad to let their children come and to know that they were safely looked after and not roaming the streets. One Headmaster told my husband that he wished there was something like this in the district where he lives.

Children are by nature imitators, they are easily impressed by the words and actions of those around them. We have the little children in our care for such a short time every week, yet we must believe that the word of God, if faithfully sown, will not return unto Him void, but will accomplish that whereunto it was sent. To my older readers, who are not able to engage in youth work, I would say, "Please pray for all who are engaged on this most important aspect of Christian endeavour. Pray for all the children's missions that will be held on the sands during this holiday period. We have a prayer answering God.

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MARRIAGES

GRIFFITH–TRENIER. On June 27th, Philip Griffith to Carole Trenier, at the Elim Pentecostal Church, Townsend Street, Belfast. Officiating minister: W.G. Mullan.

INWOOD–UNSWORTH. On May 10th, Dennis Inwood to Anne Unsworth, at the Elim Church, Halifax. Officiating minister: T.J. Stevens.

WITH CHRIST

GRAYSON. On July 24th, Mrs. Annie Grayson, faithful member of our Sheffield Church, went to be with the Lord. Officiating minister: W. Kirkby.

Holiday Churches

BLACKPOOL, Jubilee Temple. Elim Pentecostal Church, Waterloo Road, near junction with Central Drive. Sundays at 11 and 6.30. Minister: Philip MacInnes. Tel: 45105.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue, Marton. For directions ring Blackpool 61566. Sundays at 10.45 and 6.30. Tuesdays at 7.30. Minister: R. Clarke.

BOGNOR REGIS. Elim Pentecostal Church, Waterloo Square. Sundays at 10.30 and 6.30. Wednesdays at 7.30 Minister: Alan Court.

BOURNEMOUTH. Central Gardens, The Square. OPEN AIR meetings. Every Sunday and Wednesday at 7.45.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road (off Holdenhurst Road). Springbourne. Sundays at 11 and 6.30. Tuesdays at 7.30. Crusaders, Friday at 7.30. Holiday Club for children during summer holidays, 10-12 Thursdays. Minister: J. Osman.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sunday at 11 and 6.30. Tuesday at 7.30. Minister: George Backhouse.

BRIDGWATER. Elim Pentecostal Church, George Street. Minister: F.J. Livings.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays at 11 and 6.30. (64 'bus route from Margate and Ramsgate). Minister: B. Grist.

CHRISTCHURCH. Elim Pentecostal Church, Jumpers Road. Sunday 11 and 6.30. Minister: A.V. Gorton. Tel: 511818.

COLWYN BAY. Elim Pentecostal Church, Erw Wen Road, (off A.55). Sundays at 10.30 and 6.30. Minister: David Lewis.

DUNDEE. The gateway to the Scottish Highlands. Visitors will be welcomed to the Elim Church in Dudhope Crescent Road. Sundays 11 and 6.30. Tel: Dundee 643847.

EASTBOURNE. Elim Pentecostal Church, Hartfield Road. Sunday at 11 and 6. Tuesday and Thursday at 7.30. Minister: John Lancaster.

EVESHAM. Elim Pentecostal meet in Masonic Buildings, Swan Lane. Sunday 11 and 6.30. Tuesday 7.30.

FELIXSTOW. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton. Sunday at 11 and 6.30. Minister: H.C.O. Bawtree. Tel: 5266.

JERSEY, Channel Islands. Elim Pentecostal Church, Stopford Road. Holiday visitors can be picked up from their hotels. Phone: Central 21054. Minister: George Wallace.

MALVERN. Elim Pentecostal Church, Cowleigh Road (junction Cowleigh Bank). Sunday at 11 and 6.30. Leader: John M. Persijn.

PAIGNTON. Elim Pentecostal Church, New Street, Sunday 11 and 6.30. Tuesday 7.30. Minister: R.D. Bradley. Tel: 22848.

PENZANCE. Elim Pentecostal Church, Conservative Hall, 10 Parade Street. Sundays at 11 and 6.30. Thursday at 7.30. Minister: R.H. Elliot.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Sundays at 11 and 6.30. Tuesday and Thursday at 7.30. Minister: Ian R. Hall.

SALISBURY. Elim Pentecostal Church, Milford Street. Sundays at 11 and 6.30. Wednesday at 7.30. Friday at 7.30. Minister: Glyn L. Taylor. Tel: 4376.

SCARBOROUGH. Elim Pentecostal Church, Murray Street (off Londesborough Road). Sunday 10.30 and 6.30. Thursday 7.30. Minister: S. Penney. Tel: West Ayton 2852.

SWANSEA. The City Temple, Dyfatty Street. Sunday at 11 and 6.30. Minister: E.J. Jarvis.

TORQUAY. Elim Pentecostal Church, Princes Road, Sundays 11 and 6.30. Thursday 7.30. Minister: R.D. Bradley. Tel: Paignton 22848.

VISITING TORONTO, CANADA? Then a welcome awaits you at Calvary Assembly (Pentecostal Assemblies of Canada), 3200 Dundas Street West. Tel: 767-2349. Pastor: G.B. Derkatck.

WESTCLIFF-ON-SEA. Elim Pentecostal Church, Electric Avenue. Sunday 11 and 6.30. Tuesday 7.30. Minister: J.B. Hounsome.

WHITEHAVEN. Elim Pentecostal Church, George Street. Sunday at 10.45 and 6.30. Thursday at 7.30. Minister: S.C. Cain.

WEYMOUTH. Elim Pentecostal Church, Belle Vue (near Alexandra Gardens). Sundays at 11 and 6.30. Tuesday: Bible study at 7.30. Thursday: Prayer meeting at 7. Friday: Children's meeting at 6.30, Youth Focus at 7.45. Minister: Eric Gaudion. Tel: 74634.

Check the address with your minister before you go on holiday. There may be an Elim Church where you go. We have not listed them all. We have over 300 churches.

Coming Events

ABERDARE. September 6th. Trinity Presbyterian Church, Canon Street, WELSH NATIONAL YOUTH RALLY. At 3.30. Christian challenge rally led by Gordon Neale. Open air witness led by Jim Dick at 5, Gospel outreach led by G.J. Feasey, at 6.30. Refreshments, youth participation, Christian bookstall.

BRIGHTON, Preston Park. August 31, Elim Pentecostal Church, Balfour Road, at 11 and 6.30. Pastor's seventh anniversary. Preacher: F. Packer.

BRISTOL. August 20-25. City Temple, Jamaica Street. Bank Holiday Convention. Wednesday to Saturday at 7.30. Sunday at 11, 3 and 6.30. Monday at 11, 3 and 6.30 (Children's picnic at 2.30). Preachers: Eric Dando, Laurie Lambert and David Woodfield. Musical ministry: Duncan Franklin, Coventry Choir (Saturday only) and New Creation Singers. Light refreshments between meetings on Monday. Opportunities for those seeking divine healing and the Baptism of the Holy Spirit.

HARROGATE. Great Renewal Rallies. Monday August 25 at 3 and 6.30 in Wesley Chapel, Oxford Street. Preacher: P.S. Brewster. Special singing by Hull Evangel Choir.

LONG EATON. August 23-25. Station Street Baptist Church. August 24. Elim Pentecostal Church, Bonsall Street. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30 (tea provided). Preacher: John Lancaster.

PONTYPRIDD. August 23-26. Elim Pentecostal Church, Thurston Road. Bank Holiday Bible Convention. Preachers: T.W. Walker and W. Shenton. Saturday at 7. Sunday at 10.45 and 6. Monday at 11, 3.15 and 6.30. Tuesday at 3.30 and 7. Refreshments available Monday and Tuesday. Musical ministry. Extensive bookstall.

ROMSEY. August 23-25. Elim Pentecostal Church, Middlebridge Street. August Convention. Saturday at 7.30. Sunday at 11.15 and 6.30. Monday (in Baptist Church, Bell Street) at 3 and 7. Preacher: Harry Dawson. Convener: Philip G. Parsons.

SCARBOROUGH. August 24. Elim Pentecostal Church, Murray Street (off Londesborough Road). Sunday at 10.30 and 6.30. Preacher: P.S. Brewster.

SOUTHPORT. August 23-25. Evangel Temple, Manchester Road. Annual Convention. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 7 (light refreshments between meetings). Preachers: Brian Edwards and Don Evans. Musical ministry: Harmony singers (Preston).

WESTCLIFF-ON-SEA. August 23-25. Elim Pentecostal Church, Electric Avenue, late Summer Bank Holiday weekend Convention. Saturday at 7.30. Sunday at 11 and 6.30. Monday 7.30. Preacher: W. Plowright. Convener: J.J.B. Hounsome. Singing by Rayleigh Choir with Elaine Burley.

WEYMOUTH. August 30 to September 11. Elim Pentecostal Church, Bell View (near Alexandra Gardens). NEW LIFE CRUSADE. Saturday at 7.30. Weeknights at 7.30 (except Monday). Sunday at 11 and 6.30. Theme "What on earth is happening?" Preacher: Jack Osman. Singing: The Evangelaires Choir.

PLEASE PRAY . . . . . PIONEER CRUSADE

KILMARNOCK

Commencing 6th September

at the Palace Theatre

RICHARD LIGHTON and party

D.4212

ITINERARIES

The President (Leslie Wigglesworth):
August 23rd, Camborne.

London Crusader Choir with Douglas B. Gray:
August 24, Walthamstow; September 7, Hastings.

Peter McCann
September 14, Wigan; 15, Accrington; 17, Blackpool, Marton; 18, Blackpool, Temple; 20, Southport; 21, Birkenhead; 22, Ellesmere Port; 23, St. Helens; 24, Liverpool; 25, Runcorn.

Wavelength

ELIM ON THE AIR

United Kingdom
Radio Brighton 202M 95.3 VHF "QUEST" with F.A. Hodge Sundays at 11.02.

Brazil
Radio Londrina — 18.30-18.55 (Brazil time), each morning
Radio Wenceslau, 30 minutes every Sunday.

Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

Guyana
Guyana Broadcasting Service every Saturday at 9 a.m.

The story is told of an Irish woman who repeated tales about her neighbours. One day she found that something she had said had made trouble for another woman. She was sorry; so, going to the priest, she confessed, asking what she must do as a penance.

"Go to market tomorrow", ordered the priest, "buy two chickens, and pluck them as you are coming home. When you have done that, come and tell me".

So the woman went to market, bought two chickens, plucking them as she trudged home, then she went to tell the priest.

"Now", said the priest, "there remains only one thing to do: *Go back and gather up all the feathers*".

We'll be looking forward to seeing you

BANK HOLIDAY MONDAY

at the

City Temple, Jamaica Street, Bristol

11 a.m. — 3 p.m. — 6.30 p.m.

Speakers include:

David Woodfield — L. Lambert — Eric Dando

Hear the New Creation singers

D.4210

The Bad Habit

by Alistair Forrest

IT'S a sad fact of life that in Britain the pubs, bingo halls and cinemas are far better attended than most of the churches.

And we do not know who to blame, the people or the churches. It amounts to a sorry display of materialism, epicureanism and superficiality.

In short Britain is sick, desperately sick. And we are not short of advice about a cure but nobody seems very willing to administer it.

One of the biggest mistakes we are making is to assume that this rotten-to-the-core society is something new, that it is only in the last twenty years that the problem has arisen. The truth is that man has not changed. He may think he is more mature, more intelligent than ever before, but he is still making the same unaccountable mistakes and stupid blunders that his ancestors made.

Of course there have been men who have noticed man's folly and tried to do something to put it right. Take Isaiah. His country was "A sinful nation, a people laden with iniquity" (1:4), yet they pranced haughtily into God's temple with their sacrifices thinking they were a shining example to everyone (1:11). But they were wrong, and within a few years God had to show them their error, waking them up with a jolt, by sending them into exile.

When I read Isaiah chapter one, I immediately thought of today's society. Especially the way of life in my home village. There they come out of the village church every Sunday around 12 noon and spend an hour in the local pub before lunch. The worst thing about that is that the gathering around the bar has become the focal point of fellowship rather than gathering in the presence of God, because there is an overall feeling that the church is just a ritual, the fun is to be had in the pub.

Isaiah spoke out against superstition as well; he angrily condemned his fellow-countrymen for their lavish use of incense, special new moon observances and feasts (1:13, 14). He would have used some strong words today when he learned that twice as many adults in Britain read their horoscopes every week as read or hear anything from the Bible.

Yet nine out of every ten people claim to believe in God. It is obvious that to many of them, religion has no practical relevance any more. That is how it was in Isaiah's day. Religion had become a habit.

Well it is time to break that habit. We have got to throw out our dead, ritualistic religion and get back to vibrant faith and the living Christ – and that goes for Pentecostals, too. So often Evangelicals get into a rut without realising it, and so much of our Christian lives become merely habitual.

When we have genuine life in our Christianity, other people will take notice. Then they will realise that their own spiritual hunger can only be filled with the salvation that Christ offers through his death at Calvary and his resurrection power. God gave hope to the people of Isaiah's day, and I am convinced that the same promise stands for us in Britain today.

"Though your sins are like scarlet,
they shall be as white as snow;
though they are red like crimson,
they shall become like wool" (Isaiah 1:18 RSV).

BIBLE ACROSTICS

By ARTHUR CAMPBELL

("Uncle Arthur")

SAUL

"I have played the fool and erred exceedingly" (1 Samuel 26:21).

Spirit-filled (1 Samuel 10:10);
Anointed king, (1 Samuel 10:1);
Utterly dejected (1 Samuel 26:21; 28:5, 6 and 20).
Lamantable end (1 Samuel 31:4).

The Family Altar—Continued:

Sunday, August 31st **John 2:1-12**

"The water that was made wine" (v.9).

IN this first miracle of Christ, we can detect some spiritual principles, from what is bascially a social transaction. We note regarding the vessels employed that they had to be clean waterpots (v.6), they were filled (v.7), and only then could they be used (v.8). The change effected in the water was by the Word of the Lord (v.5), by the power of the Lord (v.9), and for the glory of the Lord (v.11). The wine which was thus enjoyed by the company was proved to be good by tasting (v.9), pronounced so by the host (v.10) and was productive of faith in the Lord Jesus (v.11). If we were to apply these same principles to our lives, we would bring much honour and glory to our Lord.

The Family Altar

Scripture Union Portions

Notes by Maldwyn Jones

Monday, August 25th **Psalm 147:1-20**

"He healeth the broken in heart" (v.3).

THE Gospels portray the Lord Jesus Christ as the Son of God and the Son of Man. They declare His humanity as well as His Deity. As a man, Christ was subjected to all the pressures of life as we are. Hebrews 4:15 tells us that He was tempted "in all points like as we are, yet without sin". Because He was human as well as divine, Jesus experienced human emotions. He has a capacity to understand our nature. When we are bereft and broken-hearted, His great heart of compassion reaches out to us in our distress just as when Mary and Martha were comforted when their brother died. In the shortest verse in the Bible we are told, "Jesus wept" (John 11:37). As R.W. Dale puts it, "He wept in pure sympathy with the sorrows of humanity". Christ has come to heal the broken-hearted.

Tuesday, August 26th **Psalm 148:1-14**

"He commanded, and they were created" (v.5).

THE scientists who put forward his various theories on the evolution of the universe, can sometimes undermine the faith of some believers. This may cause them to question Biblical truth, and ensnare them in the web of modern thought. We can, if we are not careful, fall into the trap of attempting to rationalise the Biblical facts concerning the Creation. The more we attempt to find an explanation of the Biblical account of Creation which is in keeping with the evolutionary theories, the more confused we get, and doubt rules where faith was once supreme. It is far better for us that we accept the Biblical account on creation, and allow God to explain the details to us in eternity.

Wednesday, August 27th **Psalm 150:1-6**

"Praise Him with stringed instruments and organs" (v.4).

THIS Psalm is a strong plea for those within the sanctuary of God to praise Him. They are encouraged to praise God with the various musical instruments. In an orchestration of praise such as this, it would be essential for every instrument to be in tune, harmonising with each other. So it is with the people of God. For our praise to be effective and sincere, there must be harmony among us. We must keep in tune with God and in harmony with each other.

Thursday, August 28th **John 1:1-18**

"The Word became flesh and dwelt among us" (v.14).

COMMENTING on John 1:1, A.W. Pink says, "The Word of God, then, is Deity expressing itself in audible terms". When John talks about the Word becoming flesh and dwelling among us, he refers to the Incarnation of God the Son. What a tremendous revelation we have set before us here! The Infinite becomes finite. The invisible becomes tangible. The Transcendent becomes imminent. That which was afar off has drawn nigh to us. He stepped from eternity into time and has enabled us to behold that which, in the old dispensation, was not revealed to men. The word "dwelt" means "tabernacled" among us. For thirty-three years, the Son of God pitched His tent among the sons of men for the purpose of salvation. What a revelation!

Friday, August 29th **John 1:19-34**

"Behold, the Lamb of God" (v.29).

JOHN the Baptist emphatically denied that he was the Messiah. He said he was the forerunner of the Christ. His mission was to prepare the way for the coming of Jesus. When John finally saw Jesus approach, he recognised in that glorious face, the hallmarks of Deity. It was plain to the Baptist that Christ was the Lamb of God who takes away the sin of the world. As he declared this fact, he called on his hearers to look at, and consider the Lamb of God.

Saturday, August 30th **John 1:35-51**

"Come and see" (v.39).

WHAT a blessed invitation this is! Two of John's disciples were anxious to know of the dwelling place of Jesus. In reply, the Saviour extended to them the greatest privilege that has ever been bestowed upon humanity. It is an invitation not only to discover the abiding place of the Christ, but to dwell with Him. That invitation is still being extended, every time the gospel is preached, the Saviour still beckons men and women, saying, "Come!"

Continued on page 18:

Mzee Bull

Pastor restored to duty



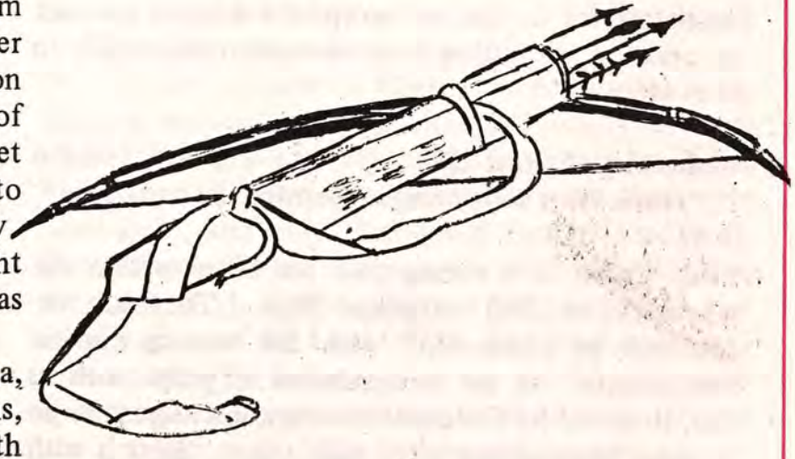
Yona's people in front of the sacred mountain.

"GLORY TO GOD! I am a new creation", said Pastor Yona. I was leading the final session of a two-week Bible School at Kikilo at which almost forty were present. From the famine-afflicted country around Kikilo they came, looking lean and hungry, two of them were sick. The pastors had told me that many of the leaders wished to attend, but they could not leave their wives and children without food. Would it be possible for me to make an advance to buy maize meal for their families? They would repay the money when their crops were ripe. Some of them had mortgaged their crops to attend. Their eager reception of two good bowls of maize and beans per day was outweighed by the obvious spiritual desires of all. This desire drove them to the church at all hours, and raised them from the blanket on the floor to their knees at four o'clock each morning. Having no other missionaries with me, I had invited a qualified African friend called Simon to do the teaching. He and I had a conviction that God was going to do something special. I had told Yona of our thoughts. Yona had been an invalid for nine years, and he had visited every available hospital and many healing campaigns. "Will you make it possible for me to come?" he asked. Simon was very impressed with the eagerness and ability of those he was teaching. His warm heart responded to their need, both inside the classroom and out. He spent much time with Yona, and under the Holy Spirit's guidance, he declared the condition to be a "Spirit of infirmity". With the expulsion of this "messenger of Satan" Yona was on his feet dancing; he who had to concentrate all his energy to walk a hundred yards to the church, was now really moving. The news travelled far, and this brought another desperate seeker for help, and she too was delivered.

Michael, Pastor Joseph's assistant from Tanga, spent hours with the woman, rebuking the demons, while the others prayed. He had come to help with the teaching (he teaches religion in the Secondary schools), but he learned more of God's powerful ways.

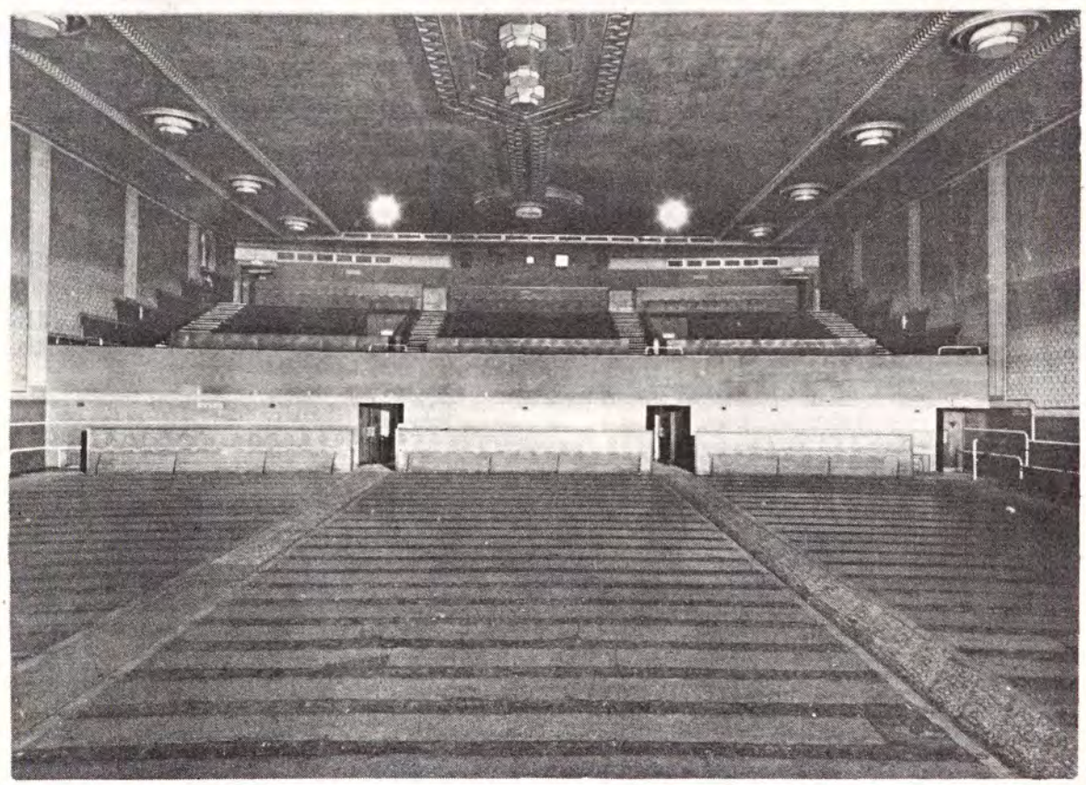
Several received a glorious baptism in the Holy Spirit during the hours of prayer. Prayer rose like waves of intercession during the night. "The teaching was winged to hearts", Pastor Thomas Wawa testified. "Like arrows" he explained, "you can't miss the wall here if you aim your bow at it, and lots of God's arrows hit me" he confessed. In the Presbytery committee on the final day, Pastor Yona was examined, and he was restored to full duties at his own request. Three young men were accepted as evangelists (the first step in the ministry here). Plans were made to open six new churches.

At the time of writing, Yona is pressing for one of the bicycles to get around more. Simon will be with us again in Tanga at that Presbytery's Bible School in August.



Bow and arrow, a normal weapon here. Drawing by Dorothy Bull.

The Elim Evangel



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The Elim Evangel

Proclaiming the Truths of Pentecost

Official Organ of the Elim Foursquare Gospel Alliance

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Editorial



OUR friend Dr. Monty White writes to say that his letter of August 8th, page 7 (in which he drew attention to a mistake in another article) also contains an error. He writes: "All the logic is correct but the distances are not. The error is due to the difference between the British billion (a million million) and the U.S.A. billion (a thousand million)... The nearest star is twenty-five million miles away, not twenty-five thousand million. Jesus Christ would have travelled over ten thousand million million miles, not ten million million".

What are a few noughts between friends?

This set me thinking about mistakes, especially as I led a Bible study on James 3:1-5 this week. "For in many things we offend all. If any man offend not in word, the same is a perfect man".

One of our senior ministers told me some years ago he had written an article with the title *Incompetence – proof of the fall* when he discovered that he had spelt incompetence incorrectly.

David Newington of Emmanuel Press, told a story in one of the conference meetings last year. The press had printed a tract in one of the native languages of South Africa, and this had fallen into the hands of a school-master who was very fluent in that language. This man read the tract through and he wrote to say that it contained seventeen errors. He had even listed them all, but the letter closed with these words, "I thought you would like to know that I read your tract with such care that I have been converted through reading it".

God has promised to guide our steps. When we stumble through our own incompetence He can even turn that to another's good. This should not make us complacent, but it will keep us humble.

Front cover picture:

Gaumont Cinema, Foregate Street, WORCESTER. The Cinema has been closed for two years, and is now to be used for Crusade 75 on behalf of the Worcester Elim Church.
350 man hours have already been put in by the Worcester members in cleaning and preparation. The Crusade commences on September 2nd.

FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – 1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.

ELIM CHURCH NEWS

BRECON **Pastor: Gordon Neale**

WE recently had a visit from a team of young people from the Caerphilly Elim Church. The reason for their visit was to join with the Brecon young people in a weekend of outreach. Over the weekend the young people were involved in open air services and door-to-door visitation. The venture was a great success and one person was saved as a result of the open air witness.

The youth department of our church is continuing to expand, and both our Junior Crusader girls' and boys' clubs were involved in a Bible quiz during one of our Sunday evening services. It was thrilling to see so many young people in the service.



The Junior Crusaders

BRIDGWATER **Pastor: F.J. Livings**

WE give special thanks for the great and continued goodness of our Lord in the special provisions He has made for the spiritual welfare of our newly-acquired church in the town centre. We are specially grateful for the sustained efforts, both spiritually and physically, of our dear pastor and his ex-Zaire missionary wife, who have been largely responsible for the acquisition of our present premises since their joining us.

We are privileged also geographically to be a kind of crossroads to the south-west resorts and have been uplifted by callers on their way to vacation or during such. Again we are thankful for provision made, amongst other gifts, by a dear sister, who has passed on to the higher life, which have enabled us to be considerably relieved of the larger sum of our building commitments. Personally, I have not been happier for the future of any church since joining the Elim family in 1947, following our beloved brother Pastor Brewster's campaign in Bolton.

ALFRED McCANN

WEOLEY CASTLE, Birmingham **Pastor: S. Shaw**

HAVING a modern two-years old church building made the Weoley Castle assembly feel more confident about the induction service of their new minister, Pastor Stanley Shaw. These were the sentiments of the Secretary, Mr. John Chadwick. Every other induction service had been in the old building which had deteriorated year by year. A grand crowd from Weoley Castle and neighbouring fellowships filled the church to join Pastor Richard Lighton, the District Superintendent, in welcoming the new pastor. In addition to Elim ministers Stanley Brown (Winson Green), Tony Leavesley (Smethwick) and myself, it was nice to welcome Rev. E. Crutchley and his wife, of the United Reformed Community Church, and the Rev. N. Hardcastle, curate of St. Gabriel's. Both churches had helped our Elim assembly during the rebuilding of the Weoley Castle Church.

Doreen Chadwick's solos were appropriate to the occasion. "Is your all on the altar of sacrifice laid, your life does the Spirit control?" was a question which ministers and members were called upon to face.

Pastor G. Canty's message on "I sat where they sat" was a word of exhortation for "now". Many, said Mr. Canty, were taken up with other things and not possessing their possessions. Many were praying when they should be possessing!

With the challenge to look to God to fulfil His Word we prayed. Hands were laid upon the incoming minister and Pastor Brown sought the face of God in a prayer of dedication. During silent moments we thanked God for all that he had accomplished through the previous ministry. May He continue to anoint the shepherd of the flock as he "leads the people to meet with God".

J.B. COLEMAN

ST. PETER PORT, GUERNSEY

Pastor: R. Griffiths

AT our Sunday school anniversary, members and friends joined with staff and scholars in two great services of praise in a church that had been beautifully decorated with flowers, a task undertaken by the Sunday School teachers. On a platform erected specially, about 100 children took their places. Surely this augurs well for the future of the church.

Two splendid programmes were presented, ranging from the primary (who seemed to enjoy every moment) through to the senior scholars. Recitations, solos, dialogues and choir pieces were beautifully rendered, under the leadership of Mrs. Esther Bourgaize and Mrs. Maud Langlois.

The speakers were Pastor and Mrs. Edward F. Cole, and both were very impressed by the rapt attention.

Pastor Cole reminded the congregation of the spiritual potential of such a Sunday school, and congratulated Mr. Alan Bourgaize, the superintendent, and his loyal staff, for the great work they are doing for God and the St. Peter Port Elim Church. It was abundantly evident that the blessing of this anniversary day was the overflow of the devotion of the superintendent and his staff.

(Mrs.) S. COLE

PAIGNTON AND TORQUAY Pastor: R.D. Bradley

OUR church held their annual business meeting recently. The balance sheet showed an all round increase of income. We are also seeing new people coming to our services. Under the leadership of two of our new members, Chris and Jan Jones, a weekly youth meeting has been inaugurated. Since the introduction of a monthly missionary prayer meeting the contribution to the Elim Missionary Society has increased. We enjoy the varied ministry of our lay brethren and are looking forward to a lively witness in the Torbay area.

We in Torquay praise God for His blessing and we enjoy worderful fellowship as we worship together. We are grateful to Pastor Bradley for his helpful ministry and leadership and to others who share the ministry with him. A children's effort held recently was successful in bringing other children into the Sunday school and another such effort is planned for the near future.

With very sincere regret we have just said farewell to Mr. and Mrs. Fred Chamberlain who have been so actively engaged in the work of the church. Mr. Chamberlain was a deacon, Sunday school superintendent and organist, and he and his wife have given excellent service to the church over the years. Our prayers go with them as they continue their service in another town and another Elim church. While we thank God for our happy fellowship, we are concerned for the salvation of others, and we work and pray for the extension of Christ's kingdom in our area and elsewhere, always bearing in mind the thought of His near return.

BOLTON **Pastor: D. Collier**

"PRAISE ye the Lord" echoed around the congregation on a Sunday, after Roy Kelly presented the challenge at the communion service: "There's no one in this meeting who has nothing to thank God for". The evening service marked the farewell of five young nursery nurse students. We had the joy of their fellowship for some months. Leslie Lean convened the service and the girls, Jennie, Josie, Lucy, Caroline and Carol, sang, prayed and testified. With smiles on their faces, they shared with us that the Lord had taught them what real Christian fellowship meant. Jennie told how, before she came to Bolton, she attended a Cliff Richard's concert, but she made no committment to Christ. Now, she could say that she had found peace in Jesus.

We praise the Lord for the way the girls helped us in the youth meetings. We will miss them, but we pray that God's richest blessings will go with each one of them.

C. GIDNEY



Leslie Lean, with the five girls.

PLEASE PRAY . . . . . PIONEER CRUSADE

KILMARNOCK

Commencing 6th September

at the Palace Theatre

RICHARD LIGHTON and party

D.4212

CREWE **Pastor: M.C. Epton**

WE recently held our Sunday school anniversary, incorporating Moathouse, Elm Drive and the main Sunday schools. The theme was: "Jesus is coming". Every item was in accordance with the title, and all the pieces rendered were a blessing to our hearts. There was a wonderful response from the parents.

The children were seated on the right and left hand sides of the pulpit on a specially-erected platform. They numbered about 98 with their faces radiant as they sang "Therefore the redeemed of the Lord shall return, and come with singing unto Zion". The speaker for the meeting was the host pastor, whose message was a real joy as we felt the presence of the Lord.

Preceeding the anniversary we held a week of special meetings and we praise God for His presence among us as our hearts were blest with souls being saved and the wonderful messages in song. The preacher was Pastor P.A. Epton from Birkenhead who ministered the word each night under the anointing of the Holy Spirit. Every heart was challenged and fourteen decisions were made, for which we praise and glorify His name.

S.E. SKYERS



The children singing on the specially erected platform.

* * *

LONG EATON **Pastor: R.L. Currie**

WHEN we celebrated the fifth anniversary of our Pastor and his wife, the weekend began when Pastor and Mrs. J. Osman took the Saturday evening meeting. Pastor Currie originally came from their church. The small Long Eaton church was packed. Pastor Maldwyn Jones took part and we were delighted to see Pastor and Mrs. J.H. Hunt and Pastor and Mrs. R.R. Taylor. There was a wonderful atmosphere and truly God was with us. Pastor and Mrs. Osman sang solos and duets, both uplifting and inspiring. Pastor Osman preached from 1 Corinthians 13 and it was evident in every way in the love shown between Pastor and Mrs. Currie and the people. We realize that we are privileged to have such a fine couple to lead us, for we know that they give God the glory. Mrs. Margaret Saunderson, though young in years but our oldest member, presented Mrs. Ruth Currie with a lovely bouquet and on behalf of the members our Treasurer, Mr. B. Gotts, presented a cheque to Pastor for both of them.



Mrs. Sanderson, Mrs. Currie, Pastor Currie, Mrs. Osman and Pastor Osman.

On Sunday we were richly blessed again. It was a delight to hear Mrs. Osman's testimony and to hear of her wonderful healing. Pastor Osman preached in the evening a most revealing sermon on the suffering of Jesus and then the resurrection.

We give God the glory for all that He has done over the past five years.

(Mrs.) KATH MACKENZIE

* * *

HASTINGS **Pastor: G.I. Potts**

IT was a great joy to have a crowded church, extra chairs being brought in, for the induction service of our new minister. Splendid support was given by the Presbytery, local churches and visitors, making over 150 present.

The meeting was convened by District Superintendent F.A. Hodge, and a challenging word both for Pastor and people was given by Pastor J. Lancaster. Hands were laid on and prayer was offered for Pastor and Mrs. Potts, as they started their ministry for the Lord here. A very happy evening closed with "To God be the glory".

L. CRIPPS

Jennifer Quirie returns to Zaire

Report of farewell service:

by Janet M. Brown



Jennifer Quirie

FRIENDS and Bradford members recently said goodbye to Miss Jennifer Quirie, who returned to Zaire earlier than expected for a second term of service. She will be stationed at Kipushya, where she will resume teaching and doing translation work. She will have special responsibilities for all child and youth work in the area.

At Jennifer's farewell meeting at our Bradford church, three days before her departure, Pastor T.A. Billsborough, secretary of the Zaire Evangelistic Mission, praised her family for the sacrifice that they had made in allowing her to be separated from them to do God's work. He then thanked Jennifer for her wonderful contribution and dedication during the past three years out in Zaire.

Pastor H. Womersley, a pioneer missionary in the Congo (as it was then) for many years, gave Jennifer a portion of Scripture from Psalm 32:7, 8.

We listened to a moving solo by Pastor L. Wigglesworth: "O Africa, Dark Africa, God's love will set you free, We bring you love in Jesu's name, His Light and Liberty", and Jennifer closed the meeting by preaching a short gospel message, with the parable of the sower as her main theme.

During a refreshment time afterwards, it was announced that £225 had been collected that evening during a special offering, making a grand total of £240 with the Sunday school's contribution. Jennifer intends to buy a motor scooter, enabling her to become mobile while on the mission field.

We pray that God will richly bless Jennifer, and that she will be much used by Him during the next four years that she will spend in Zaire.

A Testimony to Divine Healing

by Edith Jeffery

A YEAR ago, on July 26th, quite unexpectedly, we went through "the valley of the shadow of death".

Ann, expecting her first baby, went into labour, having been perfectly well the months before. We were at home, awaiting news of the birth, when we were suddenly called to the nursing home and told that Ann's blood pressure had, without apparent cause, suddenly shot up, that she had had an eclamptic fit and that they had sent for the flying squad to take her to the hospital twelve miles away. She was heavily drugged and unconscious. They awaited a normal birth, but she had another fit and had to be delivered by Caesarean section. The baby was born with white asphyxia and took twenty minutes to resuscitate. Following his birth, Kolin had two fits and had to be under drugs in an oxygen tent. Ann too was kept heavily sedated and in a darkened room for five days. The specialist told us that he could give no hope that the baby would be normal. He suspected very severe brain damage due to the traumatic birth.

You can imagine how we felt at the thought of having a retarded child in the family. We had prayed so much for a perfect child. Much prayer was made by relatives and friends; our 'phone was ringing the whole day with many kind inquiries and assurances of prayer.

The Lord gave us the word: "Many are the afflictions of the righteous but the Lord delivereth him out of them all". Many members of the church combined to pray for a miracle at noon on the Wednesday. Twenty-four hours later we went to the hospital; the staff met us with the news that there had been a remarkable change. Ann was now in the general ward and afterwards made a rapid recovery. Kolin was out of the oxygen tent. He was taking feeds and his other reactions were normal. The specialist said that he must be watched carefully as he grew because only time would tell if he was normal. So we have taken him to the specialist a number of times. At nine months the specialist was delighted to say that he could find absolutely nothing wrong with him, that he was forward rather than retarted. He did not want to see him again. We thanked him for his care and concern and testified to the power of prayer. Kolin was walking at nine and a half months and continues to grow, a bright, intelligent, little fellow.

We wish to thank all who prayed in our hour of need and give God all the glory for this miracle.

WANTED

HOW great does a need have to be to move people to action?

The hunger of the starving thousands, when rightly promoted brings a remarkable response; even non-Christians are prepared to go abroad and sacrificially work to bring relief to the hungry. The realisation of the need creates the resolve to help, even from a humanitarian point of view.

It is unfortunate that a similar response is not forthcoming when a call is made for the needs of the mission field where men are dying for want of "the Bread of Life".

After many appeals from our missionaries the situation in Inyanga North has become desperate. Hospital emergencies which would have been routine for a missionary doctor are now having to be transferred to a Roman Catholic hospital, or to be taken several hour's journey by road, which can be both painful and dangerous for the patient, and is extremely embarrassing for our hospital. According to the latest reports even the native witch doctors are taking advantage of this situation and are seeking to persuade people to come back to them; they are still in business. IS THERE NO CHRISTIAN DOCTOR WHO IS PREPARED TO RESPOND TO THIS URGENT APPEAL?

The two hospital sisters, with their African nurses, are so overworked; they are bewildered by the lack of response from the home field.

The Secondary School is urgently needing teachers. The headmaster has to present his staff list for the coming term to the Government and there are gaps in several important positions; he looks anxiously to the home churches for help. The situation that was previously difficult is now even more urgent. A senior teacher must return for furlough very shortly; a senior missionary, whose wife is also a teacher, must return home for medical care. Two African members of staff have recently moved to another area. Where are the people to fill these gaps? The young people who are now being taught in our schools will be the future leaders amongst their own people. This continued strain on our missionary staff can only be eased if some qualified graduate is sufficiently moved to respond to this urgent call.

Can you help? Write today to the Missionary Secretary, Elim Church Headquarters, P.O. Box 38, Cheltenham, Glos.

News Report

United Rally

"TOGETHERNESS" could be the word to describe the united rally of the Assemblies of God and Elim churches of the Eastern Counties held under the auspices of the Pentecostal Fellowship (Eastern Counties). On the Friday night Pastor P.S. Brewster addressed about 100 ministers and church workers on the subject of evangelism. Our brother thrilled us with his experiences in this field. A very interesting discussion followed.

In the A.o.G. Church, Dagenham, the Pastor, M. Jarvis, led the Saturday afternoon meeting, which some 300 attended. P.S. Brewster was the first preacher, his subject being "The Effect of the Resurrection". After the thrill of the ministry, we listened to the anointed singing by the united choir conducted by Raymond Tween. The second preacher was K. Skelton of the Assemblies of God, who brought us a very challenging message on "The Power of the Church".

For the evening meeting the building was filled to capacity, over 400 people gathering to listen to the choir, as they opened the service with song, the meeting being led by Pastor D.W. Anthony. This meeting proved to be a time of extreme Pentecostal blessing. Bro. Skelton spoke on "The Lordship of Christ". Mr. Brewster brought the final message on "Worship and its benefits to the Church".

This was one of the best Rallies we have had in this district and we thank God for the ministry of both the speakers and also that of the choir.

A. GREAVES

* * *

Conference recordings

OWING to the distortion of background noises in the Royal Albert Hall and at the Annual Conference, which was entirely outside the control of our engineers, we were unable to produce a long-playing record this year of the singing, which we regret.

However, there are cassettes available of the messages preached by the various speakers. These can be obtained from St. George Films, 18, Gainsborough Road, Queens Park, Bournemouth, BH7 7BD. These cost £1.35 each, postage 15p extra on a single tape.

Mountains and Valleys in the Ministry of Jesus

by G. Campbell Morgan

"And as they were coming down. . ."

AND now we pass from these mountain heights to the valleys; and this, not because we have chosen to put these things into contrast, but because in following Him we are compelled to do so. Immediately following every revelation of the mountain, there is an application in the valley.

Passing from the mount of light with His disciples He was immediately confronted with a superlative and awful manifestation of darkness in the presence of a leper. This meeting was more than accidental. There is very much incipient blasphemy in the careless speech, even of the children of God. Such speech would say that He happened to meet a leper. A more careful consideration will reveal profound suggestiveness in that meeting. The One whose standard of life can only be symbolized by the purity of eternal snow, stood face to face with a leper. This fact and His action become the more remarkable when we call to mind the place of the leper in the economy of Moses, whose moral standards were now superseded by the more severe requirements of the ethic of Jesus.

A leper was the one man to whom the law had nothing to say in the nature of hope or help. In the Book of Leviticus, in chapters thirteen and fourteen, we find the law of the leper. Its only activity in the presence of leprosy was that of discrimination. The duty of the priest in the case of supposed leprosy was that of careful examination in order to determine whether the trouble was actually leprosy. If it were, then the leper must be cast out; he must not be so much as touched; his fellow men must have no fellowship with him. The leper is the embodiment of uncleanness. For him there is no cleansing by law. The last thing the law has to say of the leper is that he is beyond hope, and for the sake of others must be cut off from his people. That is the last thing the law has to say in the presence of the leprosy of sin. Very much has been said at one time or another about the remedial nature of punishment. As a matter of fact punishment is never remedial, nor can it be. Law can make it difficult for men to sin, and it does that when it removes temptation, and imprisons the sinner. But for the sinner it provides no healing virtue, no saving grace. It can only arrest him, and shut him away from other men for their sakes. For the time being it also prevents in his case the acts of sin, but his nature remains unchanged.

To return: Jesus, fresh from the enunciation of His law, stood face to face with a leper. Our interest is profound, and we wait to see what He will do. Without hesitation He touched him, and immediately his leprosy vanished.

The picture is a parable and a prophecy. In that act the King is unveiled. He is more than King, He is Saviour. He not only gives light, He imparts life. He enunciates an ethic, and communicates dynamic. The dynamic flows backward, destroying the poison, and thrills forward, ennobling the life. That is the abiding truth concerning Him. He is the final law giver. Sitting on the mountain above the snow line, He fills the heart of men with fear by the awful purity of His demands; but He comes down from the mountain into the valley and puts the hand of His purity upon the leper, and the leprosy passes, and the healed man is lifted into the atmosphere of the snow to a life of purity.

Let us move on to the mount of life. Again He passed to the valley and again His first activity was full of suggestiveness. He came with His disciples to the multitude, and "there came to Him a man, kneeling to Him, and saying, Lord, have mercy on my son for he is epileptic and suffereth grievously; for ofttimes he falleth into the fire, and ofttimes into the water". Luke tells us that this father not only said "my son", but further described the boy as "mine only child", or quite literally *"mine only begotten son"*.

At once, the situation becomes full of meaning in the light of this contrast. Jesus was the only begotton Son of God, and that not only fundamentally and eternally by reason of His essential relation to the Father, but also by way of human fulfilment of the divine ideal. In the genealogy which Luke places at the commencement of his Gospel he speaks of Adam as the son of God. This ideal was never realized, nor its meaning manifest, until the Man of Nazareth lived. Now He, the only begotten Son of God, having revealed the full glory of human life on the holy mount, passed into the valley and there met the only begotten son of man, devil possessed, the violence of indwelling passion bruising and destroying him.

The meeting was symbolic and suggestive, and we wait to see the issue. He rebuked the demon, healed the boy, and gave him back to his father.

On the mount of life I saw in radiant splendour the meaning of my humanity. It was a great vision, but unattainable. I dwell in the valley, in the grip of evil forces by which I am undone. But as my heart is filled with despair, the Son of God leaves the glory-crowned height, and descending to the place of my despair, casts out the forces that harm and spoil, sets me on my feet, and enables me for the attainment of that life, the meaning of which He has revealed.

Glad is my heart that Peter's blundering request was not granted. Even while the glory of the mount had almost blinded him, he yet desired to remain there, placing his Lord among others, as perhaps the supreme Example. Had the request been granted the only begotten son of man would still have been demon-possessed. If Christ had done no other for man than reveal the ideal, He had but mocked his impotence, and left him helpless upon the wayside. He did infinitely more. He turned His back for the second time upon the Heaven of His right. He did that first, when He laid aside the *form* of Deity suitable for manifestation to unfallen creation, and took a *form* suitable for revelation to sinning men. And now in perfected and glorified human nature, He who might have ascended to the everlasting Hills, descended to the valley. Thus in Him, God and Man unite in self-emptying; and bruised and broken men can be set free for a new beginning.

Pastor Brian Garrard asks for the prayers of the Elim family for



crusade 75

commencing: Tuesday, 2nd September
in the GAUMONT CINEMA, Worcester.
(over 1000 seats)
Weeknights (except Monday) – 7.30 p.m.
Sunday – 8.00 p.m.
conducted by: **REV. P.S. BREWSTER & TEAM**
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D.4219

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Weeknights at 8 p.m.
The Sick will be prayed for
D.4220

The Resurrection



by Ian Macpherson

The Problem

Three proposed solutions of the problem of the Resurrection are popularly propounded. Some say that Jesus did not die on the cross at all; some say that He died but did not rise; some say with Paul that He "died and rose and revived" (Romans 14:9).

Some say that Jesus did not die on the cross at all.

Those holding this view subscribe to what is known as "The Swoon Theory". It is a notion first advanced in the early nineteenth century by a rationalist named Venturini. The theory assumes two forms. One maintains that on the cross the Redeemer merely fainted – surely a not unreasonable supposition! Long before man had discovered anaesthetics, nature possessed her own. When pain becomes intolerable the victim mercifully lapses into unconsciousness. This, we are told, is what took place at the Crucifixion. Think how much Jesus had suffered – the awful anguish of Gethsemane, the indignities and injuries inflicted on Him in the Jewish court, the mocking and flogging at the hands of the Romans, the crowning with thorns, the long drag along the Via Dolorosa bearing the heavy cross, the brutal hammering at Calvary, all took toll of our Saviour's strength. So weak and exhausted was He by fatigue and the loss of blood, this theory suggests, that on the cross He sank into a deep coma, from which He only returned to consciousness after the deposition when His body was placed in the chilly atmosphere of the rockhewn tomb, the night air and the aromatic spices stung Him back to consciousness.

The other form which the theory takes is referred to by Dr. Hugh J. Schonfield in his book *The Passover Plot.* The idea here is that when our Lord cried on the cross, "I thirst" (John 19:28), drugged wine was given Him, a palliate for His pain, which induced in Him a stupor so deep that it was mistaken for death itself. Yet – so we are asked to believe – He did not really die. He only swooned.

First to present this theory was Professor K.F. Bahrdt. He taught that the whole thing was a secret plot, conjured up by an esoteric sect called the Essenes, a sect which we know from the writings of the Jewish historian Flavius Josephus and others, and from modern archaeological discoveries, to have existed at the time of Christ. Our Lord is supposed to have been a member of this ancient group and to have been Himself party to the plot in which He was to play a leading role. According to the theory, not long before the Crucifixion a group of conspirators belonging to this society foregathered in a cave close to Jerusalem. Our Lord is alleged to have joined them and to have been by them subjected to a type of treatment, by means of drugs, a species of Yoga, and the like, which made Him able to endure extreme anguish, to survive a protracted period of unconsciousness, and to return to complete normality. When, later on, He *did* come back to consciousness He convinced His credulous followers that He had risen from the dead. Such is the theory.

How are we to answer it? Several replies may be returned.

For one thing, we can remind ourselves that the New Testament narrative of the Crucifixion provides surgical evidence that our Lord really did die. "One of the soldiers with a spear pierced His side, and forthwith came there out blood and water" (John 19:34). The *pericardium* was punctured, and the fluid flowing from the wound proves that life was extinct.

For another thing, we can recollect that it was no "convalescent Christ" whom the disciples encountered on the first Easter Day. Such a pathetic and powerless figure could never have persuaded them that He had conquered death and was alive for evermore. Even the destructive critic David F. Strauss was shrewd enough to see that, and was candid enough to confess it. "It is impossible", he wrote, "that a being who had stolen half-dead out of the sepulchre, who crept about weak and ill, wanting medical treatment, who required bandaging, strengthening and indulgence, and who still at last yielded to His sufferings, could have given to the disciples the impression that He was a conquerer over death and the grave, the Prince of Life, an impression which lay at the bottom of their future ministry".

We may, then, dismiss as utterly incredible the Swoon Theory. So much for those who deny that Christ died on the cross.

Some say that He died but did not rise.

Ernst Renan is debited with the dictum: "I would not believe that Jesus rose even if I saw it". In this he is typical of many today. They might not be so brutally blunt about it, but by proposing for our adoption one or other of the eight alternative "explanations" of the Resurrection, they in fact reject it no less categorically.

What are those suggested alternatives?

Let us review them each in turn.

1. The Twin Theory

This odd notion is that Jesus had an identical twin who at times "stood in" for Him, although mostly he kept in the background, and that one of those times was when he deputized for Jesus on the third day after the Crucifixion. His brother Jesus having died on the cross, the hypothetical twin then appeared publicly and people mistook him for his Brother. What arrant nonsense! For such a view there is not the slightest shred of evidence in the New Testament. Describing the theory, Dr. Paul L. Maier writes: "Jesus had an exact twin brother, who substituted for Him on occasion but generally stayed out of sight. When Jesus truly died on Calvary, the twin emerged triumphantly from seclusion on Sunday and people beheld the Risen Lord". Thomas was certainly called "Didymus", which means "Twin". But Jesus was never called Didymus, and indeed the very idea that He was a twin is incompatible with faith in the Incarnation.

2. The Gas Theory

This spurious assumption is sponsored by Dr. Leslie D. Weatherhead. In that compendium of his theology to which, significantly, he gives the title *The Christian Agnostic* (thought it is hard to see how that adjective can logically qualify that noun!), he states: "I am in no doubt in my own mind that Jesus finished in the tomb with the matter which composed His earthly body by means of a metamorphosis which we cannot yet understand, a change in the matter from the flesh and bones of a body into gas, which would easily escape through the crevices of the cave-tomb, or indeed into nothingness, or some invisible form of energy" (op. cit., pp. 80, 81). Well, certainly, if Jesus did survive solely in the form of a gas, Thomas was demanding the impossible! No one ever saw a gash or viewed nail-prints in a vapour!

3. The Removal Theory

This is the oldest of them all, dating back beyond the day of the Resurrection itself. It was Mary Magdalene's own quite understandable conjecture on first seeing the empty grave. Prior to that, even, the chief priests and Pharisees had approached Pilate warning him that some such scheme might be put into effect by our Lord's followers to make a fulfilment of His forecast that on the third day He would rise from the dead. "Sir", they said, "we remember that that deceiver said, while He was yet alive, after three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead" (Matthew 27:63, 64). To guard against such a contingency sentries were placed at the sepulchre and the imperial seal was set on its mouth. But the angel of the Lord came down, and at the descent the earth shook. Rolling back the barricading boulder, he sat on it, and at sight of him the sentries were scared out of their wits. Hastening back to the city, they reported to the chief priests what had happened and they were paid hush-money to say nothing about it. Money! For love of it Christ was sold, and for money the report of His resurrection was almost smothered in its cradle. "They gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole Him away, while we slept" (Matthew 28:12, 13). That is the New Testament account of the origin of the Removal Theory.

Imaginative use of it was made in a book published at the turn of the century under the title *When it was Dark*. Its author was Guy Thorne, and its name is a quotation from John 21:1. It is a work of fiction with an ingenious plot. The plot is much too complicated to be gone into here, but the idea behind it is the discovery in Israel of a tomb in which, it is alleged, Joseph of Arimathaea deposited the remains of Jesus in order to spare the disciples the pain of the tragic denouement to a career of Christ ending

Continued on page 12:

with His death. The whole thing, is of course, a fake, but the bogus inscription on the tomb for a while fooled the world into believing that the report of the Resurrection is a fraud. That inscription reads as follows: "I, Joseph of Arimathaea, took the body of Jesus, the Nazarene, from the tomb where it was first laid and laid it in this place" (op. cit., London: Greening & Co., Ltd., 1905, p.197). The remainder of the work is taken up with describing what happened throughout human society when it seemed to have been demonstrated beyond doubt that Jesus had not risen from the dead, and of how the diabolical fraud was at last detected and exposed.

"Say ye, His disciples came by night, and stole Him away, while we slept" (Matthew 28:13). How utterly ludicrous! "That story", comments Dr. Paul E. Little, "is so obviously false that Matthew doesn't even bother to refute it! What judge would listen to you if you said that while you were asleep your neighbour came into your house and stole your television set? Who knows what goes on while he's asleep? Testimony like this would be laughed at in any court" *(Know Why You Believe, p.63, 64).*

A variant name for this is the Fraud Theory, because, of course, it presupposes not only that the followers of Jesus surreptitiously spirited Christ's body away, but also that they fraudulently proclaimed that He had risen from the dead.

What are we to say to it?

Well, to begin with, we can point out that the disciples – weak, dispirited and disorganized as they were – had not an earthly chance of burglarizing that "close-sealed, sentinelled sepulchre". They were no match for the Temple guard.

More convincing still is the argument that it would have been completely foreign to their characters so to do, since those characters had been moulded by the teaching and example of the Master Himself. Knowing them as we do from their pictures in the New Testament, we cannot conceive of their perpetrating such a heartless hoax. Downright and deliberate duplicity of this kind was utterly alien to them. Besides, is it really credible that such wonderful benefits should have accured to mankind from the spread of Christianity, as actually did so accrue to it, had the report of the Resurrection been a baseless rumour? The question has but to be asked to be answered.

(to be continued)



JULY

1Th Thou wilt keep him in perfect peace Isa. 26:3
2F Whose mind is stayed on Thee Isa. 26:3
3S Underneath are the Everlasting Arms Deut. 33:27
4♣ God . . . hath saved us and called us II Tim. 1:9
5M I will give you assured peace Jer. 14:13
6Tu Lay hold upon the hope set before us Heb. 6:18
7W Set your affections on things above Col. 3:2
8Th Called unto His eternal glory I Peter 5:10
9F Lead me into the land of uprightness Psa. 143:10
10S Called unto the fellowship of His Son I Cor. 1:9
11♣ Wait patiently for Him Psa. 37:7
12M It is more blessed to give than to receive Acts 20:35
13Tu Hope maketh not ashamed Rom. 5:5
14W Take heed to yourselves Luke 17:3
15Th Know that the Lord, He is God Psa. 100:3
16F The word of our God shall stand for ever Isa. 40:8
17S Jesus said: I will not leave you comfortless John 14:18
18♣ Worship the Father in Spirit and in truth John 4:23
19M I will give peace and quietness I Chron. 22:9
20Tu Be strong and of a good courage Josh. 1:6
21W God . . . fill you with all joy and peace Rom. 15:13
22Th I will strengthen thee Isa. 41:10
23F Every one that asketh receiveth Luke 11:10
24S Surely He shall deliver thee Psa. 91:3
25♣ Worship before the Lord thy God Deut. 26:10
26M Now is the day of salvation II Cor. 6:2
27T Ask, and it shall be given you Matt. 7:7
28W He shall teach you all things John 14:26
29Th I will redeem them from death Hos. 13:14 (Psa. 34:22
30F The Lord redeemeth the soul of His servants
31S I will never leave thee, nor forsake thee Heb. 13:5

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The Bible and Science — Isostasy

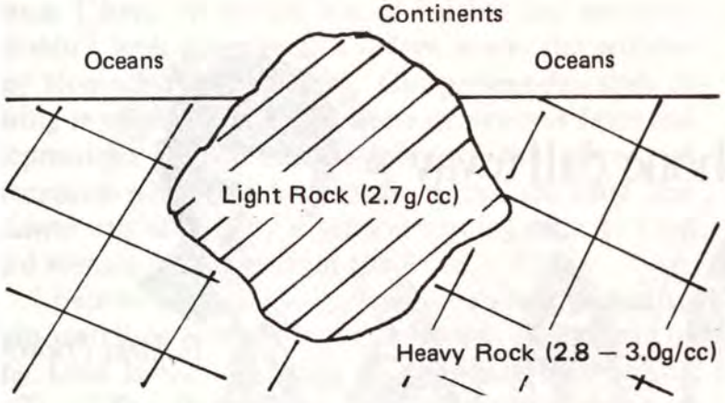
by Dr. A.J. Monty White

HAVE you ever wondered why the mountains are up in the air? Why doesn't gravity pull them down into the sea in view of the fact that rock is many times denser than water? These questions are not so stupid as they first appear.

The following is a quotation from page 128 of *The Ever-Changing Sea* by D.B. Ericson and G. Wollin published in 1971 by Paladin:

"More than 100 years ago variations in the pull of gravity from place to place led geologists to suspect that the earth's crust floats on a denser plastic material. The continents are rafts of relatively light rock floating high above the floors of the ocean basins, which are composed of dense rock. Large mountain masses are buoyed up by deep, downward extensions of light rock. The awe-inspiring heights of the world's great mountain ranges, like icebergs are puny in comparison with their downward extensions".

This can be represented diagramatically:



Again quoting from page 129 of the same book:

"In 1871 Clarence E. Dutton, an American Geologist, gave this principle a name, ISOSTASY. Since then geologists and geophysicists have collected a wealth of evidence in support of it. Measurements of gravity not only on continents and islands but also over many parts of the oceans show that all the major features of the earth are in a kind of hydrostatic balance".

The principle of Isostasy is known to God – it ought to be, for He is its designer. In Isaiah chapter 40:12, the Almighty asks the following question:

"Who hath . . .weighed the mountains in scales, and the hills in a balance?" – a reference to the principle of Isostasy.

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* * *

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D.4205

Thoughts from the Book of **Exodus**

71. Pure Gold (Exodus 37:2)

by F. Lavender,
Pastor of our Croydon Church

WE are told how the old "purifier of gold" produced pure gold. He would melt the gold-ore in his crucible; as the heat forced the impurities to the surface, he would skim the mixture. From time to time he would intensify the heat of the flame thus forcing the impurities to the surface. The process would be continued until the operator could see his own face clearly reflected in the molten gold; only then would he know that the gold was free from all imperfection.

Job declared: "When He hath tried me, I shall come forth as gold" (23:10). This is surely a glorious revelation! Job's life was in ruins, his health shattered, even his own wife had turned against him, and now his friends were trying to tell him what a wicked man he was. He knew that his conscience was clear, yet he could not explain the terrible calamities that had come so suddenly upon his life; now, for a moment the veil was lifted and he could more clearly see the truth of the matter. His life was like the gold in the refiner's crucible; these adverse circumstances were the flames which melted and purified; God was the great Refiner, and He was looking for His own image in Job's life. When the process was completed he would be as pure gold, reflecting the likeness of God.

The purpose of our heavenly Father is to make us in the image of His Son. Our own hearts often cry: "O, to be like Thee, Lord". We often find our lives shattered by sorrow and distress, and sometimes we cannot understand why God has permitted these things to happen. May the wonderful revelation given to Job he a help to us at such a time. God does not allow sorrow to come upon us with the intention of destroying us, but rather that our lives may be melted, purified and moulded, so that we may be made into vessles for His glory. He wants to make us as pure as refined gold, more like the Lord Jesus.

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May Osman's page

Fear

I READ the story in our newspaper of five year old Mandy Darcy, who lives in a fifteen storey block of flats at Chelmsley Wood, Birmingham. This little mite is suffering with her nerves and has to take three tranquillisers a day to enable her to live a normal life. Her mother said, "She started to jump at the noises you can hear throughout these flats: television, record players, bumps and bangs. She won't mix easily with other children". She seems to be gripped by fear. I have been told that fear of falling is the first fear a baby knows and that is why they like to be held firmly. I can sympathise with this child because I have an inbred fear of heights and certainly couldn't look down from a fifteen storey flat without my stomach tying in knots. Our present-day style of living is responsible for all sorts of nervous fears and depressions. If we are not going to raise a breed of neurotics what can be done? I can see only one answer and that is by a general turning back to God and seeking guidance from His Word.

I believe that the only fear we should permit to grip our lives is the *fear* of the Lord. "The fear of the Lord is the beginning of knowledge" (Proverbs 1:7). "The fear of the Lord is the beginning of wisdom" (Proverbs 9:10). So wisdom and knowledge come from the fear and reverence of God. If we love God with all our hearts we will be afraid of doing anything that would displease Him, but we will also be anxious to please Him in all our ways. "Whosoever is born of God doth not commit sin . . . he cannot sin, because he is born of God" (1 John 3:9). This is a difficult verse to understand, because we all sin to a greater or lesser degree, but if we loved God perfectly we would not be able to sin because the knowledge of His deep hurt at our failure would keep us in the hour of our temptation. When temptation grips you say to yourself: "'Thou God seest me' and I just can't disappoint you and give in to this temptation".

So many times in the Bible we are told to "Fear not". The angel said it to Joseph concerning taking Mary to wife. The angel said it to the shepherds. Jesus said to Simon "Fear not; from henceforth thou shalt catch men" (Luke 5:10). "Fear not them which kill the body but are not able to kill the soul" (Matthew 10:28).

In the latter respect there is a wonderful autobiography on Ivan Moiseyev, a 20 year old Russian soldier who was tortured to death in Kersh on July 16th 1972, because he was a Christian who would not deny his faith in God. The book is called *Vanya*, and it is written by Myrna Grant, and is well worth reading. My daughter said after reading it, "Imagine such a thing happening in these days. I'm glad I live in Britain". The story tells how God sent his angels to take away the fear of death from Vanya, and he was actually looking forward to leaving his tortured body and to being with Jesus.

One day Vanya was driving a truck loaded with bread when he heard God's voice telling him to stop. The road was clear in front and behind, so he paid no attention but drove on. Again the voice came, "Vanya, slow down", then he saw a loaf of bread bumping along the road. Immediately he stopped the truck, his officer rushed to the back of the vehicle and found the latches still shut and padlocked, yet the loaves were dotting the road as far back as they could see. So they had to set about collecting them up. "God twice told me to stop" said Vanya, and the officer was very impressed. When they finally drove on they came to the scene of a shocking accident; if God had not thrown the bread through closed doors they would certainly have been involved in it. The officer was even more impressed. God saved Vanya's life on that occasion, and the news of it ran like wildfire through his regiment. Vanya said, "God saved *our* lives. It is not only me He loves, but everybody. It is you, comrade".

If you have any particular fear which is gripping your life, remember that God will give His angels charge concerning thee, and you will be wonderfully sustained as you surrender your fear to Him.

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VACANCY from September 13th for Christian student. Bed and breakfast, full board Sundays. Southchurch, Southend-on-Sea. Tel: Southend 64977 (Before 7.30).

BIRTH

MATTHEWS. On July 6th, to Joan and Mervyn, of our Ballymena Church, God's gift of a daughter, Joanne, a sister for Elaine and Jonathan. Thanks for His wonderful gift.

DEATH

KILNER. On August 4th, 1975, Arthur Kilner, aged 83, beloved husband of Ellen and loving father of Alice, Doris (Mrs. G. Harpin) and Roy, passed peacefully into the presence of his Lord. A faithful member of our Halifax church for 40 years and a former secretary. Officiating minister at funeral: D.J. Green.

SILVER WEDDING

HARRIS–MILLS. On August 26th, 1950, Francis Caleb Harris to Emily Mills, at Elim Pentecostal Church, Langley. Officiating minister: T.A. Carver. C.4222

DEDICATION

SMALE. On August 3rd, Daniel Jonathan, younger son of our new pastor, was dedicated to the Lord in Elim Pentecostal Church, Accrington. Officiating minister: Adrian L. Hawkes. C.4223

MARRIAGE

DALEY-CHUDLEY. On May 10th, at our Exeter Church, Derek Daley to Judith Ruth Chudley. Officiating minister: J.H. Sainsbury.

GRIFFITH-TRENIER. On June 27th, Philip Griffith to Carole Trenier at the Elim Pentecostal Church, Townsend Street, Belfast. Officiating minister: W.G. Mullan.

LOY-PARR. On June 26th, at our Exeter church, Stephen Loy to Pamela Florence Mary Parr. Officiating minister: J.H. Sainsbury.

TAYLOR–ROBERTS. On August 2nd, at our Newtonards Church, Paul Frederick Taylor, pastor of our Banbridge Church, to Elizabeth Moira Roberts. Officiating ministers: W.H. Holohan and J. Irvine (Baptist).

ITINERARIES

London Crusader Choir with Douglas B. Gray:
September 7, Hastings.

Peter McCann:
September 1, Aberystwyth; 2, Porth; 3, Pontypridd; 4, Treharris; 6, Mountain Ash; 7, Pontlottyn a.m; Abertysswg p.m; 14, Wigan; 15, Accrington; 17, Blackpool, Marton; 18, Blackpool, Jubilee Temple; 20, Southport; 21, Birkenhead; 22, Ellesmere Port; 23, St. Helens; 24, Liverpool; 25, Runcorn.

Wavelength

ELIM ON THE AIR

United Kingdom
Radio Brighton 202M 95.3 VHF "QUEST" with F.A. Hodge Sundays at 11.02.

Brazil
Radio Londrina – 18.30-18.55 (Brazil time), each morning
Radio Wenceslau, 30 minutes every Sunday.

Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

Guyana
Guyana Broadcasting Service every Saturday at 9 a.m.

ON THE AIR

RON JONES has been invited to take part in a special **B.B.C. RADIO BRISTOL** *discussion programme called "THE SUNDAY HAT BRIGADE"... Each Sunday morning at 10 a.m. for four Sundays, commencing on AUGUST 24th. Each programme will be repeated at 6.30 p.m. on the following Wednesday.*

BIBLE ACROSTICS

By ARTHUR CAMPBELL

("Uncle Arthur")

DAVID

Daring (1 Samuel 17:32; John 2:15-16);
Anointed (1Samuel 16:13; Luke 4:18; Psalm 45:7);
Victory (1 Samuel 17:36; a. Lion–Devil, b. Bear–World, c. Giant (1 Peter 5:8).
Industrious. "good worker" Preparation for the Temple. (1 Chronicles 28 and 29; John 10:32
Determined (Will of God) (Acts 13:22; John 6:38).

"The man after God's own heart".

Coming Events

BRIGHTON, Preston Park. August 31. Elim Pentecostal Church, Balfour Road. 11 and 6.30. Pastor's seventh Anniversary. Preacher: F. Packer.

COVENTRY. September 7, 8. Elim Pentecostal Church, David Road. Friendly Hour weekend. Speaker: Mrs. Missen. Sunday at 11 and 6.30. Monday at 2.30.

MOUNTAIN ASH. September 13-17. Elim Pentecostal Church, Knight Street. Anniversary Convention services. Saturday 7.30. Sunday 10.30 and 6. Monday to Wednesday at 7.30. Preacher: George Backhouse. Choir, music and vocal items.

ROMFORD. September 13. Elim Pentecostal Church, Wheatsheaf Road. Presbytery business meetings at 2. Rally at 7. Preacher: D.W. Cartwright.

ROMSEY. September 13. Elim Pentecostal Church, Middlebridge Street. Christian Challenge Hour at 7.30. Speaker: M. Watts (Salisbury).

WEYMOUTH. August 30 to September 11. Elim Pentecostal Church, Bell View (near Alexandra Gardens). NEW LIFE CRUSADE. Saturday at 7.30. Weeknights at 7.30 (except Monday). Sunday at 11 and 6.30. Theme "What on earth is happening?" Preacher: Jack Osman. Singing: The Evangelaires Choir.

WORCESTER. September 2-14, in the Gaumont Cinema, Foregate Street, CRUSADE '75, commencing Tuesday, September 2 at 7.30. Weeknights (except Monday) at 7.30. Sundays at 8.0. Conducted by: P.S. Brewster, Brian Garrard and W. Plowright.

WRENTHORPE, Wakefield. September 6—8. Elim Pentecostal Church, School Lane. Forty-seventh anniversary. Preachers: H.W. Greenway and Mrs. Shelbourne (Lincoln). Saturday at 3 and 6.30 (tea provided between services). Sunday at 10.45 and 6.15. Monday at 7.15.

* * *

Holiday Churches

BLACKPOOL, Jubilee Temple. Elim Pentecostal Church, Waterloo Road, near junction with Central Drive. Sundays at 11 and 6.30. Minister: Philip MacInnes. Tel: 45105.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue, Marton. For directions ring Blackpool 61566. Sundays at 10.45 and 6.30. Tuesdays at 7.30. Minister: R. Clarke.

BOGNOR REGIS. Elim Pentecostal Church, Waterloo Square. Sundays at 10.30 and 6.30. Wednesdays at 7.30 Minister: Alan Court.

BOURNEMOUTH. Central Gardens, The Square. OPEN AIR meetings. Every Sunday and Wednesday at 7.45.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road (off Holdenhurst Road). Springbourne. Sundays at 11 and 6.30. Tuesdays at 7.30. Crusaders, Friday at 7.30. Holiday Club for children during summer holidays, 10-12 Thursdays. Minister: J. Osman.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sunday at 11 and 6.30. Tuesday at 7.30. Minister: George Backhouse.

BRIDGWATER. Elim Pentecostal Church, George Street. Minister: F.J. Livings.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays at 11 and 6.30. (64 'bus route from Margate and Ramsgate). Minister: B. Grist.

CHRISTCHURCH. Elim Pentecostal Church, Jumpers Road. Sunday 11 and 6.30. Minister: A.V. Gorton. Tel: 511818.

COLWYN BAY. Elim Pentecostal Church, Erw Wen Road, (off A.55). Sundays at 10.30 and 6.30. Minister: David Lewis.

DUNDEE. The gateway to the Scottish Highlands. Visitors will be welcomed to the Elim Church in Dudhope Crescent Road. Sundays 11 and 6.30. Tel: Dundee 643847.

EASTBOURNE. Elim Pentecostal Church, Hartfield Road. Sunday at 11 and 6. Tuesday and Thursday at 7.30. Minister: John Lancaster.

EVESHAM. Elim Pentecostal meet in Masonic Buildings, Swan Lane. Sunday 11 and 6.30. Tuesday 7.30.

FELIXSTOW. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton. Sunday at 11 and 6.30. Minister: H.C.O. Bawtree. Tel: 5266.

JERSEY, Channel Islands. Elim Pentecostal Church, Stopford Road. Holiday visitors can be picked up from their hotels. Phone: Central 21054. Minister: George Wallace.

MALVERN. Elim Pentecostal Church, Cowleigh Road (junction Cowleigh Bank). Sunday at 11 and 6.30. Leader: John M. Persijn.

PAIGNTON. Elim Pentecostal Church, New Street. Sunday at 11 and 6.30. Tuesday at 7.30. Minister: R.D. Bradley. Tel: 22848.

PENZANCE. Elim Pentecostal Church, Conservative Hall, 10 Parade Street. Sundays at 11 and 6.30. Thursday at 7.30. Minister: R.H. Elliot.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Sundays at 11 and 6.30. Tuesday and Thursday at 7.30. Minister: Ian R. Hall.

SALISBURY. Elim Pentecostal Church, Milford Street. Sundays at 11 and 6.30. Wednesday at 7.30. Friday at 7.30. Minister: Glyn L. Taylor. Tel: 4376.

SCARBOROUGH. Elim Pentecostal Church, Murray Street (off Londesborough Road). Sunday 10.30 and 6.30. Thursday 7.30. Minister: S. Penney. Tel: West Ayton 2852.

SWANSEA. The City Temple, Dyfatty Street. Sunday at 11 and 6.30. Minister: E.J. Jarvis.

TORQUAY. Elim Pentecostal Church, Princes Road. Sunday at 11 and 6.30. Thursday at 7.30. Minister: R.D. Bradley. Tel: Paignton 22848.

VISITING TORONTO, CANADA? Then a welcome awaits you at Calvary Assembly (Pentecostal Assemblies of Canada), 3200 Dundas Street West. Tel: 767-2349. Pastor: G.B. Derkatck.

WESTCLIFF-ON-SEA. Elim Pentecostal Church, Electric Avenue. Sunday 11 and 6.30. Tuesday 7.30. Minister: J.B. Hounsome.

WHITEHAVEN. Elim Pentecostal Church, George Street. Sunday at 10.45 and 6.30. Thursday at 7.30. Minister: S.C. Cain.

WEYMOUTH. Elim Pentecostal Church, Belle Vue (near Alexandra Gardens). Sundays at 11 and 6.30. Tuesday: Bible study at 7.30. Thursday: Prayer meeting at 7. Friday: Children's meeting at 6.30, Youth Focus at 7.45. Minister: Eric Gaudion. Tel: 74634.

Check the address with your minister before you go on holiday. There may be an Elim Church where you go. We have not listed them all. We have over 300 churches.

Channel Isles Presbytery Quiz Competition Shield



Those pictured above: (left to right)
Nigel Ozanne (Youth Commissioner), Andrew Guille, Pauline LeNoury, Jenny Bourgaize, Mark Scowan and A. Cecil Jarvis (minister).

HAVING lost the shield to Jersey in 1974, after a run of wins for six years, Vazon Church team was delighted to regain it this year. Winning the first heat in Guernsey, the team then went to Jersey and, following a contest which proved exciting as the memories of both teams were taxed to find the correct answers, Vazon re-captured the shield.

GREECE

IBRA Radio broadcasts for Greek listeners have had a very encouraging response. Over 300 New Testaments have been sent to listeners who have been brought into contact with the gospel for the first time. A Youth rally was held in Macedonia at which more than thirty young people were converted.

Since the overthrow of the government, who have been in power for the past seven years, there has been greater political freedom, even the communist party has been allowed to work again after being banned for forty years. Christian workers thought that the new constitution would have given them greater freedom but this has not been forthcoming. Open air meetings are forbidden and tract distribution on the streets is not permitted.

IN EUROPE

ACCORDING to recent figures, the number of Pentecostals in Europe is now over 1½ million. Heading the list is the Soviet Union with an estimated 700,000.

Other countries are:

Italy	145,000	Yugoslavia	10,000
Sweden	135,000	Netherlands	10,000
Great Britain	125,000	Switzerland	10,000
Rumania	80,000	Hungary	10,000
Germany	70,000	Denmark	10,000
Norway	70,000	Belgium	6,500
Finland	70,000	Poland	3,300
France	35,000	Greece	1,600
Portugal	11,000	Austria	1,500
Bulgaria	10,000	Spain	1,000

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D.4218

Monday, September 1st **John 2:13-25**

"Take these things hence" (v.16).

THE scene now changes. We move from the joy of a wedding feast in the home, to the sacred temple in Jerusalem at the time of the passover. Yet the holy place has become a cause of merchandise.

The same Christ who could enter the joy of a marriage supper now displays His zeal (the root comes from a word meaning to boil) for the purity of the house of God. In the midst of this account, we see the dawning of a better day. The temple, which had taken forty years to build, had but that length of life before it; yet in the midst stood one who had but three years to live, yet through this death, He was to offer eternal life to all who would believe.

Tuesday, September 2nd **John 3:1-15**

"That which is born of the flesh is flesh" (v.6).

POOR Nicodemus: the things that he had been hearing about Jesus caused him to pay this late visit. Some of the questions that he wanted to ask would remain unanswered. Our Lord was never unwilling to answer the questions that were fired at Him, even by those whose motives were far from sincere. Yet this man was completely thrown by the statement, "Except a man be born again, he cannot see the kingdom of God" (v.3). This one question must settle all else; it will settle our eternal destiny, and answer our present perplexity.

Wednesday, September 3rd **John 3:16-21**

"He that believeth on him is not condemned" (v.18).

MAN is shown by many of the Biblical writers to be a sinner. As such he stands in a state of condemnation before a holy God. The clear testimony of the New Testament is that the Son of God has come to bear man's condemnation. Because He has borne the penalty of our sin, we can go free "for God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thessalonians 5:9).

Thursday, September 4th **John 3:22-36**

"A man can receive nothing, except it be given him from heaven" (v.27).

THIS text has particular reference to the ministry of John the Baptist. He is quite clear: "I am not the Christ". He did not overrate his own importance; his ministry was that of a forerunner; he was the friend of the bridegroom, and as such, he would rejoice even when his own disciples became disciples of Christ.

These verses also have a message to us, whether the gifts we possess be small or great. Let us seek to use them for the glory of God and in the service of our fellow men.

Friday, September 5th **John 4:1-15**

"Jesus therefore, being wearied with His journey, sat on the wall" (v.6).

THE Son of God was often tired; He knew what it meant to be hungry and thirsty. He was never too tired; never, even when crowds surrounded Him, was He too busy to stop to help anyone who turned to Him for aid.

The opposition of the Pharisees in Jerusalem now caused Him to leave Judea to begin His journey north to Galilee, where His message might find a readier acceptance.

The choice of route that lay before Him was between the longer road that would mean crossing the Jordan twice, or the direct way through Samaria. Pious Jews avoided going through Samaria, because they regarded the inhabitants of that place as being ceremonially unclean owing to their mixed origin. He who left the glory of heaven to live in a sinful world, was not afraid to touch even a leper; He would never condemn a whole nation for the mere accident of birth. A man would not be lost because he was a Samaritan, neither could he be saved because he was a Jew.

Saturday, September 6th **John 4:16-30**

"Jerusalem is the place where men ought to worship" (v.20).

THE woman made a fundamental mistake. Jesus Himself was frequently found in the temple; He used both the temple and the synagogue as places to openly teach His doctrine (John 18:20). But if men thought that the Almighty could be imprisoned in any man-made temple, they were sadly mistaken. The Jerusalem temple would be destroyed, but a new building would be erected; this was not to be made by human hands. It was to be made of men and women, rich and poor, bond and free, Jews and Greeks. Its members were to come "out of every kindred, and tongue, and people and nation" (Revelation 5:9).

Sunday, September 7th **John 4:31-42**

"I have meat to eat that ye know not of" (v.32).

THE diet of John the Baptist was different from that of other men. When the Son of Man came, He was criticised for eating with sinners. His food would have been the same as that of many of His fellow men; probably His diet was inadequate; He would know the pangs of hunger. Yet He was sustained and nourished by that "hidden bread". Even now, His thoughts are towards others whose need is greater than His own. His word can be our meat and drink; this alone can give strength to the "inner man".

The Second Man

by Michael Carr, B.Sc.

MOST of us think and want to be someone we are not. Fame flickers like a draught-caught candle in the shadowy dimness of an advancing future and somehow we remain as we were in the yesterday of regrets. The effort to change the inner core of what we are is a monumental task of almost impossible size. That iron centre of the inner "I" is rigid in its dominating laziness. The prospect of mental, moral and spiritual grandeur hops ahead of us until age strips our legs of pursuing power. We stand aside as fresh youth strides past with eager glint in their fortune-hunting eyes. It will not be long before their shoes, all dust-covered, shuffle to the sidewalk and they are lost in the maze and daze of the living disillusioned. Yet there is hope for the man who makes God his trust.

The Holy Spirit is the energising escalator whereby we tread a higher route to God. But more than this, He is the life principle that restores the soul in the likeness of Christ, filling the life with holy desires and practical ability to do and be what the inspired heart longs for. The residence of the Spirit from Pentecost onwards means that the Saul experience can be repeated again and again. "The Spirit of the Lord will come upon thee, and thou shalt be turned into another man" (1 Samuel 10:6). What a grand stimulation that thought is: "Another man". To discard like Peter the failure of fireside faithlessness and turn into a rock high towering in God's kingdom. That first floor flood of blessing was more than just an agency for power, it was the start of a new hope, with the prospect of a revolution.

What kind of man did the son of Kish become? He was already head and shoulders above his contemporaries, famous for his human frame, but later he was to be prominent for his prophetic role and kingly reign. Samuel anointed his head and God changed his heart and mouth. It is with the heart that man believes unto righteousness and with the mouth that confession is made (Romans 10:9-10). So when the Holy Spirit wings His way like a beam of glory into the hub of a life, things begin to happen, but especially in the heart and from the lips. Out of the abundance of the heart the mouth speaks. "The heart is deceitful above all things, and desperately wicked; who can know it"? (Jeremiah 17:9). None but God.

We need a complete metamorphosis to become the "second man", for the one we want to be melts past the imagination like a shadow, and grasping wildly it slips from our fingers. God, by His Spirit, is the only one who can give that vague imagery a concrete form, and when He does, it will show through the lips (Judges 6:34). The Word of God says, "But the Spirit of the Lord came upon Gideon, and he blew a trumpet". The trumpet speaks of the gospel, but it was not until Gideon was clothed with the Spirit that a certain sound was heard, and this thought is expressed clearly in (Acts 2:4): "And they were all filled with the Holy Ghost, and began to speak . . ." First the Spirit then the speaking, that is the divine order. The uncertain sound of a confused and compromised message is the result of a breathless evangel.

The reason why Christ left the gospel in the hands of eleven weak men was because He knew that after Pentecost they would be different. Their friends would be astounded and their enemies fearful. These were not the men who clung to the fringe of Calvary like a dust on the perimeter. A little maid had said to Peter, "Thy speech betrayeth thee", but now, in Jerusalem itself, he opened his mouth, and who could doubt who he was? Such a floodtide came forth that the current swept 3000 through the gates of the kingdom. These men had now become the impossibles; they were impossible to quieten and impossible to refute. They paralysed the academic giants of their day with such simple yet profound logic that their accusers could only tear their clothes in anguished frustration. God had touched their hearts as the Spirit sat upon each of them; like Stephen, their lips became "full of wisdom". The radical alteration of the heart cell structure made men feel as if God was speaking to them directly – and so He was!

Science fiction has rained upon us countless theories on the possibility of aliens possessing the human race and turning men into cybernetic mutations, but God's transforming power is turning us back into what we once were. We are through the Spirit becoming like the first Adam, reigning in life, and having speech that attracts divine communion. We see in the ruins of what we are, the prospect and image of what we are becoming and realise that we shall be "another man" completely at the terminal transformation when Jesus comes again. Hallelujah! "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: But we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (1 John 3:2).

The Elim Evangel

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Proclaiming the Truths of Pentecost

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Editorial



DID you know who George Davis was before some of his friends went digging on the Headingley cricket pitch?

The actions of a small group of determined people from the East End had such an impact that the news of their actions displaced even the report of the Chancellor's budget speech in the Australian papers.

Whatever the merits of the case against George Davis may have been, he has certainly got plenty of publicity now — though whether this will bring about any re-trial and the possible reduction of this twenty-year sentence is open to doubt. It is true that no one was hurt, but if such a small matter (though this was obviously an important issue for the man's family) demands such drastic action, we shudder to think what terrorists and anarchists will get up to next.

In some way , we are glad to live in this present time, but the age of mass communication has its danger. The mass media are open to violent exploitation by any group of determined and dedicated idealists; the world has suddenly shrunk in size and no place is now safe.

Whether George Davis is guilty or not, we have no idea; it must be left to wisdom of others to decide. It does seem strange, however, that when the Bible declares "the whole world (is) guilty before God" (Romans 3:19), men are too indifferent even to notice, let alone make any effort to alter their situation.

A United meeting of the Elim and Assemblies of God ministers is to be held at The Hayes, Swanwick from Monday, November 24th to Thursday, November 27th 1975.

The Executive Councils of both Movements will be present and some will be taking part. The chosen topic will be, "Things most surely believed among us".

FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – 1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.

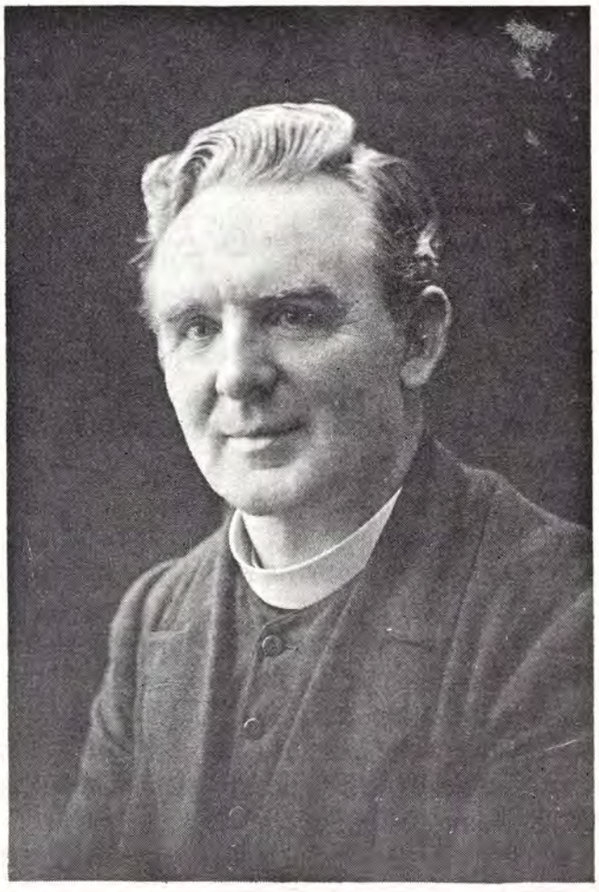
Golden Jubilee

1925 – 1975

The Elim Pentecostal Church, Plymouth

FOR fifty years, there has been a Pentecostal Fellowship under the name of Elim in the City of Plymouth. During these years, thousands have been healed and baptised in the Holy Spirit, and hundreds have been translated to Heaven and are now in the presence of the Lord.

The roots of the Plymouth Elim Pentecostal Church go right the way back to 1914, when George Jeffreys conducted a Campaign in the Emmanuel Baptist Church, North Road, before the Elim Movement came into being. This was Plymouth's first taste of Pentecost, and some of those who were blessed then were to become founder members of the Elim Church a decade later.



Stephen Jeffreys

The Elim Church was opened at Plymouth following a Campaign conducted by STEPHEN JEFFREYS, which began on November 9th, 1924. Hundreds were born again, and many were miraculously healed. One case was just the replica of the man at the Gate Beautiful:

"A poor man with a paralysed spine, a pitiful object to behold as he struggled along on his crutches, absolutely helpless, came to the meeting. He was asked to move to the next chair, and as he struggled to do so, a lady in a seat behind remarked, 'Poor man, he's quite helpless'. But, HALLELUJAH! the Lord's servant just prayed with him and laid hands on him in the Name of Jesus and 'IMMEDIATELY his feet and ankle bones received strength' and he rose up, tucked his crutches under his arm, and with a 'Good-night, God bless you', he marched out of the hall, down three flights of steps into the street, and went to his home rejoicing, with crowds of people following. This was a mighty testimony of what the Lord could do. The man was accustomed to sit in one of the main thoroughfares of the town, where with a few pictures lined against the wall, he received alms from the people. Great was the wonder of all the people as now they beheld him walking about without his crutches and testifying of what God had done for him".

So an Assembly was officially opened on January 25th, with Joseph Smith as the first Pastor.

On 10th January, 1926, George Jeffreys commenced a campaign in Plymouth to consolidate the work of his brother thirteen months beforehand.

"The first week of the Campaign was what one might term 'uphill', although many precious souls were saved, bodies healed, and several brothers and sisters received the Baptism of the Holy Ghost, according to Acts 2:4. It was devoted by the Pastor to the ministry of the saints, and was a heart-searching time. The sword of the Holy Spirit penetrating the inner recesses of the heart made ready a company who afterwards ascended heights of revelation and glory not hitherto anticipated.

"The second Sunday's meetings saw the commencement of the revival that we had all been praying for. Praise God, He had been answering the prayers that had gone up during the previous weeks, but we wanted showers, and the clouds burst over us this day. The hall was packed, many marvellous healings were manifested, and testimonies of those who had been healed, but greater things were to come. Amongst the healing cases one could find

Continued on page 4:

those who had been cured of blindness, rheumatism, lameness, pleurisy, gastric troubles, deafness, and hosts of other complaints.

"The revival continued day after day, and on the third Sunday evening, the Town Hall was full long before the service was to commence, and hundreds were turned away".

So great were the crowds that in the end, the great Military Drill Hall, which has been described as a field with a roof on it, was taken for the last ten days of the Campaign. This building had been used formerly by such famous Evangelists such as Dr. R.A. Torrey and Gypsy Smith.



The great Drill Hall, Plymouth

A policeman on duty directing the crowds to the Drill Hall was asked by a blind girl, who was being led by a dumb friend, the way to the Hall. Imagine his surprise, two-and-a-half hours later, when these same two girls came to him jumping for joy, the blind girl seeing and the dumb girl speaking. They had both been touched by the hand of God and healed completely during the service.

In 1946, the Elim work in Plymouth was to experience another revival under the ministry of John Woodhead. A tent was erected on a tomb site at Derry's Cross, and the blessing of God descended. Over 1,300 decisions were recorded, and as to physical healings, cases of total blindness, nerve troubles, cancer, asthma, tuberculosis, ulcers, and many other diseases, were presented to the Great Physician, prayed for and were wonderfully Healed.

Our hearts are filled with gratitude for all that God has done, but we are looking forward to a revival in 1975, that will equal, if not be greater than anything that has passed, for we are now seeking God's face and believing His word (2 Chronicles 7:14): "If my people, which are called by my Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land".

God is going to save souls, and give us signs and wonders this year, and in the coming years, if his people carry out His conditions for revival. God's process is, indeed, very simple. It is very plain. CHRISTIAN – the challenge is sent forth to us by God Himself, through His own word – God never breaks a promise if we carry out His instructions.

Priest 1975

HERE I stand, Lord,
among the wreckage of my church, built on sand, by shortsighted architects in Rome.
My cassock I put off, Lord. It pressed too heavily upon my soul.
In front of me the condemning, reproachful looks of the young people.
Behind me the desperate eyes of the older people, threatened in their lives by the laws of my church.
Look at my hands, Lord, in my palms glows the money of their desperate souls.
What shall I do with these 30 pieces of silver, Lord?
I heard Thy protest in the smoke filled room with the many children, in the dejected eyes of the oppressed, in the resignation of the poor, while the elevated chair on which the prelate sat passed by, surrounded by pious garments in purple and red.
I saw you crying over this world, over the hunger, the poverty, the fabulous art-treasures in the ecclesiastical palaces and cathedrals.
I knew all this, Lord, but I was a prisoner of the relentless obedience they demanded from me.
Show me the true road, Lord.

Renée Renia
On the Road to Damascus

An Eternal Investment

If you write upon paper, a careless hand may destroy it;
If you write upon parchment, the dust of the centuries may gather over it;
If you write upon marble, the moss may cover it and the elements may erase it;
If you engrave your thoughts with a pen of iron upon the granite cliff,
In the slow revolving years it will wear away and when the earth melts your writing will perish.
Write, then, upon the heart of a youth.
There engrave your thoughts, and they shall endure when the world shall pass away and the stars shall fall, and time shall be no more.
For that heart is immortal and your words written there shall live through eternity.

–Anonymous.

ELIM CHURCH NEWS

YEOVIL

PAT Hinxman came to Yeovil as a health visitor five years ago, and soon made herself at home in the local church, engaging herself in its activities and especially in Sunday school work. She also took a keen interest in overseas' missions. While reading the Elim Missionary Newsletter, she felt a stirring within as she read of a need in India for someone to relieve Miss Sylvia Beardwell who was overdue for furlough.

How great is our God! He had been silently but surely planning every tiny detail in preparation for Pat's future. Just previously to this move of God in her life, she felt in need of a change of work, and decided to go back to the local maternity unit to keep up to date with midwifery. In the meanwhile her flat had to be vacated – another move of the Lord. He knew that Pat would have little time for domestic affairs once His complete plan for her life had been revealed. So she moved to the hospital's furnished accommodation.

In the meantime God was speaking to her through the gifts of the Holy Spirit and confirming His plans through His precious Holy Word. It was to be India for our sister Pat. For how long? – God still holds the key to her future.

With great joy we gathered to wish Pat God's richest blessing as she moved out under His hand. We were privileged to have with us Pastor and Mrs. A.V. Gorton. Mrs. Gorton (representing the Elim Missionary Council) ministered the Word, which was a challenge to us all.

Several of Pat's Christian nursing friends took part in the service, singing and testifying to the glory of God.

Pat went with God's blessing upon her, with our love and prayers. We pray that God will use Pat to bring great glory and honour to His wonderful name.

BRIAN S. KIBBY

SOUTHEND-ON-SEA **Pastor: A. Nicolson**

THE national press reported at some length, with varying degrees of sympathy or criticism, on the ministry of exorcism. This led them to report on the work of God under His servant Rev. Trevor Dearing of St. Paul's, Hainault. Plans were already afoot for his visit to our church for an evening service. Thanks to the press reports, much interest was aroused. A large number gathered both of expectant folk and those who only came to view. We trust that they went away convinced. God's presence was evident right from the start. Mr. Dearing led a chorus session of praise before giving a very direct gospel address. He then ministered to the sick and finally rejoiced in the working of the Holy Spirit in the lives of believers as they sought God for His fulness.

(Mrs.) M.S. LYNDON

TAMWORTH **Pastor: R.T. McDonald**

TIMES of blessing have been experienced in the past year and quite a few have found Christ as Saviour, a number of whom wished to be baptised in water. Eleven were baptised as a public confession of their faith in Jesus Christ. The local Baptist church was kindly loaned for the service and some eighty people were present. Pastor John Glass preached and all were blessed by his ministry. Each candidate testified before going through the waters and all present were thrilled by the simple sincerity of the testimonies. At the end of the service, a number of young people responded by giving their lives to Christ.



BIBLE ACROSTICS

By ARTHUR CAMPBELL

("Uncle Arthur")

SOLOMON

Son of God (2 Samuel 12:24);
Offer from God (1 Kings 3:5);
Loved the Lord at first (1 Kings 3:10);
Operation–building projects (1 Kings 5:5; 6:38; 7: 1-2);
Much activity (1 Kings 5:13);
Offering at dedication (1 Kings 8:63);
Nearly ruined (1 Kings 11:1-13).

Mountains and Valleys in the Ministry of Jesus

by G. Campbell Morgan

THUS we come finally to the mount of love. All the valleys of human sin and degradation and ruin lie about its base. All the mists and mysteries; all diseases, pains and travails; all the wounding and bloodshed; all the strife and tears; are gathered in the abysmal depths. The whole story may be gathered into the sighing, sobbing language of the Apostle, "the whole world lieth in the evil one"; "the whole creation groaneth and travaileth in pain". The contrast is still evident, but it is vaster. In the valleys lies the lost Kingdom of a lost king. Man, made for dominion, has lost his sceptre, and the whole territory of his kingship suffers with him, and supremely in him. On the mountain stands the King. He has been into the valleys at their deepest, and there has fought the fight which opens the door of the prison house, and already prisoners have commenced their exodus. Through the mystery of a death, the signs of which are still upon Him, He has breathed a new life into creation, and already there is a stir of regeneration through all. By the crushing of the crown of thorns upon His brow, He has won the crown of renewed empire, and already instead of the thorn there is coming the fir tree. In the barren, trackless desert He has made a way, and already the rose is blossoming.

And now He sends forth His messengers, with light for all darkness, with life for all death, with love for all loneliness, and His final words are their strength as they go, "I am with you alway, even to the consummation of the age".

Application

Finally let us enquire what is the application of this meditation. In attempting to reply, it is well that we first recognise that there are values in the study which can have no application to any other than the supreme Lord who is the central figure on all the heights and in all the depths.

In eternal youth He is yet ever the Ancient of Days, and His throne for ever and ever will be high lifted in light, which no man can approach. In the awe-inspiring service of all the ages to come, when the redeemed lift their passion-song of blood, He will create and lead the music not as one of the redeemed, but as the Redeemer, whose life by its absolute perfection was equal to the suffering which made redemption possible. When love answers love in the deathless worship and service of the far flung splendours of eternity, He will still be the fountain and sea of its mighty river, for unto Him is all authority given in the dominion of the love of God. Moreover, in all the depths, until the sweep of the circle shall be perfected, by the bringing low of the hills to the valleys, and the lifting of the valleys to the heights, He is the one Worker. It is only by His touch that leprosy will pass; only by His word that demons will be cast out; and only by His presence that creation will be remade.

Nevertheless, His command to His followers on the last of the summits of His earthly ministry, was to go forth upon His errands; and, as, under the sway of His authority of love, and in the energy of His life bestowed, and in the radiance of His light shining, we desire to obey, we may be guided by this meditation on His personal ministry. From this meditation then, we reverently gather two applications of pre-eminent importance. These let me state, in brief words, and then by **illustration** and enforcement.

1. In order to meet the need of the valleys we must be familiar with the mountains.

2. In order to maintain fellowship with Christ, we must leave the mountains and serve in the valleys.

As to the first. The first qualification for dealing with sin is the acceptance of the standards of Jesus. Such acceptance will be a perpetual safeguard against the awful and cruel heresy of treating sin as though it were a matter of small moment, an accumulation on the surface, rather than a poison in the depths. To sit by the side of the leper and to soothe him with a caressing touch, assuring him that his leprosy is of no serious moment, and that in time it will work itself out into purity, is to lie to him; and he knows it. It is more. It is to contract the leprosy. To condone sin on any ground is to sin. Already the loathsome disease has fastened upon the man who dare in such way touch it. Only the man who lives above the snow line can dare lay his hand upon the leprosy of sin. He knows its virus, and by the purity of his life is at war with it. So, and only so, can he deal with it in others. Let there be no kid glove, rose water fooling with sin. First let us ascend to the mountain of light, in subjection and in heart-break; and then by the way of the ultimate mystery of the power of the Christ in the life, let us pass to the valleys, and the lepers for their healing.

So also there can be no casting out of devils save in the actual power of the life of the only begotten Son of God. The sons of Sceva attempted to cast out evil spirits by using the name of the Lord Jesus, and the answer of the demon was "Jesus I know, and Paul I know; but who are ye?" Immediately the demon-possessed man leaped on them, mastered them, prevalied over them, so that they fled naked and wounded. That also was a parable and a prophecy; its teaching being, that naming the name of Jesus is not sufficient, where there is no sharing of His life; and its prediction has been fulfilled in countless instances in the passing of the centuries. First let us ascend to the mountain of life in submission; and then by the way of that life received through death let us pass to the valleys and cast out devils. *to be continued*

Elim Pentecostal Church
Clapham Crescent, Clapham Park Road,
London (nearest Underground: Clapham Common)

ANNUAL
ORDINATION SERVICE

Saturday, Oct. 25th, at 7 p.m.

Service of song by Elim Bible College choir at 6.30.

Chairman: The President (L. Wigglesworth).

Preacher: A. Wilson (Irish Supt.)

Geoff Cooper at the Hammond organ.

Book the date. **Plan to come.** D.4119

Birmingham

The motorway city, with a population of over 1,000,000 will be a bit more crowded on the first Saturday in October!

From all over the United Kingdom, hundreds of young people are coming to the NATIONAL YOUTH RALLY. Held this year for the first time in Britain's Second City.

Saturday, October 4th

Enjoy a day of Praise to Jesus!

10.30 Street witnessing
1.30 Open Air Demo
3.00 Youth rally
4.30 March for Jesus
7.00 Youth rally

Sharing the Word

Rev. Laurie Lambert
Rev. Derek Green

Sharing the Music

"Chord of Love"
"Revelation"

Book your coach now, and watch for further details.

Info: **021 472 0277**

D.4215

The Resurrection

by Ian Macpherson

Further vain explanations

4. The Theft Theory

PATENTLY, there are points of correspondence between this theory and that which we previously examined. There is also a difference between them, and the difference is this: the Removal Theory presupposes that it was the friends and followers of Jesus who opened the tomb and took away the body: the Theft Theory says it was His foes who rifled the sepulchre and confiscated the sacred corpse. Did His enemies in fact steal the body? Well, if they did, the body-snatching must have been performed either by the Romans or by the Jews. But would either have done so? The Romans would not condescend to anything so furtive and clandestine. They were the masters. They did what they liked with complete indifference to public opinion. As for the Jews – they had a vested interest in keeping the body in the tomb or at any rate in pretending that it was there.

Moreover, when not long afterwards, rumours of the Resurrection were being put about, why did not the Jews silence them at once by displaying the body, supposing them to have had custody of it? As William Paley reasonably remarks: "If we admit, upon the concurrent testimony of all the histories, in the very place in which He had been buried, and a few days after He had been buried, His resurrection out of the grave, it is evident that, if His body could have been found, the Jews would have produced it, as the shortest and completest answer possible to the whole story. The attempt of the apostles could not have survived this refutation a moment".

The son of a friend of mine, a soldier in the British Army in Palestine at the time of the British Mandate, told me that one of the most hazardous and nerve-wracking assignments given him there was that of driving in an open truck through the packed streets of Jerusalem holding up to public view the blood-bespattered corpse of a Jewish terrorist, as a deterrent to similar acts of patriotic violence. The scribes and Pharisees could have done something like that. Why didn't they? The presumption is that they did not because they could not. The body was not in their possession.

5. The Earthquake Theory

Matthew mentioned, as we have seen, that, at the rising of Jesus from the dead, there was a seismic disturbance: "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" (Matthew 28:2). Dorothy L. Sayers accounts for the tremor thus: "The molecular rearrangement required by the physical resurrection gave rise to electrical disturbances felt as an earthquake". However that may be, the Gospel narrative informs us that there was an earthquake, and R.S.T. Haslehurst suggests that there may be a connection between this seismic tremor and the report of the Resurrection. "That there was an earthquake of considerable magnitude", he says "is borne out by Matthew 27:51-53. In this it may be permissible to see a distinterment caused in the local cemeteries, and consequent hasty reinterment during the Feast, magnified into a tradition that these corpses were vivified. The earthquake may have caused a fissure into which our Lord's body disappeared, the tomb subsequently recovering its previous shape (more or less) and the stone rolling away. The guards, unlike the sentinel at Pompeii, scrambled away and one or two persons who happened to be on the spot said something to the hysterical and over-wrought women which led them to think that an angel had told them He had risen".

Truly, an ingenious theory, and one which has greater antecedent probability than some of the others. But surely if the earthquake had split the tomb open, the body would not have disappeared entirely "without trace" when the disciples searched the sepulchre as thoroughly as they did. And what about the gravelcothes? Are they just part of the legendary embroidery? And the angel? Is he just a fictional figure, a figment of the women's fancy, with no objective reality? We cannot think so. Besides, what about all the other mutually corroborative evidence? Is that, too, to be airily swept aside as unworthy of credence?

6. The Ghost Theory

To this we have already incidentally alluded when arguing that Resurrection does not merely mean spiritual survival. It is a theory which, in one form or another, has gained wide currency today when so many are disinclined to believe in the bodily resurrection of our Lord. One thinks of Professor Gregor Smith's remark: "We may freely say that the bones of Jesus lie somewhere in Palestine". One thinks, too, of Dr. Harry Emerson Fosdick's observation: "I should not be at all surprised if archaeolgists, excavating in the Middle East, were to unearth the remains of Jesus of Nazareth". One thinks again of Dr. John Macquarrie's statement on television: "The resurrection of Christ is not an event in the same category as His crucifixion. His dust is still in the grave". Manifestly, people who speak like that while professing to believe in the living Lord, subscribe to some sort of Ghost Theory.

But the New Testament insists on the tangible corporeality of the risen Redeemer. When He suddenly burst into visibility in the Upper Room on the evening of the day of the Resurrection, not unnaturally the disciples were startled and indeed terrified. "They thought they were seeing a ghost" (Luke 24:37 NEB). Jesus, however, soon allayed their fears and disabused their minds of that erroneous idea. "Touch Me and see", He challenged. "No ghost has flesh and bones as you can see that I have" (v.39 NEB). On the authority of our blessed Lord Himself, therefore, we flatly and firmly reject the Ghost Theory.

7. The Hallucination Theory

In this theory we have the subjective counterpart of the one we have just been reviewing. It alleges that those who professed to have seen Christ after He died on the cross were the victims of illusion. Sincerely enough, they thought they were seeing again the Master whom they so dearly loved, but they were deluded. What they actually did see was an image projected on to the screen of their highly sensitive minds by their own excited expectations.

Was that so? No honest and intelligent student of the New Testament could possibly think so. Several weighty considerations militate against such a conclusion. For one thing, there is the emptiness of the tomb. At least five persons saw it empty on the first Easter Day. Then there is the mental make-up of the disciples and the psychological state in which they happened to be at the time. They were not credulous, gullible, impressionable. They were balanced and sane and even disposed to disbelieve. Nobody is likely to suspect of hallucination those who dismiss reports of a Resurrection as "idle talk" (Luke 24:11). The Vulgate renders the original Greek *lepos* by the Latin *deliramentum,* from which we get the English "delirium". As Matthew Henry says: "The witnesses of Christ's resurrection, who attested it to the world and pawned their lives upon it, were not easy, credulous men, but cautious enough, and who suspended their belief of it till they saw the utmost evidence of what they could desire". Again, hallucinations are highly subjective and individual. The man who fancies himself Napolean Buonoparte frets because he cannot get his fellows to agree with him. As many as half a thousand and more saw the living Lord at once, and were still firmly persuaded that they had seen Him even after the passing of many years. Moreover, hallucinations commonly affect only one or at the most two of the senses. Its victims fancy they see or hear something. Our risen Saviour appealed to different senses – sight, hearing, touch. Furthermore, why did the alleged hallucinations suddenly cease only a month and a half after they began? "No one ever said they happened after the Forty Days", as Dr. Paul E. Little points out. This theory cannot be entertained for one moment. It is palpably false.

8. The Mistake Theory

Kirsopp Lake initiated this idea. He suggested that in the grey of that April dawn, Mary Magdalene went to the wrong grave and, finding it open and empty, concluded that her Master had risen. What dunces and dupes some people seem to think those primitive disciples were! With whimsical satire Dr. J.H. Withers pokes fun deliciously at this ridiculous notion. "An Eastern cemetery", he writes, "was laid out in higgledy-piggledy fashion and the disciples must have gone to the wrong tomb. It is just as if Joseph of Arimathea had taken a plot No. D 26410 and subsequently lost the identity ticket". But can anybody conceive of a Jew, of all people, buying a grave at considerable cost and then forgetting which it was! Moreover, we are expressly told that the women present at the entombment "Beheld (the Greek *etheroroun,* means to take a long, close look) where He was laid" (Mark 15:48). They were not likely later to err in identifying it.

Such then, in brief outline, are the eight alternative "explanations" of the phenomenon we are examining. As we have noted, not one of them is tenable. For the solution of our problems we must look elsewhere.

Some say that He both died and rose and revived.

That is the Evangelical position. All we have later to say in this study will only serve to confirm our conviction that it is the right one. *to be continued:*

Special pra for three Pioneer Cam



IN the month of September, **Pastor Richard Lighton** *commences to preach the Gospel and lead precious souls to Christ in the town of Kilmarnock, Scotland. He will also pray for the sick people and anoint them with oil with the firm belief for the healing of the body as well as for the soul. We shall watch, with prayerful interest, the results of this campaign.*



Commencing on 21st September, **Pastor Alex Tee** *will conduct a campaign in Sale, Cheshire. This town is the centre of a very large population and night after night Pastor Tee will pour out his soul to win men and women for Jesus Christ. He also will be praying for the sick people, following in the footsteps of his Master who had a great compassion for the sick and suffering. Thousands of people in Cheshire and around our Movement will be watching with great interest this coming campaign.*



On 2nd November, our brother, **Pastor Wynne Lewis,** *the fiery Welshman, will commence yet another crusade, in Jarrow, Tyneside, in a large public hall. He, too, will be portraying Jesus Christ as the Saviour of all men and seeking deliverance for men and women from their sin and sicknesses. Jarrow is a town of much repute and there is a great hunger for God in the lives of the people in this area. I am sure that the whole of the Elim Movement will be waiting for the first piece of news to come from this campaign.*



P.S. Brewster *will be conducting Bible studies on the supernatural power of the Holy Spirit to a group of people in Winchester in October, prior to an Elim campaign being launched in this very needy city. Please include this in your prayers.*

s requested
gns taking place shortly.

These three evangelists will be fulfilling their part of our Lord's great Commission to "Go out and preach . . ."; the fields are white to harvest and it is now REAPING TIME.

Scores of young and older Elim ministers would also love to go out campaigning, winning the lost to Jesus Christ. Their turn will shortly come.

It is now the privilege and responsibility of all our Elim members and friends and all our readers everywhere urgently and fervently to stand by our evangelists in prayer. Why not set a time, say 8 a.m. each morning, to lift up our hearts together in prayer that God will anoint our brethren as they preach the Word and also as they preach and practise the ministry of divine healing and the leading of men and women to receive the baptism in the Holy Spirit?

Regarding the follow-up of these campaigns, which are scheduled for a lengthy time in order to establish and to win the converts, let us pray that the right ministers will be appointed to shepherd the converts and build the local churches.

An empty church has been purchased in Kilmarnock and in Airdrie and offers have been made for churches in Chester-le-Street, Winchester and Epping.

Four other pioneer campaigns are about to be launched in the name of our risen Lord and in the name of our Elim Movement.

Some of our readers may feel that they would like to help financially in the purchasing of these empty churches in the various parts of the country so that they might be filled with new converts. What a vision and an achievement this would be! Just send your cheque; donations large and small will be gladly welcomed and accepted and acknowledged. Some dear Christian in Great Britain whom God has blessed may even want to purchase a church outright. What a gesture this would be! Write to: The Secretary-General, P.O. Box 38, Cheltenham, Glos.

During the 1975 Annual Elim Conference held in Morecambe, the Elim Movement launched a scheme so that the whole of the Elim family could be involved. It would mean every Elim member, Elim Crusaders, Sunday school scholars and all our supporters placing in the small cardboard boxes provided one penny per day for one year. These boxes have been sent to every Elim Church and if you have not personally received yours, please ask your Pastor about this, or, if you are not near to an Elim Pentecostal Church, write directly to: Rev. P.S. Brewster, P.O. Box 38, Cheltenham, Glos., and we will gladly send one to you to enable you to participate in this scheme.

It is our intention that every Elim member and friend will display their boxes in their homes for the benefit of expansion.

Not only is this a call for prayer and financial help, but please also stand by for a further announcement of a venture of faith that will be issued by your Executive Council in a few weeks' time. It will be exciting news!

P.S. Brewster

The Castle and the Convention

by Margaret M. Ladlow

CAPE Coast Castle has guarded the south-western shore of Ghana for over 300 years. With its high, white walls and battlements, its ancient cannons pointing seawards, seemingly impregnable on a great rock, it dominates the town. Within walking distance of it is the Victoria Park, so named after the British queen of illustrious memory. Here we met for the great convention of the Church of Pentecost. A huge canopy of palm leaves supported on bamboo poles had been erected. The large platform was placed parallel with the beach. The seating extended back to the terracing of the park. It was a most attractive site within sight and sound of the sea. The fresh breeze was delightful and the boom of the surf mingled with the songs of praise.

People gathered from all parts of Ghana and from Liberia. They came by car and lorry, state transport and truck and were allocated sleeping quarters in schools, churches and colleges in the town. It was a sight to see such a gathering of people dressed in their holiday best and eager to commence the services. Seated on the platform were at least 150 pastors and presiding elders, Pastor James McKeown, Pastor David Mills and my husband, Pastor G.L.W. Ladlow. To the left of the platform sat the elders and deacons, to the right a fine group of women (pastors' wives and deaconesses) among whom Mrs. Mills, her mother, Mrs. Scott, myself, and two lady missionaries from Togo were proud to sit.

Facing the platform was a row of sisters, "The Miriam Band", I called them, complete with tambourines and akasers. They were assisted by brethren playing guitars, drums, double bass and saxaphone. To my mind the sweetest music of all was the praises of God's people, their full-throated singing and audible prayer and praise as, with upraised hands, they stood in the presence of God. The services commenced at 8 a.m. and 5 p.m. and there were eight in all, lasting on average three to four hours each. I cannot begin to describe each meeting in detail, suffice it to say that the tide of blessing rose steadily. On Thursday night Pastor McKeown spoke from Genesis 1:2 at the welcome service. On Friday morning Pastor Ladlow preached on the words of 1 John 4:14 and, while he was speaking, men and women came to the front seeking that Saviour whom the Father sent. Pastor David Mills gave a challenging address on Saturday morning, based on Ezra 4:23, 24; 5:1, 2. The peak of blessing was reached on Sunday when Ghanaian pastors ministered throughout the day, including Pastor J. Egyir-Paintsil who, Elim friends will recall, attended the Annual Conference at Blackpool in 1973. After the morning service, a great company came forward to be baptised and were led down to the sea and 1,118 believers obeyed the Lord, the biggest baptismal service ever held by the Church of Pentecost. Pastor McKeown addressed the final rally and gave rich words of warning to his people, his text being Deuteronomy 6:4.

So many impressions remain and are precious, giving insight into the freedom and variety of the Spirit's ministry. The prophecies, the gifts of tongues and interpretations, the spiritual songs and the occasions when during the preaching a brother or sister would go to the microphone and lead a chorus to emphasise the preacher's point – all these were carried out with joyful reverence. The testimonies, too, were a source of blessing. Another highlight was the singing and marching of the policemen and their wives and the soldiers and prison officers, all members of the Church of Pentecost, singing "Onward Christian Soldiers"; heads erect, marching in threes they came right round the large, open space in front of the platform. I shall not forget the dear little man, ninety-one years of age, who kept busy tidying up the site, picking up papers, arranging chairs and generally helping in humble ways.

I do not know how many souls were saved and set free from sin, but it must have numbered several hundred, nor how many were wonderfully healed, but I could not help but see the contrast between the Cape Coast Castle and the Cape Coast convention. During the dark days of slavery hundreds of men and women were imprisoned in the dungeons beneath the Castle awaiting shipment to slavery in America. Within a stone's throw of the Castle, men and women were being set free from even greater bondage, that of sin and Satan.

At the close of his address of the Sunday morning, Pastor Paintsil told the congregation that the town of Cape Coast still needed the liberating power of the risen Saviour for there are no fewer than ninety-nine fetishes, ju-ju shrines and temples in the town. He called upon the people with one accord to claim victory in Jesus over all these evil powers. The vast congregation rose to their feet and, with waving handkerchiefs, cried with one voice, "Victory in Jesus" over and over again. May God grant it and may the day soon dawn when "Jesus shall reign where'er the sun doth his successive journeys run"!

Sunday school rally at Capel

SATURDAY, July 5th was a day to be remembered by many young people from the South Eastern Presbytery. For the first time ever, we held a Sunday school rally at the Elim Bible College, Capel.

The afternoon began at 2, with organised games for the different age groups. There were team games and races to suit all ages. It was great to see about 360 children really enjoying themselves in the spacious grounds of the college.

We had a change of programme at 3.15. This took the form of, "It's a Knockout" (in a limited sense of course); the noise was deafening as each school encouraged their team to work harder to win points. At the end, Newhaven and Worthing tied for first place, Hove and Bexhill tying for second. After all the effort, there was a well earned rest for tea around 4.30. At 5, we all gathered in the marquee for an evening rally. Robbie the Robot made a brief appearance and assisted with the singing. After a quiz by Mr. and Mrs. Steppel, Steve Wiseman of Portsmouth sang for us. Our guest preacher was Bernard Norris of Hove who held the children's attention whilst telling of Big Ben and little Ben.

A great day was brought to a close by Pastor A.A. Biddle who committed us to God in prayer.

RON MACKENZIE



Inside the tent



Games in progress

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Thoughts from the Book of ***Exodus***

72. Pure Gold again (Exodus 37:2)

by F. Lavender,
Pastor of our Croydon Church

HAVE you ever thought how beautiful and glorious it must have been inside the Tabernacle? The ark of the covenant, the mercy seat, the lampstand, the table of shewbread and the altar of incense, were all made of pure gold. Each item had been exquisitely made by the finest craftsmen. They must have made a breathtakingly beautiful sight. Then we remember that only a handful of people ever saw their beauty: the Lord Himself, and the ministering priests; even the Levites, who carried the furniture, were never allowed to see these precious objects. All that was normally seen by the people was the unattractive outer covering of the Tabernacle, the beauty was all inside.

In this, the Tabernacle perfectly reveals the Lord Jesus. Isaiah said that He would seem to be unattractive: "A root out of a dry ground", He would have "no form nor comeliness", there would be "no beauty that we should desire Him" (Isaiah 53:2). Yet He is incredibly wonderful, eternally glorious, the giver and fulfiller of the Law, the mercy seat where God and man can meet, the Light of the world, the Bread of Life, the One who is as fragrant incense to the Father. He is so glorious that only pure gold could be used to represent Him. In His earthly life that eternal glory was hidden from the eyes of men, but it was constantly present to the eye of the Father.

The ministering priests of Aaron's line were permitted to see the inner beauty of the Tabernacle. Even so, believers – the priests of the New Testament – can see the glory of the Lord Jesus that is hidden from the world. We can see beyond the earthly tabernacle of His human body; He is not a "root out of a dry ground" to *our* hearts. Our eyes have been opened to see His eternal beauty and glory; with wondering adoration, we sing praises to Him, and we try to show to others how wonderful He is.



JULY

1 Th Thou wilt keep him in perfect peace Isa. 26:3
2 F Whose mind is stayed on Thee Isa. 26:3
3 S Underneath are the Everlasting Arms Deut. 33:27
4 ♣ God . . . hath saved us and called us II Tim. 1:9
5 M I will give you assured peace Jer. 14:13
6 Tu Lay hold upon the hope set before us Heb. 6:18
7 W Set your affections on things above Col. 3:2
8 Th Called unto His eternal glory I Peter 5:10
9 F Lead me into the land of uprightness Psa. 143:10
10 S Called unto the fellowship of His Son I Cor. 1:9
11 ♣ Wait patiently for Him Psa. 37:7
12 M It is more blessed to give than to receive Acts 20:35
13 Tu Hope maketh not ashamed Rom. 5:5
14 W Take heed to yourselves Luke 17:3
15 Th Know that the Lord, He is God Psa. 100:3
16 F The word of our God shall stand for ever Isa. 40:8
17 S Jesus said: I will not leave you comfortless John 14:18
18 ♣ Worship the Father in Spirit and in truth John 4:23
19 M I will give peace and quietness I Chron. 22:9
20 Tu Be strong and of a good courage Josh. 1:6
21 W God . . . fill you with all joy and peace Rom. 15:13
22 Th I will strengthen thee Isa. 41:10
23 F Every one that asketh receiveth Luke 11:10
24 S Surely He shall deliver thee Psa. 91:3
25 ♣ Worship before the Lord thy God Deut. 26:10
26 M Now is the day of salvation II Cor. 6:2
27 T Ask, and it shall be given you Matt. 7:7
28 W He shall teach you all things John 14:26
29 Th I will redeem them from death Hos. 13:14 (Psa. 34:22
30 F The Lord redeemeth the soul of His servants
31 S I will never leave thee, nor forsake thee Heb. 13:5

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May Osman's page

The Church Militant

THE original White Paper on the Community Land Bill was produced in September 1974; it caused widespread concern amongst church leaders and charitable organisations. The bill stated that churches or charitable properties which were up for sale could be commandeered by local authorities who would only pay the value of the site as a church site. Denominations could not sell their churches as improvement sites or at development values, but once the Council had purchased the building for a low figure, they could pull it down (and in some cases the denomination would be charged for the demolition) and then the Council could sell it at the highest market value.

Because we are Christians we do not have to sit back and let beaurocracy roll over us like a steam roller. We must be the militant Church and fight for our rights. I'm glad to say that the heads of churches got together over this matter and put up a splendid fight against this Bill, for millions of pounds in capital assets, in the form of church buildings, could have been lost to the work of God.

The Churches' Main Committee, whose role has been to represent the churches in negotiation with the Government, fought against this Bill. The Bill appeared in March this year and the C.M.C. sent a deputation to the Minister for Planning and Local Government, Mr. John Silkin, but they got no favourable response. Something more had to be done, so the church leaders, headed by the Archbishop of Canterbury, Dr. Donald Coggan, met the Prime Minister and Mr. Silkin for an hour-and-a-half at the House of Commons. Mr. Wilson acknowledged that the churches had a case, and he promised to give them consideration, and now comes the welcome news that churches and charities are to be exempt from the full force of the Community Land Bill.

a. Churches can now develop their land for their own purposes without local authority intervention.

b. They will be exempt from development land tax (rising from 80 to 100 per cent) and will receive full value, for at least the next ten years, if their land has to be acquired by a local authority for special planning purposes.

c. They will be entitled to full compensation at prevailing use value. This will be assessed on the basis of what similar land in the district is reckoned to be worth.

So if a redundant church is acquired by a local authority, compensation will be based on its value, not as a disused church, but as a potential development site.

It has been said: "Unrighteousness increases if good men do nothing". I'm glad to know that our church properties are being looked after in this way, and I pray that Dr. Coggan will lead the country and the churches in showing such care for the souls of men. God's house is an important place, and we should show it every respect and look after it to the best of our ability. I believe God will honour us if we have a respect and love for the place where we gather to meet with Him. The Temple of Solomon was a very beautiful place and only the best is good enough for our God. But the temples of the Spirit are more important still, and such are some of you – "Temples of the Spirit, saved and sanctified".

"Like a mighty army moves the Church of God;
Brothers, we are treading where the saints have trod.

Crowns and thrones may perish, Kingdoms rise and wane;
But the Church of Jesus constant will remain:
Gates of hell can never 'gainst that Church prevail;
We have Christ's own promise and – that cannot fail".

So let us remember that we are Christ's Church militant here on earth, and let us fight the good fight of faith. Let us stand against injustice and seek to further the kingdom of God for Jesus' sake.

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MARRIAGES

KING-HOWARD. On August 2nd, at our Hadleigh Church. Victor John King to Linda Diane Howard. Officiating minister: Ron Stripp.

SHEAD-GRACE. On June 14th, at our Plymouth Church. Anthony Shead to Pamela Grace. Officiating minister: L.P. Cowdery.

DEDICATION

HURST. On August 10th, Jane Victoria, daughter of Mr. and Mrs. Graham Hurst was dedicated to the Lord. Officiating minister: W.J. Maybin.

C.4224

ITINERARIES

The President (Leslie Wigglesworth):
September 6, Wells; 8-10, Missionary Retreat, Capel; 14, Hereford; 15, Chippenham; 16, Weston; 17, Bridgwater; 18, Bath; 21, Bristol; 27-October 5, Missionary Convention, Graham Street, Birmingham; 15, Grangetown; 16, Bishop Auckland; 17, Sunderland, District Ministers' meeting; 18, South Shields; 19, Newcastle a.m, Stockton-on-Tees p.m; 20-23 National Evangelistic Conference, York; 25, Ordination service, Clapham.

London Crusader Choir, with Douglas B. Gray:
September 7, Hastings; 13, Brentford; 14, Wormwood Scrubs (afternoon, Kensington Temple); 20, Westminster Central Hall (afternoon).

Peter McCann
September 14, Wigan; 15, Accrington; 17, Blackpool, Marton; 18, Blackpool, Temple; 20, Southport; 21, Birkenhead; 22, Ellesmere Port; 23, St. Helens; 24, Liverpool; 25, Runcorn.

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SCARBOROUGH. Elim Pentecostal Church, Murray Street (off Londesborough Road). Sunday 10.30 and 6.30. Thursday 7.30. Minister: S. Penney. Tel: West Ayton 2852.

SWANSEA. The City Temple, Dyfatty Street. Sunday at 11 and 6.30. Minister: E.J. Jarvis.

TORQUAY. Elim Pentecostal Church, Princes Road. Sunday at 11 and 6.30. Thursday at 7.30. Minister: R.D. Bradley. Tel: Paignton 22848.

VISITING TORONTO, CANADA? Then a welcome awaits you at Calvary Assembly (Pentecostal Assemblies of Canada), 3200 Dundas Street West. Tel: 767-2349. Pastor: G.B. Derkatck.

WESTCLIFF-ON-SEA. Elim Pentecostal Church, Electric Avenue. Sunday 11 and 6.30. Tuesday 7.30. Minister: J.B. Hounsome.

WHITEHAVEN. Elim Pentecostal Church, George Street. Sunday at 10.45 and 6.30. Thursday at 7.30. Minister: S.C. Cain.

WEYMOUTH. Elim Pentecostal Church, Belle Vue (near Alexandra Gardens). Sundays at 11 and 6.30. Tuesday: Bible study at 7.30. Thursday: Prayer meeting at 7. Friday: Children's meeting at 6.30, Youth Focus at 7.45. Minister: Eric Gaudion. Tel: 74634.

Check the address with your minister before you go on holiday. There may be an Elim Church where you go. We have not listed them all. We have over 300 churches.

Coming Events

BOURNEMOUTH, Winton. September 9. Elim Pentecostal Church, Hawthorn Road. Prophetic Witness meeting at 7.30. Preacher: Geoffrey R. King. Convener: George Backhouse.

BROADSTAIRS. September 20-21. Elim Pentecostal Church, Ranelagh Grove, St. Peters. First convention and Third Anniversary. Saturday at 3 and 6. Preacher: Archie Nicolson. Sunday at 11, A.C. Blythe (A.o.G.), 6.30 Bible College entrants. Cups of tea provided between meetings, Saturday.

COVENTRY. September 7, 8. Elim Pentecostal Church, David Road. Friendly Hour weekend. Speaker: Mrs. Missen. Sunday at 11 and 6.30. Monday at 2.30.

GLOSSOP. September 13-14. Elim Pentecostal Church, Ellison Street. Convention meetings, Saturday 3 and 6.30 (tea provided). Sunday 10.45 and 6.30. Preachers: Arnold Brooks and Keith Monument.

MEGABERRY, Northern Ireland. September 7 to 19. Revival Crusade. Conducted by Pastors Ray Cotter and Ken Phillips.

MOUNTAIN ASH. September 13-17. Elim Pentecostal Church, Knight Street. Anniversary Convention services. Saturday 7.30. Sunday 10.30 and 6. Monday to Wednesday at 7.30. Preacher: George Backhouse. Choir, music and vocal items.

PONTYPRIDD. September 20. Elim Pentecostal Church, Thurston Road. Farewell service for Pastor and Mrs. Ray Hughes, Michelle and Wendy at 7.30. Preacher: Ramon Hunston.

ROMFORD. September 13. Elim Pentecostal Church, Wheatsheaf Road. Presbytery business meetings at 2. Rally at 7. Preacher: D.W. Cartwright.

ROMSEY. September 13. Elim Pentecostal Church, Middlebridge Street. Christian Challenge Hour at 7.30. Speaker: M. Watts (Salisbury).

STIRCHLEY, Birmingham. September 10. Elim Pentecostal Church, Hazelwell Street. Visit of "Gideons International" at 7.30.

SUNDERLAND. September 20-22. Elim Pentecostal Church, Durham Road. 4th Anniversary THANKSGIVING WEEKEND. Saturday at 7. Sunday, 10.30 and 6.30. Monday, 7.30. Preachers: I.G. Clarke and Herbert Harrison, A.o.G., (Saturday only). Convener: David Holmes.

WEYMOUTH. To September 11. Elim Pentecostal Church, Belle Vue (near Alexandra Gardens). NEW LIFE CRUSADE. Saturday at 7.30. Weeknights at 7.30 (except Monday). Sunday at 11 and 6.30. Theme: "What on earth is happening?" Preacher: Jack Osman. Singing: The Evangelaires Choir.

WOOLWICH. September 20-21. Elim Pentecostal Church, Crescent Road. Pastor's Fifth Anniversary and Harvest thanksgiving weekend. Saturday at 7. Sunday 11, 3 and 6.30. Preacher: J.J.B. Hounsome. Convener: L. Jones.

WORCESTER. September 2-14, in the Gaumont Cinema, Foregate Street, CRUSADE '75, commencing Tuesday, September 2 at 7.30. Weeknights (except Monday) at 7.30. Sundays at 8.0. Conducted by: P.S. Brewster, Brian Garrard and W. Plowright.

WRENTHORPE, Wakefield. September 6–8. Elim Pentecostal Church, School Lane. Forty-seventh anniversary. Preachers: H.W. Greenway and Mrs. Shelbourne (Lincoln). Saturday at 3 and 6.30 (tea provided between services). Sunday at 10.45 and 6.15. Monday at 7.15.

Holiday Churches

BLACKPOOL, Jubilee Temple. Elim Pentecostal Church, Waterloo Road, near junction with Central Drive. Sundays at 11 and 6.30. Minister: Philip MacInnes. Tel: 45105.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue, Marton. For directions ring Blackpool 61566. Sundays at 10.45 and 6.30. Tuesdays at 7.30. Minister: R. Clarke.

BOGNOR REGIS. Elim Pentecostal Church, Waterloo Square. Sundays at 10.30 and 6.30. Wednesdays at 7.30 Minister: Alan Court.

BOURNEMOUTH. Central Gardens, The Square. OPEN AIR meetings. Every Sunday and Wednesday at 7.45.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road (off Holdenhurst Road). Springbourne. Sundays at 11 and 6.30. Tuesdays at 7.30. Crusaders, Friday at 7.30. Holiday Club for children during summer holidays, 10-12 Thursdays. Minister: J. Osman.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sunday at 11 and 6.30. Tuesday at 7.30. Minister: George Backhouse.

BRIDGWATER. Elim Pentecostal Church, George Street. Minister: F.J. Livings.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays at 11 and 6.30. (64 'bus route from Margate and Ramsgate). Minister: B. Grist.

CHRISTCHURCH. Elim Pentecostal Church, Jumpers Road. Sunday 11 and 6.30. Minister: A.V. Gorton. Tel: 511818.

COLWYN BAY. Elim Pentecostal Church, Erw Wen Road, (off A.55). Sundays at 10.30 and 6.30. Minister: David Lewis.

DUNDEE. The gateway to the Scottish Highlands. Visitors will be welcomed to the Elim Church in Dudhope Crescent Road. Sundays 11 and 6.30. Tel: Dundee 643847.

EASTBOURNE. Elim Pentecostal Church, Hartfield Road. Sunday at 11 and 6. Tuesday and Thursday at 7.30. Minister: John Lancaster.

EVESHAM. Elim Pentecostal meet in Masonic Buildings, Swan Lane. Sunday 11 and 6.30. Tuesday 7.30.

FELIXSTOW. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton. Sunday at 11 and 6.30. Minister: H.C.O. Bawtree. Tel: 5266.

JERSEY, Channel Islands. Elim Pentecostal Church, Stopford Road. Holiday visitors can be picked up from their hotels. Phone: Central 21054. Minister: George Wallace.

MALVERN. Elim Pentecostal Church, Cowleigh Road (junction Cowleigh Bank). Sunday at 11 and 6.30. Leader: John M. Persijn.

PAIGNTON. Elim Pentecostal Church, New Street. Sunday at 11 and 6.30. Tuesday at 7.30. Minister: R.D. Bradley. Tel: 22848.

PENZANCE. Elim Pentecostal Church, Conservative Hall, 10 Parade Street. Sundays at 11 and 6.30. Thursday at 7.30. Minister: R.H. Elliot.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Sundays at 11 and 6.30. Tuesday and Thursday at 7.30. Minister: Ian R. Hall.

SALISBURY. Elim Pentecostal Church, Milford Street. Sundays at 11 and 6.30. Wednesday at 7.30. Friday at 7.30. Minister: Glyn L. Taylor. Tel: 4376.

Continued on page 16:

Fraisthorpe

Dear Mam,

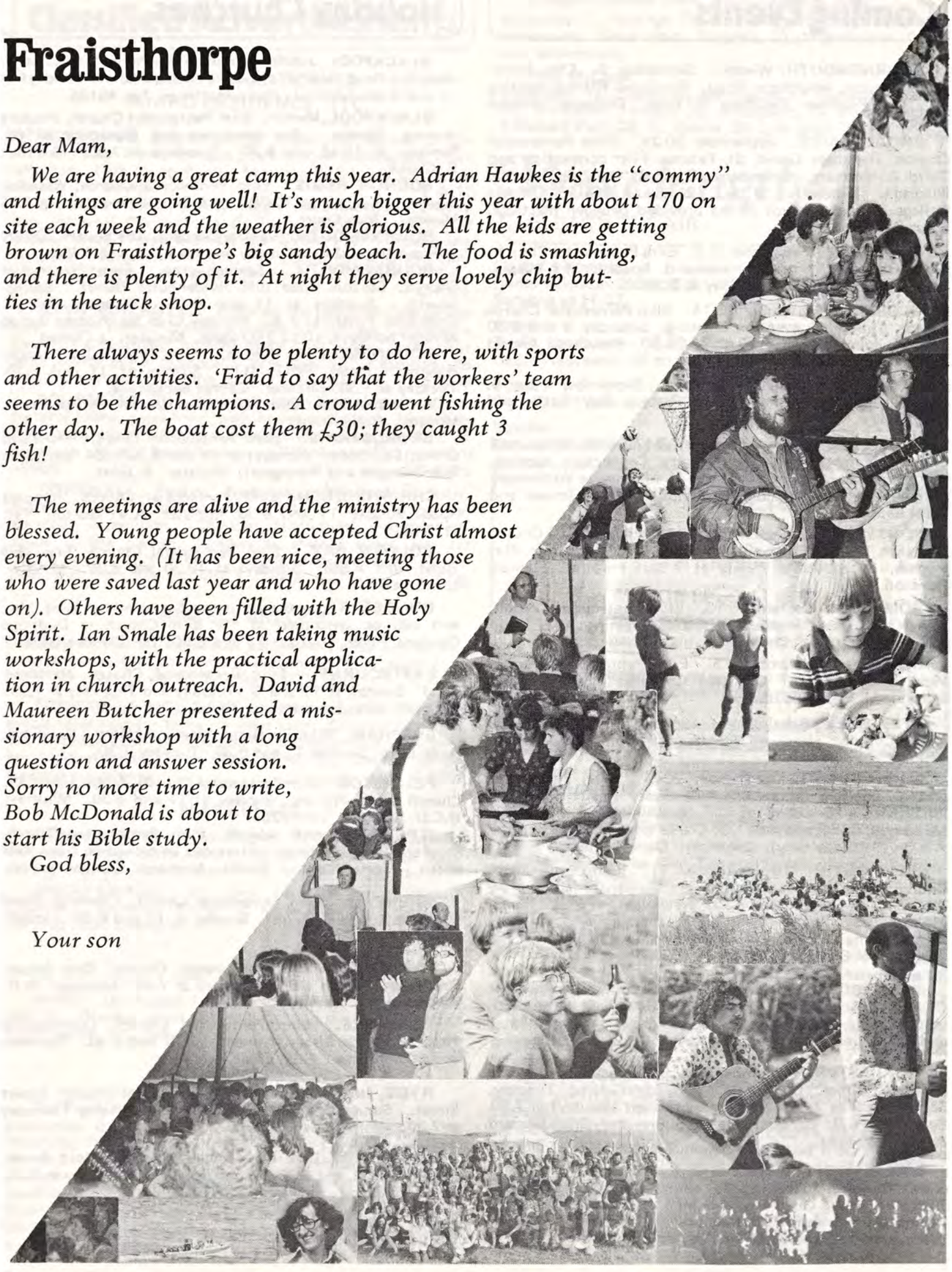
We are having a great camp this year. Adrian Hawkes is the "commy" and things are going well! It's much bigger this year with about 170 on site each week and the weather is glorious. All the kids are getting brown on Fraisthorpe's big sandy beach. The food is smashing, and there is plenty of it. At night they serve lovely chip butties in the tuck shop.

There always seems to be plenty to do here, with sports and other activities. 'Fraid to say that the workers' team seems to be the champions. A crowd went fishing the other day. The boat cost them £30; they caught 3 fish!

The meetings are alive and the ministry has been blessed. Young people have accepted Christ almost every evening. (It has been nice, meeting those who were saved last year and who have gone on). Others have been filled with the Holy Spirit. Ian Smale has been taking music workshops, with the practical application in church outreach. David and Maureen Butcher presented a missionary workshop with a long question and answer session. Sorry no more time to write, Bob McDonald is about to start his Bible study.

God bless,

Your son



The Family Altar

Scripture Union Portions

Notes by Maldwyn Jones

Monday, September 8th **John 4:43-54**

"Except ye see signs and wonders, ye will not believe" (v.48).

THESE words were a rebuke to the nobleman whose son was sick. It would seem that the nobleman was demanding a sign from Christ before he fully trusted his son's case into the Master's hands. This is a presumptuous sin that many of us have fallen into; we tell God how to act and what to do. We must not dictate terms to the Lord Most High. We must fully trust the care of our lives into His hands. Even though the answer to our prayer is a long time coming, we must still trust Him. How often we crave for a "sign" instead of waiting patiently upon the Lord. Such action is evidence of a lack of faith on our part.

Tuesday, September 9th **John 5:1-18**

"Wilt thou be made whole?" (v.6).

WHAT a strange question to ask a man who was so obviously longing for a cure to the sickness that had troubled him for so many years. The Lord asked blind Bartimaeus a similar question – "What wilt thou that I should do unto thee?" Such questions are not as pointless as they seem. Our Lord was aware of their physical needs but He wanted to hear them confess that need. So it is with His dealings with man's spiritual needs. Before He sees to our needs, we must first of all confess them: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:10).

Wednesday, September 10th **John 5:19-29**

". . . the resurrection of life" (v.29).

CHRISTIANITY is a Faith in which the supernatural becomes commonplace. We need no longer grope within the realms of logic and reason, but we can soar into the heavens of eternal bliss. Eternal life is no pipe dream as far as the child of God is concerned; it is a blessed assurance, based on the fact of Christ's own resurrection. "But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Corinthians 15:20). "Jesus said unto her, I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die" (John 11: 25,26).

Thursday, September 11th **John 5:30-47**

"Search the Scriptures . . . " (v.39).

WE believe the Bible to be the infallible Word of God. Article 6 of the 39 Articles of the Church of England states: "Holy Scriptures containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation". There is no need for us to look beyond the pages of Holy Writ for that which is necessary for salvation. All that God intends us to know concerning His divine plan and purpose is contained in the Bible – "Search the Scriptures".

Friday, September 12th **John 6:1-21**

". . . because they saw His miracles . . . " (v.2).

WHAT is our purpose in following Christ? Is it so that we may obtain a divine insurance policy? It is true that there are some who are servants of religion, simply because of what they can get out of it. Are we sometimes guilty of displaying a similar attitude towards the supernatural ministry of Christ? Do we follow Him primarily because of what He has to offer, or because of what and whom He is? In the days of His flesh, multitudes followed Christ, because of the miracles that He performed. We ought to love and serve Christ, not because of the greatness of His miracles, but because of the wonder of His Person.

Saturday, September 13th **John 6:22-40**

"And Jesus said unto them, I am the Bread of Life" (v.35).

JESUS reminded the people of the manna with which God fed their forefathers in the wilderness. The manna, however miraculously provided, was not the bread of God. That title belongs to Christ. He is the One who is able to satisfy the deepest longings of the human heart; He will sustain us in the dry, arid wilderness, which is what this world is to the child of God. Having described Himself as the Bread of Life, Jesus goes on the say: "He that cometh to Me shall never thirst". Christ speaks of the fulness and satisfaction that there is found in Him alone.

Sunday, September 14th **John 6:41-59**

"For my flesh is meat indeed, and My blood is drink indeed" (v.55).

THIS verse is not a reference to the Lord's Supper; this meal had not been instituted when Christ delivered this discourse. Christ is here addressing Himself to unbelievers: the Lord's Supper is for saints, not unregenerate sinners. This whole passage contains an invitation to the unbeliever to feed upon Christ and to derive from Him that life-giving sustenance which will satisfy the soul eternally. It is also a reminder to the unbeliever that he can only receive the blessings of eternal life as he associates himself with the death of Christ. This same thought is echoed by Paul in Phillipians 3:10 where he expresses his desires to be conformed to the death of Christ.

God's Profit

by Michael Carr, B.Sc.

IN THIS time of crippling infl tion, profit seems a word from yesterday; yet I have recently read of a man who secured a 3,336 per cent appreciation on a purchase. A short time ago, when a bunch of horses were to be slaughtered, this man made a bid for one of them. Apparently the animal had been very wild and as a result of it was virtually given away for £130. The new owner set to work, and by a process of careful training and skill the horse became one of the leading show jumpers in the country, and it is currently valued at £45,000. A perceptive eye and patience were rewarded by a near miracle. The trainer saw something that no one else did, and he possessed a quality very few command. Even an insight into the animal's potential, without the skill to translate that into practical ability, would be worthless.

Jesus looked at Simon and said "Thou shalt be called Peter", and then He set about to show how this could be done. Our Lord's prophetic utterance was confirmed in later years, but only through the excellence of divine wisdom. When God recognises quality, He chooses a method and applies the process whereby He can turn latent potentiality into lasting power, demonstrating credible confirmation of His magnificent masterpiece. That is why, when God lays His hand upon a man, He often confuses the critics. They only see the untamed, unlovely exterior. Their judgment is based on human assessment, and their comparison guide relegates the specimen to the dustbin. Jesus takes this trash and transforms it to reflect His image, and this causes wonder amongst those who threw the thing away. When God has finished with a man, his price is beyond computation, and the world has insufficient assets to weigh against his new-found worth. God is never confused by the outer facade, for He views the inner capacity of the heart. A certain uncontrolled wildness does not bar a man from the ranks of God; remember Peter! He can conquer the rebellious spirit and tame it; tempered and turned into a channel for service, the thing that now condemns a man to failure can be the very thing that can make him victor. Paul's mad zeal for the religion of his fathers finds a new direction; he is now willing to spend and be spent in the service of Christ. What the world spurns, God often values, and sometimes He makes their contempt a condition of His acceptance.

An illustration of this is seen from the mother bird, who in breeding season seeks out broken twigs, discarded leaves and civilised litter. Taking them in her beak she weaves them into a nest where she can bring forth her own likeness. The divine dove of the Spirit likewise searches amongst the debris of mankind, and out of the flotsam and jetsam of life, by love and skill, blends this refuse into a temple where Christ can be revealed.

In a round up of religious news, given in a radio broadcast it was stated that a Catholic priest in Vietnam was using abandoned timber shell boxes to make homes for war orphaned children. Little did the American ammunition factory think when it dispatched its cargo that the most important part would be the packing cases. God has a habit of following a parallel pattern when dealing with men, and how thankful we should be that there are no bonfires or waste bins in the kingdom of heaven. His one concern is that we reach maximum development and fully mature our faculties; who knows what lies hidden beneath surface of our lives? God's eye can not only see within, it can also see beyond, and if we are willing to accept the discipline imposed upon us by His loving hand, the world will see such wonders that they will gaze in dumb astonishment at God's infinite resources and superlative skill.

Pray for . . . NEW LIFE CRUSADE

in Weymouth,

August 30th until September 11th

Evangelist . . . Pastor Jack Osman

If you are on holiday in the area, why not come and help us?
Ring Pastor Eric Gaudion at Weymouth 74634 for details

Theme . . . "What, on earth, is happening?"

D.4208

The Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

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The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial



THE ELEVENTH PENTECOSTAL WORLD CONFERENCE is due to take place in London from September 28th to October 2nd 1976. Already there is a great deal of interest in this Conference. The last time the Conference was held in London was in 1952; at that time a great open-air meeting was held in Trafalgar Square on the Saturday afternoon, June 28th, and I stood on the plinth of Nelson's column holding the banner announcing the meetings. Very recently, going through our file of photographs, I came across a picture of that very event, though unfortunately, the picture in our files showed the other end of the banner.

Amongst the visitors to the conference was Wesley R. Steelberg, General Superintendent of the American Assemblies of God, who was a renowned speaker on the Revivaltime radio broadcasts, which were then heard in Britain over Radio Luxembourg. Prior to the conference, Steelberg was staying with P.S. Brewster in Cardiff and during his stay he was taken very ill. When he arrived at Mr. Brewster's home he signed the visitors' book which had been recently acquired. In a good bold hand, he wrote his name, Wesley R. Steelberg, and under the heading, "Address", he wrote Springfield, Missouri. A few days later, after he was taken ill, in what proved to be his final illness, he asked for the book again, and in a very spidery hand he wrote, Wesley R. Steelberg, but this time under address he wrote the word *Heaven.*

We are sure that visitors from all over the world will be given a very warm welcome by the British Pentecostal Assemblies at the next World Conference. Whilst we prepare ourselves for this great Conference, let us remember that God Himself is preparing us for an even greater gathering one day. Our final home is not London, Cheltenham, Springfield or Stockholm, it is in Glory! It is now time to be up and doing the Master's business, not only preparing ourselves but doing as much as lies within our power to take others with us.

Samuel Rutherford (1600-1661), author of *Lex Rex,* found himself in trouble with the authorities upon the resoration of Charles II. His book was burned by the hangman in Edinburgh and its author was deprived of all his offices, and last of all he was summoned to answer a charge of high treason. The summons came too late, for the aged saint had received a higher summons. He sent back his reply: "I behove to answer my first summons; and ere your day arrive, I will be where few kings and great folks come".

FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – 1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.

ELIM CHURCH NEWS



CHELMSFORD Pastors: D.J. Green and D.W. Anthony

BECAUSE we have such a Spirit-endued ministry and such varied spiritual activity in our church many of us use the expression, "There's never a dull moment!". The weekend when we celebrated Pastor and Mrs. Anthony's twenty-five years of ministry at Chelmsford justified the use of the maxim. We consider ourselves to be greatly favoured to have had them all this time. A Saturday evening programme was organised to give the maximum pleasure to the Pastor and his wife and to make the whole procedure a semi-surprise for them.

For the first time in twenty-five years they were requested to refrain from entering the church on Saturday until 6.30 p.m. – quite an historic event, for, whenever there is work to be done, they are always in the thick of it. On their entry, they were enthusiastically applauded by the company who had gathered. A decorative display of extremely palatable fare gradually disappeared from the tables and a beautiful cake, a replica of our church building, was cut by Pastor and Mrs. Anthony.

A number of telegrams, cards and letters of good wishes and appreciation of their ministry in many and diverse fields of service were read by the church secretary, Mr. C. Gilbey, who also convened the evening, and a number of verbal tributes were expressed by visiting ministers and representatives of our own church. Mr. and Mrs. W. Tween had the pleasure of presenting a gift token to Pastor and a beautiful bouquet to Mrs. Anthony, expressing the affection and great respect with which they are held in our hearts. More flowers and gifts were presented to Mrs. Anthony from the Sisterhood. Both Pastor and Mrs. Anthony responded in their own inimitable ways.

There followed a programme from the choir, deacons, Sunday school scholars, Junior Crusaders, and other talented members of the church. Concluding a very happy evening, Pastor C.J.E. Kingston, our guest for the weekend, delivered an appropriate elipogue.

Pastor Kingston very ably ministered the Word of God on Sunday and during the evening service Pastor Anthony had the wonderful joy of baptising in water eight candidates.

(Mrs.) LILIAN E. CROFT

PONTYPRIDD

FOR many months we had looked forward to our 1975 ladies' fellowship rally, particularly as this year our speaker would be Mrs. Ruth Walker, who had been "lady of the manse" when her husband, Pastor Tom Walker was our minister, some years ago. In spite of other events taking place locally, a good crowd gathered for the three services. On Saturday evening, Mrs. Walker was able to renew fellowship with members of Pontypridd and District Federation of Sisterhoods, of which body she was president during her stay in Pontypridd. Most important, however, was the very real presence of the Lord and the blessing He outpoured. This was evident in all the services, which were convened by Mrs. Anne Hughes, the wife of our minister. It was encouraging to know that some of those taking part had come up through our Sunday school and Crusader branch. Mention must be made of Mrs. May Ingram (widow of our beloved late elder "D.J.") who has been reciting for over 70 years and who rendered two recitations on the Sunday. Bible readings, solos, musical items and testimonies all gave glory to God – and the messages! There was no gleaning here; we were fed on the very finest of the wheat. We all felt the anointing as Mrs. Walker expounded the Word to us and we knew that we would go many days in the strength of it.

There has always been a deep bond of love in our ladies' fellowship, love for one another and for unbelievers. During the year it was our joy to go out on the knocker and to hold open-air services. Our earnest prayer is that God will enable us to reach many more sisters with the good news.

(Mrs.) UNA PEARCE

RYDE

THE annual convention was a time of rich blessing. Pastor E.R. Gaudion expounded the Word of God with great anointing. From the outset it was obvious that he was a man with a message from God. One young man responded to the appeal on Sunday night.

Mrs. Gaudion joined her husband in ministry in song. Other special singing was contributed by the Newport Salvation Army Corps and by members of the Ryde Church. Pastor Ian R. Hall convened the meetings.

Continued on page 4:

Elim Church News—Continued:

At the first missionary weekend to be held in recent years, Pastor K. McGillivray visited us. We were greatly moved as the anointing of God rested upon him. On Saturday night friends joined from other churches and we were challenged by the unique presentation in word and film of the work in Taiwan. So great was the interest that a second service of slides was scheduled on the Sunday night and the majority of the congregation stayed for this. Missionary enthusiasm had already been evident in the church since the appointment of a new Missionary Secretary, Mrs. M. Watkins, former C.M.S. Missionary to Uganda, earlier this year.

SHEILA C. HALL

Persistence

THE death of Rev. Dick Rees, brother of the late Tom Rees, on August 11th, brings to mind a story of his conversion. Dick had a very persistent friend who kept inviting him to church; time after time Dick refused. Eventually, however, after several promises he decided that he would go; "After all", he said", how could I refuse – he asked me twenty-four times!". It was on this first visit that the Lord spoke to him; subsequently he was to enter the Christian ministry where he exercised an evangelistic ministry which he combined with his parochial duties.

A story from Keswick

ONE of our regular readers, the wife of a Church of England vicar, has passed on a very interesting story from this year's Keswick Convention.

Her daughter, who lives in Germany, was on holiday, and being present at the Convention, she acted as a counsellor. When Billy Graham spoke at the Crow Park meeting, to an estimated 20,000, many people moved forward in response to the appeal. The daughter moved forward and stood beside a young lady (aged around thirty); when Billy had spoken to the enquirers she turned to address the young lady. In very broken English, she avowed, "I am sorry I only speak German". Now that was wonderful; the daughter reached into her handbag where she had a German New Testament; the young woman said she had only gone forward with the crowd, she was ANTI all that smacked of religion. Now it so happens that the daughter has made a special study of such objections, and she has been working particularly amongst athiests and agnostics in Germany, and she has recently published a book in German with the title *Critical questions of the Bible honestly answered* (which has sold 5,500 copies in three months). They were soon engaged in earnest conversation in German which went on for an hour; the next day she was able to pass on a copy of her book and the girl promised to read it.

Of all the 20,000 people at the meeting that day, two young people were brought together; such surely is an illustration of the guiding hand of God.

SPECIAL prayer is requested for our dear brother, Pastor Joseph Smith, who is ill in a Bristol hospital. He has specially requested that the whole of the Elim family pray for his recovery to health and that God will give him strength.

REPORTS FROM SCOTLAND

Scottish Presbytery Youth Retreat

ST. NINIAN'S Training Centre, Crieff, Perthshire, was the venue for the first-ever youth retreat in the Scottish Presbytery. Our thanks go to Pastor B.J. Hayes, our Youth Commissioner, for organizing this really worthwhile weekend. Rod Kingstone's subjects were really thought-provoking and challenging. There was exhortation to have freedom in the Spirit of the Lord to worship and praise.

Fifty-one young folk gathered from various parts of the Presbytery. The climax was the Communion service on the Sunday morning, which lasted 2½ hours. How the Spirit of the Lord fell!

T.S. MILES

Scottish Presbytery Rally

THE annual rally of the Scottish Presbytery took place in Motherwell Civic Theatre. The afternoon service was convened by Pastor F.W. Jones. Singing items by Myra Anderson, Alister McAlese, and the Come Together Chorus from Motherwell blessed our souls. The preacher was Pastor G. Canty.

The evening meeting commenced with choruses and then Pastor Jones took over the office of convener once more. The "If My People" Chorus brought a refreshing note of praise. Myra Anderson and Alister McAlese delighted us once more with their anointed singing. Pastors S. Hilliard, E. Garner, I Roberts, W.W. Kelly, and our D.S., John Seaman took part in reading Scripture and prayer. The message by Pastor Canty brought the day to a close.

T.S. MILES

Pause for thought

by T. Partington
Pastor of our Hereford church

THE following poem was sent to me by a lady who has been greatly helped by our telephone ministry in Stafford. It is a real testimony to the guiding hand of God. For those readers who may be facing similar circumstances I trust it will direct your thoughts heavenward:

"She lay on the bed,
A crumpled heap,
Young in body, barely twenty-two
But bruised and tortured in mind.
Too ill to sleep or eat,
Scarcely able to walk,
Not caring enough to even try.
And then there was the treatment;
The endless induced comas –
When sleeping was waking,
And waking, sleeping –
All mixed up,
In the tortured mind
Of half dream world.

"Oh God," she prayed,
"Please let me die".
The first prayer she had ever really said,
"Please let me die".
She looked up at the window
With its bars, like prison.
But somehow those bars looked
like a cross, today.
"My God, how He must have suffered".
She had never thought about it 'til now.
Did He pray for death too?
But for a different reason.
To Him death was a beginning
not an end.
Out of the grave came victory,
Out of despair came hope,
Out of sadness, joy!
She let out a choking sob.
Tears filled her eyes.
He had never been this close before.
And now, through the suffering,
He had suddenly become real.

Just then,
Her glance fell on some daffodils
In the corner of the room.
Someone had brought them for Easter.
They blazed with gold in the sunshine,
Triumphant and joyful,
Speaking a message of hope,
Of Life everlasting,
Through Him,
Who gave His life
For us.

BOOK REVIEWS

The Liberation of Planet Earth, *by Hal Lindsay, published by Marshall, Morgan and Scott, price 75p, postage and packing, 13p extra.*

I LIKE this book and feel sure that it will have a ready sale. Hal Lindsay gives his own personal testimony and that has its own appeal. Discussing the problem of sin he says: "The compelling reason that made me write this book is to pass on the best news we had ever heard and that is that God Himself has torn down the barrier that separates man from Himself". Again, regarding God's broken law and the Bible answer, he says, "That is what this book is all about". He states that Jesus Christ perfectly fulfilled each qualification to be the Saviour of men, therefore there are chapters on Propitiation, Redemption, Substitutionary Death, Reconciliation, Justification, Regeneration, etc. Motorists will note his illustration of substitution regarding Dr. Billy Graham who was caught driving above the limit, taken to the magistrate and fined 15 dollars. The magistrate then paid it himself saying, "You have been a real help to me and my family". This book will be a real help to many.

ARTHUR V. GORTON

The Eve of Persecution, *by Basilea Schlink, published by Marshall, Morgan and Scott Ltd., price 30p, postage and packing 12p extra.*

THIS book should awaken every Christian to the fact that we may not always be able to enjoy the freedom that we now take for granted. It is startling, and does not camouflage the truth and should arouse the Church at large to activity. The book makes it clear that we must be prepared to suffer, but that with the Lord's help we are an invincible army who will work out the purposes of God. If you are in doubt as to the problems that face our world at this moment of time, you should read this book and be prepared to be shocked. All who read it will be challenged. If you want to be challenged then you should read it.

A.R. THOMAS

"If any man . . ."



Editor's note: John Harris was one of the preachers at the open-air meeting at Speakers' Corner on Easter Monday. He also took part in one of the Conference meetings at Morecambe. The present article gives our readers a picture of this work and continual prayer would be appreciated.

by
John Harris

GEOFF was clutching the two boxes of eggs he had just bought as we wandered back over Clapham Common in the pale February sunshine. "It's the first real home I've had since 1958", he said.

"It" is a four-storey house just off the Common, called 16 The Chase. Nothing on the outside distinguishes it from the rest of the buildings in the road, but Geoff's arrival a few weeks previously changed his life.

For a number of years the house had been used as a social rehabilitation centre run by the Pye Barn Trust Limited, but a new phase of history began in November last year when John Harris, for four years London Director for Life for the World, a mission to drug addicts founded by Frank Wilson, arrived with his wife Dawn and their two young children to take over the work.

John and Dawn came to 16 The Chase with more than a desire to reach and help drug addicts and lead them into a relationship with Jesus Christ. Their vision from the Lord was to help young people with varied problems.

The nine young men who came to The Chase and stayed on were affected by what John calls "family life-style community living". Within a short while all made a commitment of their lives to Jesus Christ. One of the nine was Geoff.

"The Chase is a family" said Geoff. "Coming into a family has helped me more than anything to settle down".

The road to The Chase has been an unhappy one for Geoff. He got heavily involved with drug-taking and black magic after he quit a flat he was sharing with a homosexual in 1958. Taking to the road he hitch-hiked through France, Spain, Morocco and the United States, getting involved in smuggling before returning to England in 1969. "I had heard of the Lord through an evangelist, but I laughed at the things he said". During his years of wandering, the words kept coming back to Geoff. In 1970 he was jailed for three months for breaking into a flat. He was engaged at that time, and while he was inside his fiancee attended a house church and made a committal to Christ, but she lapsed into taking drugs and died of an overdose before Geoff was released. He was shattered. "I once got her off drugs. I'd been on methedine myself from 1959 to 1966. We tried to go straight. We attended churches but they wouldn't help us. We needed help, food and so on, but all they said was to come back the next time".

What a church set-up failed to give Geoff he found at The Chase – food, clothing and most of all, love.

The gospel is not pumped down the throats of the new arrivals. It is evident in the lives of John and his family and staff. Soon the lads begin to inquire what makes such a lovely family atmosphere tick. Then they are told about the Person who came to set the captives free.

The emphasis is on doing things together. Every morning the staff and their charges meet together for prayer and praise. They are encouraged to share hang-ups and other problems. The needs of the centre are discussed and prayed for because, although we are Home Office approved, and therefore helped by grants from that department and local government, much voluntary financial aid is required to meet the huge running costs.

So, even before these nine young men came into a personal relationship with the Lord, they saw many answers to direct prayer requests. In the first three months since John and Dawn took over, more than £2,000 was given to the work.

Noel Atkins, former Bible College student and now the deputy director at The Chase, said they were given so much tinned food that they had to store some of it in a minister's cellar across the road! A large deep freeze unit was another gift and the Lord is continually replenishing the stocks.

Clothing is another big need – for those who come to stay over a period, and others who remain for only a few days and many others who come for a one day session under the referral scheme which the centre operates. Again, the Lord has marvellously met the requirements in this area.

Since Geoff has re-committed his life to the Lord he has a job as a storeman down the road from the centre, and he is now earning £35 per week. He is seriously considering completing his studies for a music degree which he left off during all those years of wandering, or he may be going to Bible College. Either way, he wants the Lord to use him.

Generally speaking, long term cases do not work away from The Chase for the first six to eight weeks, during this time the staff are able to build up a relationship with them and get to know their deep problems, many of which are not immediately apparent. The lads are usually kept active around the house and in the garden, but they do have time to relax with television or a game of football on the Common.

Wednesdays and Sundays are family days. On Wednesday evenings, we hold a service and on Sundays everyone attends the meetings at Kensington Temple.

"We link them to a lively church to help them grow" says John. "We aim to make them independently dependent on the Lord".

The centre works closely with the Prison and Probation services and has links with organisations like the London Embankment Mission and London City Mission as well as specialist ministries. As well as having people mainly up to the age of forty under long-term care, a referral ministry is operated from The Chase. The Chairman and Medical Advisor is founder and Harley Street specialist, Dr. Queenie Adams, and it is from doctors in practice in that famous street that many people are sent for the day to Clapham for help and counselling. Those who need specialist treatment are passed on to appropriate ministries.

The son of a Government minister was referred to the centre; he not only received help, but came to a knowledge of the Lord Jesus Christ as Saviour.

The centre's work with the medical and psychiatric fields brought forth this comment from John Harris: "We take over where they finish".

The concept is broad. For example, the staff are constantly helping 15 to 18 year olds hooked on music culture and hash. A lad called John dropped out from school on to this music kick taking on cannabis as well. He was sent to a children's home, who sent him to The Chase where he was won for the Lord.

There are drifters, experimenters, homosexuals, hard-liners, alcoholics, the withdrawn, the inadequates, deviats, delinquents and those who need borstal aftercare. The staff have to adapt themselves to meet each individual.

There are battles; there have been failures, but as Jan Tebbutt, who has been a housekeeper and nurse in a Salvation Army girl's hostel said: "The hand of the Lord is truly upon us. It's been wonderful to know it as we have battled together in prayer every morning".

The centre has a full time secretary, Mrs. Irene Felton. The staff of five are backed up by a chaplain, Lyndon Bowring and social advisor, Mick Felton, who is a lecturer at Lambeth College for Further Education.

John Harris and his team are planning for the future. It is their intention to open a new centre every year for the next five years in the Greater London Council area. They hope to open the first in November this year, finance and the finding of house parents permitting.

There are plans, too, for a loft conversion at 16 The Chase. At present twelve can be accommodated, but the conversion would give two or three more bedrooms.

When John Harris was questioned about the reluctance of many Christians to minister to people who have real problems. His reply would be: "The Scripture says, (2 Corinthians 5:7 RSV) – 'If any one be in Christ, he is a new creature; the old has passed away, behold, the new has come'. This is either true or isn't true. Some interpret it to mean that any one who does not have psychological or drug problems can be a new creature. I believe it means *any* man".

The changed lives at 16 The Chase, Clapham Common, back up John's belief to the hilt.

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Mountains and Valleys in the Ministry of Jesus

by G. Campbell Morgan

THE MOUNTAIN OF LOVE—Continued

WE have no gospel for the valleys of the world save as we stand on the mountain of love, and receive it from the lips of the crowned King of love. We may have a philosophy which satisfies a mental mood; we may have a speculative system of ethics which appears as though it ought to work; we may have some social dream, which would be better defined as mirage, but we have no gospel. We may sing songs of finest metre, set to strains of perfect music, but they do not inspire, nor can they, unless they tell of power available for paralysed men, of life for dying men, of cleansing and renewal for polluted and ruined men. Therefore ere we pass to the valleys, let us betake ourselves to the mountain where the One is enthroned who passed to His crowning by the way of the cross, and receiving from His lips our commission, go forth with the evangel of His love, "Who Himself bare our sins in His own body on the tree, and by whose stripes we are healed".

That is an evangel indeed, and wherever it comes, to North or South, to East or West; of city, of country, or continent; men hear it, and hope; and rising, are healed; whether they are in penitentiary, or university, high or low, rich or poor, noble or ignoble.

And now as to the second of our lessons. We cannot continue in close comradeship with Christ if we tarry upon the mountains: He is perpetually going down into the valleys, and to be near Him we must accompany Him. One of the perils of our age is that of desiring to stay upon mountain heights, Keswick, Northfield, Southport; Conference, Convention, Summer school.* To stay in such places is to stay alone, for Christ is descending to the leper in the valley, to the devil-possessed son of man, to all those who sin and suffer the whole world over.

The air of the mountain heights is bracing, its vision is clear, its sense of sublimity is restful, and we are tempted to sing:

My willing soul would stay
In such a frame as this,
And sit and sing itself away
To everlasting bliss.

To those who have borne the burden and heat of the day such a song is permissible. As they tarry on the margin and await the King's home-call, such a frame is fitting. But to those whose eye is bright, whose step is elastic, whose strength is full, such singing is little short of blasphemy.

Back to the valleys! The lepers are still there. The sons of men are still devil-possessed. The sob and sigh of the groaning creation are still to be heard. And these all are appealing to the heart of Christ. He will not tarry on mountain heights until the saving work is completed. And yet, oh solemn and awful wonder, He cannot reach those needy souls save through us. Sometimes in strange vision I seem to see the Christ today, lonely and hindered. He withdraws from the company of those who bear His name, because they selfishly choose to tarry in the places of peace and quiet. He cannot reach the valleys for lack of media of communication. This explains the deadly inertia of the Church, and the slow progress of His victories in the world.

The picture is appalling! And what can I do? Very little; and yet He can make of my very little His very much. I can remember that the mountains prepare for the valleys; and the valleys demand the service of the mountains. I can carry the valleys with me to the mountains for light on their darkness, for their death, for love for their loneliness. I can carry the mountains with me to the valleys, illuminating, energizing, saving.

Not by the saintship of selfish enjoyment of spiritual blessings in heavenly places, can we be the friends of Jesus, but only by the service of sacrifice

which suffers, and through suffering saves. And yet there can be no healing of earth's sorrows save by Heaven's Saviour.

To the mountains, O my soul,
For light and life and love,
To the valleys, O my soul,
In company with God.

There remains one brief word which must be uttered. We have no place at the feet of Jesus on the mount of light; we have no right to gaze upon the glory of the transfigured Man upon the mount of life; we have no appointment with the authoritative Lord upon the mount of love unless we have obeyed His first word. The perpetual method of His ministry was that of sifting the curious crowd, and seeking for such as would follow Him. To them His word was: "If any man would come after Me, let him deny himself and take up his cross daily, and follow Me". That is still the first thing. We cannot sit at His feet as Teacher; we cannot see the ideal of His perfect example; we have no part in His commission to evangelize the world; until we have yielded to Him the homage of our hearts, the surrender of our lives.

Someone feels the force of the word, and desiring fellowship in life and service with the Lord Christ is yet afraid. To such the King of the mountains of light, of life, of love, comes with hands outstretched, and with the promise of life. Look into His face and say, O Jesus, King most wonderful, by the perfection of Thy law, by the glory of thy life, but most of all by the love of Thy cross Thou hast conquered.

"Just as I am without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee
O Lamb of God, I come.

Just as I am, Thy love unknown
Has broken every barrier down;
Now to be Thine yea, Thine alone,
O Lamb of God, I come".

His answer to such surrender will be that He will enroll you as one of His own; giving you the value of His death, the virtue of His life, the victory of His resurrection. Then He will gather you about His feet on the high mountains, and lead you into valleys of service until that glad day comes when His victory being won, the new Heaven and new earth shall be to the praise of His name for ever and ever.

**Editor's note: These words were first written in 1908!*

Points for Preachers

by J. Alexander Wright

AN OUTLINE

Partakers

(Hebrews 2:14;2 Peter 1:14;1 Peter 4:13;1 Peter 5:1)

"THY gracious nature Lord impart . . .". He partook of our nature that we might partake of His.

1. The Source of the Christian Life. "Partakers of the divine nature".

2. The Course of the Christian Life. "Partakers of His sufferings".

3. The Consumation of the Christian Life. "Partakers of His glory".

WORDS

Words again

On being congratulated by a friend on a "great address" he had just given to an important gathering, Dr. Alexander Whyte replied with concern, "Yes, but what did it do?"

Let us think more of what our language does than of the ideas it conveys. There is a difference between preaching about repentance and using words that induce penitence: there is a difference between preaching about reconciliation and using words that reconcile: preaching about joy and speaking words that actually bring joy to the hearer are not the same. Joy may come through preaching Christ without even mentioning joy!

I beg you, brothers, to ponder this. As we once said in another connection, this is what homiletics is all about.

AN INCIDENT

Second-hand Faith

Michael J.F. McCarthy, resident-magistrate in southern Ireland for many years, tells in his *Priests and People in Ireland* of a conversation he once had with a peasant. "I want you to tell me exactly what you believe, Pat". "Why sir", he replied, "I believe all that the Church believes". "Ah, just so" exclaimed McCarthy, "and what does the Church believe?" "The Church believes exactly what I believe" replied the son of Erin. "I see", responded the magistrate, "and now I want you to tell me what it is that both you and the Church believe". "Sure it is strange that you should have asked that same question", answered the Irishman, "for me and the Church, why we both believe the same thing". And that was as far as he could get, for he was dealing with a man who had a faith that wasn't really his own.

The Resurrection

by Ian Macpherson

PROMISE AND PROOFS

THE PROMISE

DID our Lord definitely promise to rise from the dead? He did. There are no fewer than nine allusions to such pledges in the New Testament, although some of them are plainly duplicates. And these promises of the Lord Jesus are echoes of Old Testament prophecies to the same effect. Here, for example, are three. "I know that my Redeemer liveth" (Job 19:25). "He will swallow up death in victory" (Isaiah 25:8). "Thou wilt not suffer Thine Holy One to see corruption" (Psalm 16:10). Our Lord's own recorded personal pledges to rise from the dead are as follows: "As Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth" (Matthew 12:40). "Jesus began to shew unto His disciples how He must be killed, and be raised again the third day" (Matthew 16:21). "The Son of Man shall be betrayed into the hands of men: and they shall kill Him, and the third day He shall be raised again" (Matthew 17: 22, 23). "The Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him, and the third day He shall rise again" (Matthew 20: 18,19). "Jesus began to teach them that the Son of Man must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed, and after three days rise again" (Mark 8:31). "Jesus taught His disciples, and said unto them, The Son of Man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day" (Mark 9:31). "The Son of Man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles; and they shall mock Him and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again" (Mark 10:33,34). "The Son of Man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day" (Luke 9:22). "It behoved Christ to suffer, and to rise from the dead the third day" (Luke 24:26). "Jesus said, Destroy this temple, and in three days I will raise it up. He spake of the temple of His body" (John 2:19,21). "I lay down My life that I might take it again. I have power to lay it down, and I have power to take it again" (John 10:17,18). No wonder our Lord's foes remembered such plain promises as these: the marvel is that His followers forgot them.

THE PROOFS

LUKE tells us in the Prologue to the Book of Acts that Christ "shewed Himself alive after His passion by many infallible proofs" (1:3). The word "infallible" is not in the original, and it is really redundant. If a thing is a proof, it is a proof, and that's an end of it. But if ever any proofs were infallible, these are. What are they? They are eight-fold: 1 the vacated tomb; 2 the deflated shroud; 3 the translated Lord; 4 the disseminated Spirit; 5 the elated disciples; 6 the dictated Book; 7 the dedicated day and 8 the fabricated Church.

Consider them one by one.

1. The vacated tomb

That is a vitally valid piece of evidence. Some time ago, a liberal theologian was asked on television: "Would Christianity survive should a tomb containing Christ's body be discovered?" He answered: "Yes". But would it? Perhaps it would as a moral philosophy or as a programme of social reform, but not as the dynamic faith it essentially is. Initially, it was an awful shock to Mary Magdalene to find the grave empty but, ultimately, would it not have been an infinitely greater shock had she found it occupied?

O, the anguish of Mary! O, the depth of despair!
When she came to the tomb and the Lord was not there,
As she desolate stood with the balm and the myrrh,
And His winding-sheet only was waiting for her.

O, the blackness of death! O, life's utter despair!
Had she come to the tomb and the Lord had been there,
Lying wrapped in the sheet, with the balm and the myrrh
And no Risen Redeemer had waited for her!

It is, of course, true, as Dr. Carroll E. Simcox contends, that "the Gospel of Easter is not the Empty Tomb but the Risen Christ", nevertheless the vacancy of the sepulchre is a central fact of the case. No part of Jesus was left within the tomb. It was a nest forsaken, the Bird of Paradise having flown. "The sweet scent of the spices clung around the rockhewn burial-place", but the cavern was just an echoing void. The

corpse had vanished. To find authors like P.T. Forsyth and Emil Brunner dismissing as irrelevant this vital and valid item of evidence is alike mystifying and disconcerting. "Come see the place" – the vacant cave – (Matthew 28:6) is still an authentic part of the Easter Gospel.

2. The deflated shroud

Another most impressive piece of evidence for the Resurrection was the "witness of the graveclothes". It wasn't simply that they were there: it was the shape and the position in which they were discovered. At the entombment on Friday evening, the winding-sheet had been wound round the Lord's body, after the manner of the folds of the materials on an Egyptian mummy. Sprinkled upon this cloth-cocoon were one hundred pounds' weight of spices. When Jesus rose, His body passed through the shroud without its being unwound. It was this that convinced the first observers of the scene. There was no way in which that could have happened, but by resurrection. Had the winding-sheet been unfolded or burst open from within, the funerary spices would have been scattered all over the floor of the grave. As it was, nothing was disturbed. The only observable change was that the shroud, now unsupported by the body, had fallen flat under the weight of the unguents, while the turban, not having had anything heavy placed upon it, retained its concave shape. It was probably this, more than anything else at the time, which persuaded Peter and John that Jesus was alive.

3. The translated Lord

The writer to the Hebrews employs the term, "translation", Gk *metathesis*, in relation to Enoch (11:5). Surely, the word is supremely applicable to the Master Himself. At the Resurrection, His humanity underwent metathesis; it was translated into a glorious new dimension of being. Of this the translated Lord furnished proof by no fewer than ten recorded appearances during the great Forty Days.

The character of Christ Himself made such posthumous self-revelations presumptively probable. Had they been reported of Herod, they would have been rejected out of hand as patently false. With Jesus, however, it was different. He was God and He was morally perfect. When recorded of Him, such manifestations are not only credible but inevitable. **Jesus is not the Resurrection because He rose from the dead: He rose from the dead because He is the Resurrection**. As Carroll E. Simcox tersely and tellingly puts it: "Man must die, as man. But the God-Man, if He dies, must rise again". "It is no miracle that Jesus rose from the dead", says George Matheson, "it would have been a miracle if He had not risen". Since Jesus was absolute God, it was as inconceivable that He should be defeated by death as that a baby should blow out the sun. "It was not possible that He should be holden of it" (Acts 2:24).

Moreover, our Lord was morally perfect. "Which of you convinceth Me of sin?" He demanded (John 8:46). During His earthly life the most supernatural thing about Him was what we too negatively call His sinlessness. It alone made the Resurrection not only believable but certain. For, as Henry Drummond suggestively inquired: "What if it should be the normal thing for a man without sin to rise from the dead?"

Dr. Karl Adam contends compellingly in his treatment of this theme: "What we are dealing with is not the raising up of a mere man, but the resurrection of the Christ, not the mere flaring up of an extinct natural life, but the creative breaking through of that divine life, which Jesus from the very beginning knew to be His own". In other words, He who "hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son" (Colossians 1:13), first delivered and translated the dear Son Himself in that way.

4. The disseminated Spirit

A frequently forgotten but immensely impressive part of the evidence for the resurrection of Christ, was the diffusion at Pentecost of the Holy Spirit. A dead Christ could never have "baptised with the Holy Ghost and with fire" (Luke 3:16). As Peter told the listeners to his Pentecostal sermon, it was: "This Jesus whom God raised up, who hath shed forth this, which ye now see and hear" (Acts 2:32, 33). The disciples themselves did not fully grasp the implications of Christ's rising from the dead until they had had the charismatic experience. Before that they knew of the resurrection of Christ, but not until then did they really know the Christ of the Resurrection. It was when he was "in the Spirit" (Revelation 1:10) that the seer of Patmos saw the Risen One, for it is the Spirit who makes the Resurrection real.

5. The elated disciples

That a dramatic and radical change came over the first followers of Jesus on Easter Day no observant and candid reader of the New Testament will be disposed to dispute. Hugh T. Kerr does not exaggerate when he calls it a "transcendent transformation". There can be no reasonable doubt that something tremendous happened on that day which completely revolutionized their personalities. They were quite literally new men. If we did not know of the Resurrection we should be at a loss to account for the change: the Resurrection explains it perfectly. If you see a man one day looking sad, downcast, melancholy

and the next you find him excited and exhilarated and exuberant, you search for a reason; and if you discover that in the meantime he has heard that someone has left him a fortune, you conclude that that is sufficient to explain the transformation. So with the disciples of Jesus. You must postulate a resurrection to explain the dramatic alteration in their characters.

The same elation is the mark of all those who in subsequent ages have made the electrifying discovery that Jesus is alive. His mastering presence has moved and thrilled them to the marrow of their beings. Jesus said: "Go ye, and Lo I" (Matthew 28:19,20). And it is no mere coincidence that so many of the missionaries, responding to the divine directive, have made the sublime discovery. Take the following testimonies. Here is David Livingstone addressing the living Christ amid the swamps of equatorial Africa: "My Jesus, my King, my Life, my All! I dedicate my whole self to Thee. Accept me". Here is Sir Wilfred Grenfell on the bleak coast of Labrador: "Christ means to me the best kind of Friend, as well as a Leader, who is giving me in this world ten times, nay, the proverbial hundredfold, as good times as I could have in any other way". Or take the words of Temple Gairdner amid the sultry sensuality of Cairo: "I walked in a world indescribably beautiful, indescribably lovely; with my heart exactly as the heart of a bride with her lover, so overmastering was the Presence – I had almost said the embrace of Christ. Yes, I knew it then: and the embrace was returned! It was wonderful". Time fails me to tell of R.W. Dale, of Ernest Henry Shackleton and countless others who have made the thrilling and transforming discovery of the reality of the resurrection as expressed in a contemporary Presence which is cherishing, chastening and challenging.

6. The dictated Book

Someone has graphically said that Jesus rose from the tomb with the New Testament in His hand. Certain it is that if He had not risen the New Testament would never have been written. As Dr. Hugh T. Kerr cogently contends: "It was the fact of the Resurrection that gave us the New Testament, and not the New Testament that gave us the story of the Resurrection". Or as Bishop Lumsden Barkway clinchingly puts it: "Without the Resurrection, the New Testament would never have been written, for there would have been nothing to write about and no one to write it". Our Lord did not, of course, dictate the Christian Scriptures after the fashion of a modern businessman when dictating a letter to a secretary. What He did was to indwell and inspire its human authors so that what they wrote was supernatural.

Part of such inspiration consists of true reporting. And on this question of the Resurrection itself the New Testament certainly rings true. How else account for Matthew's amazing admission in his picture of Christ's final appearing to the eleven apostles on a mountain in Galilee: "When they saw Him, they worshipped Him: but some doubted" (28:17)? It is absolutely certain that no false or fictitious narrative would ever have contained that footnote.

7. The dedicated day

Up to the dawn of the day on which Christ rose, the first day of the week had had no more reverential recognition accorded it than any other day of the week. The only thing notable about it was that it happened to be the first day of the week. It was to the seventh day that the Hebrews attached such significance and gave such honour. In the Epistle of Barnabas, a second century document, the writer states: "Therefore we keep the eighth day of joyfulness, the day on which Jesus rose from the dead". Between Easter Day and Sunday, there is obviously a close correspondence. To this, John Keble points in his *Christian Year:*

> Thou shedd'st thy light on all the year,
> Sundays by thee more glorious break,
> An Easter Day in every week.

That the disciples – strict observers of the Mosaic Law as they had been – should have come to hallow the first day in preference to the seventh, can only be rationally attributed to some dynamic happening which revolutionalized the habits of a lifetime, and that happening was the Resurrection. "Every Sunday as it comes round", observes Dr. James Denney, "is a new argument for the Resurrection. The decisive event in the inauguration of the new religion took place on that day – an event so decisive and sure that it displaced even the Sabbath".

8. The fabricated Church

When the Lord Jesus said, "I will build My Church" (Matthew 16:18), He had only a few months to live. He knew that perfectly well and He knew that it would take not months but millennia to build His Church. Yet He said it: "I will build My Church". The work was not to be delegated to another. It was to be His exclusive personal responsibility. Does not that very assertion postulate a resurrection? Does not His very declaration of intent presuppose a rising from the dead? And has not the living Lord in fact carried that omnipotent purpose into effect in subsequent centuries? The fabricated Church is proof that Jesus lives.

This is the case for the Resurrection.

to be continued:

college column

OPEN DAY is the big event in Elim Bible College's calendar. Parents come from all over the country for the day's proceedings. Open Day at Capel is when some graduating students become ministers of the gospel. This year there were twenty-four graduates, half of whom are taking posts as Elim pastors and some who are doing evangelical or missionary work.

More than 1,000 people congregated at the College. Students and staff spent the previous day making last-minute preparations for the big occasion which marks the end of the academic year. The marquee was not large enough to hold everybody for the meetings. Had there been rain many who were forced to sit outside the tent would have had no shelter. The afternoon meeting was taken up with reports and presentations, the evening one with worship and a challenging message about the ministry from Coverdale's European Director, Jack Hywel-Davies.

The College Choir, led by music director Doug Fincher, sang three songs – in the afternoon a romping Negro spiritual, and in the evening a choral piece about the Lord's return and a devotional song entitled "It's the presence of Your Spirit, Lord". Len Magee, who wrote that song, also sang a number of his more recent compositions. Len Magee is himself a former student at the College and has since been singing for the Lord in many centres.

The principal, G. Wesley Gilpin, in his report in the afternoon meeting, referred to the temporary shelving of the proposed plans for building at the College. He mentioned the huge debt already owed for the new dining hall and kitchens, and added that soaring inflation had halted plans for further new buildings.

The President, Leslie Wigglesworth, convened the service and his wife presented examination certificates to theology and language students. Those graduating received their E.B.C. diplomas, while language students – there were about forty from many parts of the world – received their certificates for New Era Academy examinations.

First-year students, who took New Era Academy examinations in speech, Bible reading and public speaking, also received their certificates. Perhaps the star was Jon Williams, from Birmingham, who dropped only two marks in his Bible Reading examination and who received first-class honours.

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EE4

Thoughts from the Book of **Exodus**

by F. Lavender,
Pastor of our Croydon Church

73. The Work of the Embroiderer (Exodus 38:18)

THE screen, which stood at the entrance to the outer court of the Tabernacle, measured almost forty feet long by ten feet deep, must have been very beautiful. It was embroidered in threads of blue, purple and scarlet upon a background of fine linen cloth. The design had to be perfectly balanced, and like the very best embroidery it had to look as good from the back as from the front. What skilful planning and what careful work must have gone into the preparing of the screen!

We are reminded by this that our Lord is a wonderful designer, the most skilful of workers. It was He who planned and wrought the glories of the Creation – both the mighty worlds in their ordered courses and the tiny lily and the invisible atom. He also "fashioned the ages", the dispensations, causing history to bend to the fulfilling of His purposes. The Old Testament reveals His purpose for the Messiah of Israel, the Saviour of the world; the New Testament shows Him working out that plan in Jesus of Nazareth, transforming prophecy into history. Further, the Bible shows us that His intention is that the Lord Jesus will one day rule upon the earth. The events of our day are leading inexorably to the fulfilling of this divine purpose.

Romans 8:28 reveals to us the Lord's intention for those who love Him and walk according to His will: He causes all things to work for our good. The all-wise God is our Father, Saviour and Guide. The One who fashioned the universe is fashioning our lives; the One who revealed His over-ruling care in His Son, cares for us! We may be perplexed and baffled by the things which come into our lives; life may seem to be a meaningless jumble, without pattern or design, but God is working to fulfil His glorious purpose in us. One day we will view things from where He now sits; then we will marvel at the perfection of His work. Let us put our trust in Him, who will complete all He has purposed to do.

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May Osman's page

Welfare

THE HEADLINES in a national newspaper read– "Welfare facing collapse" It appears that Britain's overworked social workers appealed for help early in August to stop the welfare services collapsing. They blamed successive governments for the crisis. Mr Terry Bamford, spokesman for the British Association for Social Workers said, "Far from cutting back money for welfare services, there should be more money provided".

The source of the problem is that there are too few people trained for the job because it does not offer enough money. There are about 1500 vacancies for trained staff at present. The welfare services care for the elderly and lonely, homeless families, and children in need of care. Even in this day and age there are old folk who die all alone because there is no-one to care for them. Meals on wheels personnel do a wonderful job, but a lot of them are voluntary helpers, in fact the job just couldn't be done without them. We desperately need to become a caring people in Britain. There are elderly people living alone in our streets, yet do we, as Christians, ever visit them?

Do you ever question how many welfare workers are employed in your town? Are there enough to provide proper care and attention? In most places there are far too few welfare workers, and I am wondering what we in Elim can do to help. On Friday I heard of a widow of 86 who had broken her leg and could not be kept in hospital because of a shortage of beds. She is stuck in bed all day on her own, and she is relying on neighbours to see her through the days until her son comes home from work at night.

Some years ago I counselled an elderly woman who had just lost her husband; being in a new town she was very lonely and was in a depressed condition. She told me she was thinking of ending her life. I told her that I thought she was very self-centred and selfish to be thinking along such lines, and she looked startled and stopped her sobbing. She said, "Nobody wants me now I'm on my own. Nobody cares". I said "Don't you dare say that! God cares very much". I talked with her for half an hour and had the joy of pointing her to the Lord. The smiles broke through the tears and her face was radiant. I told her that God was now wanting her to work for Him, and I asked her to think about helping others who were worse off than herself. I said, "God has a work for all of us to do. Just ask Him what *you* can do". She thought for a moment, and then said, "There's Mrs A–;she's blind, perhaps I could go and read to her. Then there's Mrs B–;she's a cripple,. perhaps I could do some shopping for her". She went out a changed woman. She attended church regularly and wanted to tell everyone about the love of Jesus. She felt so strongly about it that she travelled all the way to Canada to see her only daughter, and she achieved her desire and through her radiant faith in Jesus she led her daughter to the Lord. Fancy travelling half way round the world to win one's own daughter for Jesus!

Everyone wants to feel needed, and I think it's a good idea for children to "adopt" grandparents and include the elderly, lonely folk in their family outings. Jesus said, "A new commandment give I unto you that ye love one another; even as I have loved you, so love ye one another". Remember that Jesus loved us *before* we were saved, and it's a wonderful thought that through showing love to the old and lonely we may win them for Jesus. Some people get withdrawn and crotchety in their loneliness, but we must overlook their behaviour and love them for their souls' sake. The Word of God poses a question when it asks, "If we love only those who love us, what thank have we? for even the sinners love their own kind". We need to have a deep interest in the welfare of our elderly citizens.

If you are old and lonely, then turn to Jesus, for He is ever present. He knows what loneliness is, for in Isaiah 63:3 there is a word picture of the Lord, "I have trodden the winepress alone; and of the people there was none with Me". He went to death alone so that you need never be alone. Jesus is a constant companion and friend, and He will never leave you comfortless.

Classified Advertisements

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VACANCY from September 13th for Christian student. Bed and breakfast, full board Sundays. Southchurch, Southend-on-Sea. Tel: Southend 64977 (before 7.30). C.4217

BIRTHS

DOBSON. On August 2nd, to Peter and Margaret Dobson of our Springbourne Church, God's gift of a daughter, Susan Margaret, a sister for James.

HOARE. On August 19th, to Maureen and Alfie Hoare, assistant minister of our Finsbury Park, Palmers Green and Rye Park Churches, a daughter, Ruth Anna. With gratitude for God's gracious gift.

JONES. On August 15th, to Wyn and Olivia Jones of our Springbourne Church, God's gift of a son, John Paul.

DEDICATION

MATTHEWS. On August 31st, Joanne, youngest daughter of Joan and Mervyn, was dedicated to the Lord at our Ballymena Church. Officiating minister: Keith Lannon.

MARRIAGE

TOAL-MEGAW. On August 19th, at the Elim Church, Rathfriland, Reginald Toal to Irene Elizabeth Megaw. Officiating minister: W.H. Holohan.

WITH CHRIST

TIMMS. On August 14th, Albert Timms, aged 60 years, faithful member of our Sheffield Church. Officiating minister: A. Brooks.

ITINERARIES

The President (Leslie Wigglesworth)
September 14, Hereford; 15, Chippenham; 16, Weston; 17, Bridgwater; 18, Bath; 21, Bristol; 27 - October 5, Missionary Convention, Graham Street, Birmingham; 15, Grangetown; 16, Bishop Auckland; 17, Sunderland, District Ministers' meeting; 18, South Shields; 19, Newcastle a.m, Stockton-on-Tees p.m; 20-23 National Evangelistic Conference, York; 25, Ordination service, Clapham.

London Crusader Choir, with Douglas B. Gray:
September 13, Brentford; 14, Wormwood Scrubs (afternoon, Kensington Temple); 20, Westminster Central Hall (afternoon).

Peter McCann:
September 14, Wigan; 15, Accrington; 17, Blackpool, Marton; 18, Blackpool, Jubilee Temple; 20, Southport; 21, Birkenhead; 22, Ellesmere Port; 23, St. Helens; 24, Liverpool; 25, Runcorn.

Wavelength

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Ghana
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Guyana
Guyana Broadcasting Service every Saturday at 9 a.m.

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GREAT MISSIONARY EVENT
SEPTEMBER 27th to OCTOBER 2nd
FIVE MISSIONARY RALLIES

Saturday, Sept. 27th — Graham Street at 7.30
Monday, Sept. 29th — Stirchley
Tuesday, Sept. 30th — Kingstanding
Wednesday, Oct. 1st — Worcester
Thursday, Oct. 2nd — Sparkbrook
All at 7.0 (except Graham Street)

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* Please pray and plan to attend if possible
* Please write to all your friends in the Manchester area

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Coming Events

ARMAGH. September 27-29. Elim Pentecostal Church, College Street. Jubilee Convention. Saturday 3 and 6.30. Sunday 11.15 and 7. Monday at 8. Preachers: T.W. Walker and A.D. Sandford. Tea between meetings on Saturday. Musical ministry at all meetings.

BROADSTAIRS. September 20-21. Elim Pentecostal Church, Ranelagh Grove, St. Peters. First Convention and Third Anniversary. Saturday at 3 and 6. Preacher: Archie Nicolson. Sunday at 11, A.C. Blythe (A.o.G), 6.30 Bible College entrants. Cups of tea provided between meetings Saturday.

COVENTRY. September 22-26. Elim Pentecostal Church, David Road. Visit of "Lightbearers", Europe's top gospel group. Weeknights (except Friday) 7.45. Sunday 11,6.30 and 8.

GLOSSOP. September 13-14. Elim Pentecostal Church, Ellison Street. Convention meetings, Saturday 3 and 6.30 (tea provided). Sunday 10.45 and 6.30. Preachers: Arnold Brooks and Keith Monument.

GREAT YARMOUTH. September 20 and 21. Elim Pentecostal Church, York Road. Annual Convention. Saturday 3.30 and 6.30. Sunday 11.15 and 6.30. Preacher: T.W.Walker. Convener: F.J. Crees.

MANCHESTER, Sale. Commencing September 21 at 8. Civic Hall, Pioneer Crusade conducted by Alex Tee and party. Weeknights (except Friday) 7.30, Wednesdays at 3. Please bring sick friends 45 minutes before the evening service for faith-building instruction. Crusade team includes Trevor Miles, William Hunter and Alexander Tee.

MOUNTAIN ASH. September 13-17. Elim Pentecostal Church, Knight Street. Anniversary Convention services. Saturday 7.30. Sunday 10.30 and 6. Monday to Wednesday at 7.30. Preacher: George Backhouse. Choir, music and vocal items.

NOTTINGHAM. September 23-28. Elim Pentecostal Church, St. Marks Street. Youth Outreach and coffee bar. Leader: Mike Sherwood. Weeknights at 8. Sunday 10.45 and 6.30.

PETERBOROUGH. September 13-14. Fourth Anniversary. Saturday at 7, in St. John's Hall, Mayor's Walk. Sunday 11 and 6.30 in Elim Pentecostal Church, Midland Road. Preacher: John Coleman.

PONTYPRIDD. September 20. Elim Pentecostal Church, Thurston Road. Farewell service for Pastor and Mrs. Ray Hughes, Michelle and Wendy at 7.30. Preacher: Ramon Hunston.

ROMFORD. September 13. Elim Pentecostal Church, Wheatsheaf Road. Presbytery business meetings at 2. Rally at 7. Preacher: D.W. Cartwright.

ROMSEY. September 13. Elim Pentecostal Church, Middlebridge Street. Christian Challenge Hour at 7.30. Speaker: M. Watts (Salisbury).

RUGBY. September 27. Lawrence Sherif school, Clifton Road. Film "A Thief in the Night". Saturday at 7.30.

STIRCHLEY, Birmingham. September 21. Elim Pentecostal Church, Hazelwell Street. Visit of Pat Sookhdeo, Evangelical Alliance imigrant worker, at 6.30.

SUNDERLAND. September 20-22. Elim Pentecostal Church, Durham Road. 4th Anniversary THANKSGIVING WEEKEND. Saturday at 7. Sunday, 10.30 and 6.30. Monday, 7.30. Preachers: I.G. Clarke and Herbert Harrison, A.o.G., (Saturday only). Convener: David Holmes.

WOOLWICH. September 20-21. Elim Pentecostal Church, Crescent Road. Pastor's Fifth Anniversary and Harvest thanksgiving weekend. Saturday at 7. Sunday 11, 3 and 6.30. Preacher: J.J.B. Hounsome. Convener: L. Jones.

WORCESTER. September 13-14. Gaumont Cinema, Foregate Street. CRUSADE '75, with P.S. Brewster and W. Plowright. Final meetings in Cinema. Saturday 7.30. Sunday at 8. Meetings continue in Elim Church, Lowesmoor from Tuesday 16th at 7.30.

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Cut off from the Son

by Juleen Turnage

NOVEMBER through March is a dismal time in the small Alpine village of Pre, Italy. Gloom and darkness cover this village for five months each year.

Pre lies between two Alpine peaks which cut off the sun during these months. If the village were located on the side of one of these peaks, it would have sunlight. But it is nestled in the valley—so for five dreary months the villagers shiver and wait for the sunlight of spring to come and dispel the long gloom of winter.

There aren't very many people who don't like the sun. Hundreds of years ago a wise man said, "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun" (Ecclesiastes 11:7).

There's just something about the sun that makes you feel cheerful and happy and optimistic. Few would choose to live where they didn't see the sun for months at a time.

However, many people today are living in a different kind of darkness—spiritual darkness, because they are cut off from the Light of the world, God's Son.

Jesus said, "I am come a light into the world, that whosoever believeth on me should not abide in darkness" (John 12:46). And again, "He that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

Sunlight is important to our physical life; but *Sonlight* is the way to life eternal.

The novel *The Invisible Man* tells the story of a man who couldn't stand society and all its problems, so he decided to go underground and live in a hole. This was okay for a time, but soon he was very depressed. He couldn't bear the horrible darkness any longer. So he wired every inch of his ceiling for lights— 1,369 in all.

"I love light", he said. "Light confirms my reality".

If you haven't accepted Christ as your Saviour, you're a lot like this man living in his dark hole. You get depressed. At times the darkness almost overwhelms you as you grope your way through life's problems.

You don't need to go on living in gloom and darkness. Christ came into the world to bring light to everyone who will accept Him as Lord and Saviour.

None of us can determine whether or not the sun will shine outside. But we *do* have a choice when it comes to accepting God's Son and having the sunlight of His love in our hearts.

How about it? Are you tired of living in sin's darkness, cut off from God's Son? It's such a simple thing to come into His light. Here's all you need do.

First, turn away from all that's wrong and ask God to forgive your sins. Then put your faith in the Lord Jesus Christ as your personal Saviour. He died so that you might be forgiven. Just believe in Him, for the Bible says, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life" (John 3:36).

Believing on the Son brings God's light into one's heart and life. Speaking of himself as light, Jesus said, "While you have the Light, put faith in the Light, so you may become sons of the Light" (John 12:36—New Berkeley Version). Believing is important, for "whosoever believeth in him shall receive remission of sins" (Acts 10:43).

After believing and accepting, tell others that Christ is now your Lord. Romans 10:9 says, "For if you tell others with your own mouth that Jesus Christ is your Lord, and believe in your own heart that God has raised him from the dead, you will be saved" *(Living Bible* paraphrase).

Are you cut off from the Son?

Do you long to have a life of joy and peace and light? Then accept Jesus Christ as your Lord and Saviour right now, and discover the abundant living God has in store for you through His Son Christ Jesus.

The Family Altar

Scripture Union Portions

Notes by Maldwyn Jones

Monday, September 15th **John 6:60-71**

"This is an hard saying" (v.60).

CHRIST'S wonderful discourse in which He presented Himself to the people, not as the wonder-worker, but as the Bread from God, was now concluded. He had spoken of giving His flesh for the life of the world, and of men drinking His blood, which signified that He would die, and that His would be a death of violence. He had insisted that they must eat His flesh and drink His blood, for otherwise they had no life in them. What was their reaction? "This is a hard saying". The simple meaning is that the disciples were offended. What they had heard was so irreconcilable with their own views that they would not receive it. The teachings of Christ are still hard to accept; they demand that we reject human philosophy in favour of divine truth.

Tuesday, September 16th **John 7:1-13**

"Now the Jews Feast of Tabernacles was at hand" (v.2).

LEVITICUS twenty-three tells us that there were seven feasts in Israel's religious calender. Three of these were singled out as of special significance. These were the Feast of Unleavened Bread, the Feast of Weeks (Pentecost), and the Feast of Tabernacles. This latter Feast is also known as the Feast of Booths. This was the last of the sacred festivals, and it began five days after the Day of Atonement. It marked the completion of the harvest, and historically it commemorated the wanderings of Israel in the wilderness. It served to remind the people of God's providence in supplying their physical and spiritual needs.

Wednesday, September 17th **John 7:14-31**

"His hour was not yet come" (v.30).

NOTE the convincing power of the words of Christ. They caused His enemies to make an attempt upon His life, so sharp were His words. These men sought to apprehend Christ. They sought to take Him, yet not a hand was laid upon Him. Thirsting for His blood, they were determined to kill Him; yet by the invisible power of divine restraint, they were powerless to do so. The reason that they were prevented from carrying out their wicked purpose was that Christ's hour was not yet come. How this evidences the invincibility of God's eternal decrees. It was to be in the fullness of time that Christ was to die and not before then.

Thursday, September 18th **John 7:32-52**

"If any man thirst, let him come unto Me and words stand out here: "Thirst", "come", "drink". The first tells of a recognized need. Like hunger, we are made acutely aware of thirst. It dries the tongue and parches the throat, and if it is not satiated, it can cause death. Thirst is a craving for that which is not in our actual possession. There is a soul thirst as well as a bodily one. "Come" is a blessed invitation to those, who, being conscious of their soul-thirst, wish to have is satiated by the divine blessing. We have to do more than come to the Saviour, we have to drink or else our coming is in vain.

Friday, September 19th **John 7:53–John 8:1-11**

"And again He stooped down and wrote on the ground" (v.8).

SEE the terrible predicament of this woman. Her guilt had been clearly established, and as far as her accusers were concerned, all that remained to be done was the carrying out of the death penalty. It gave them great satisfaction to bring this woman before Christ, because the whole weight of the law appeared to be on their side, or so they thought. The Scripture does not tell us what it was that Christ wrote, but, whatever it was, coupled with His words, "He that is without sin among you, let him first cast a stone at her", it was sufficient to cause her accusers to feel condemned themselves and they left the woman to the mercy of the Saviour.

Saturday, September 20th **John 8:12-30**

"I am the light of the world" (v.12).

THREE times in John's Gospel, Christ affirms that He is the Light of the world: on this occasion, at the healing of the man born blind and at the hour of His rejection (John 12:35-36, 46-48). From this, we learn that Christ is the pillar of fire to lead the believer through the desert and darkness of this world. He is the Light that guides the pilgrim lest he should lose himself in the darkness. As the Light of the world who imparts light to those who are devoid of it, so He directs those who once were blind, so they can now see the wonders of God's way.

Sunday, September 21st **John 8:31-47**

"Ye shall be free indeed" (v.36).

THE plight of man is desperate indeed. As a result of disobedience, he has become a slave to Satan and sin. Left to himself, he is totally powerless to remedy the situation. When man is about to be sold in the slave-market of sin, into that abysmal place steps the Lord of Glory, who looks with tender and loving compassion upon the hell-deserving wretch, and Himself pays the price for man's deliverance. As

Nationwide Evangelistic Conference

Elim Pentecostal Church, Swinegate, York — 20 – 23 October 1975

PROGRAMME

MONDAY, OCTOBER 20th

5 p.m. Registration and allocation;
6 p.m. Banquet
Chairman: The President (L. Wigglesworth)
Keynote address: P.S. Brewster (Secretary-General)

TUESDAY, OCTOBER 21st

9.30 a.m. – 10.30 a.m.
Topic: Building up the local Church
Speaker: J. Lancaster
Chairman: W.R. Jones

11.00 a.m. – 12 noon
Topic: Organising a Church Campaign
Speaker: E.R. Corsie
Chairman: I.W. Lewis

2.30 p.m. – 3.30 p.m.
Topic: Preaching the Gospel
Speaker: A.A. Biddle
Chairman: S. Penney

4.00 p.m. – 5.00 p.m.
Topic: Participation of the Members
Speaker: W.R. Jones
Chairman: A.A. Biddle

WEDNESDAY, OCTOBER 22nd

9.30 a.m. – 10.30 a.m.
Topic: Separation or Isolation?
Speaker: D.J. Ayling
Chairman: P. Smith

11.00 a.m. – 12 noon
Topic: Making an Appeal and Counselling
Speaker: J.C. Smyth
Chairman: D.J. Ayling

2.30 p.m. – 3.30 p.m.
Topic: Gospel Music
Speaker: D.G. Holmes
Chairman: The President (L. Wigglesworth)

4.00 p.m. – 5.00 p.m.
Topic; Convert Follow-up
Speaker: G.W. Gilpin
Chairman: D.G. Holmes

THURSDAY, OCTOBER 23rd

9.30 a.m. – 10.30 a.m.
Topic: The Sevenfold Work of the Holy Spirit
Speaker: P.S. Brewster
Chairman: T.W. Walker

11.00 a.m. – 12 noon
Topic: Prophecy and Today
Speaker: T.W. Walker
Chairman: J. Lancaster

2.30 p.m. – 3.30 p.m.
Topic: Praying for the sick
Speaker; R. Hunston
Chairman: L.P. Cowdery

4.00 p.m. – 5.00 p.m.
Topic: The Baptism and afterwards
Speaker: G. Canty
Chairman: P.S. Brewster

Charges

For the complete Conference	£9.50
Dormitory accommodation for whole Conference (bring your own sleeping bag)	£5.50
Banquet on Monday, October 20th only	£1.00
Day Visitors	£1.00 per day

Subject to surcharge in view of rising food prices.

Crusade Services:
Sat. October 18th at 7, Sunday at 11 and 6.30 : P.S. Brewster; Tues. at 7 – W.R. Jones; Wed. at 7 – T.W. Walker; Thurs. at 7 – P.S. Brewster; Fri. at 7 – P.S. Brewster; Sat. October 25th at 7, Sunday at 11 and 6.30 – L.P. Cowdery

A special welcome to Ministers, Evangelists, Honorary Pastors, Deacons and to all who are interested in Evangelism and the expansion of Elim.

BOOKING FORM:

Charge for the whole Conference: £9.50

TO: REV. I.W. LEWIS, 55 Muncastergate, York, YO3 9JX.

Name.....

Address.....

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Church..... Tel No.....

Enclosed please find £1.00 non-returnable booking fee, the balance being payable on arrival.

I expect to arrive at .....

on.....

PLEASE ENCLOSE S.A.E.

Signed.....

D.4234

The Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

Vol. LVI No. ~~39~~ 38
September 20th, 1975
Price 8p.

The Elim
Evangel

Proclaiming
the Truths of Pentecost

Official Organ of the
Elim Foursquare Gospel Alliance

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Executive Council: L. Wigglesworth (President), D.J. Ayling, A.A. Biddle, P.S. Brewster, G.W. Gilpin, W.R. Jones, J. Lancaster, J.C. Smyth, A.B. Tee, T.W. Walker.

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Editorial



SEPTEMBER this year is certainly a time of expansion. Pioneer crusades are taking place in Sale and Kilmarnock as well as the crusade in Worcester. In the previous editorial we told a story about the last World Pentecostal Conference that was held in London in 1952. Whilst we were looking through the old edition of the EVANGEL for that year, we came across the reports of the Bristol crusade conducted by P.S. Brewster and Willard Cantelon which took place shortly after the World Conference. As a result of this very successful crusade, the Bristol City Temple was established, and Ron Jones became the first minister in August 1952, and he has remained there ever since. The seventy voice Youth choir, the New Creation Singers, who regularly take part in the meetings in Bristol, have released their new record on the Dove label this month.

I began as a student in the Elim Bible College in 1952, and at that time there were less than a dozen English students taking the course. When the new college term opens on September 23rd there will be a record of ninety in the Theology school as well as a further thirty in the English language department. The college in fact is bursting at the seams, and a fifteen-roomed house, as well as other accommodation, has been rented in order to provide sufficient space for all of those wishing to attend.

1975 began as our year of expansion, and if the present activity is anything to go by, it certainly looks as if this expansion will continue.

Of course it goes without saying that mere human effort alone will not meet the desperate situation in which our country stands at this time; we must continue to look to the Lord to meet our needs. But let us remember that we can be "workers together with God". One may sow, another water, but God gives the increase.

FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – 1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.

ELIM CHURCH NEWS





PENTECOSTAL LEADERS
MEET THE PRIME MINISTER

AN HISTORIC FIRST FOR NEW ZEALAND PENTECOSTALS

(Report published in the Evening Post, Wellington)

The Pentecostal leaders who made up the first ever Pentecostal delegation to the Prime Minister of New Zealand. Elim's representative, Pastor G.T.S. Dunk is at the right of the picture.

Photo by courtesy of 'Wellington Evening Post'.

"STRONG views on moral and social issues were expressed recently when a deputation representing all of New Zealand's Pentecostal Churches saw the Prime Minister (Mr. Rowling).

After the meeting, the Secretary of the Associated Pentecostal Churches of New Zealand (Mr. I. Clark) said the deputation raised drug problems, liquor abuse, the insidious attacks on young people, attacks on the family and contempt for authority.

It suggested some limits on the literature used in schools for liberal and social studies.

The deputation, the first united pentecostal one to see a New Zealand Prime Minister, told Mr. Rowling of the successes it was having in ministering, and asked the Government not to make any moves which would make the Churches' work more difficult.

Mr. Clark said the deputation took a positive attitude which heartened Mr. Rowling, who said he would like to see more Christians involved in Government".

Elim was represented by our senior New Zealand minister and General Secretary, Pastor G.T.S. Dunk. He was encouraged by the reception received from the Prime Minister who gave the delegation an hour of his time. A few hours later, the leader of the opposition received a similar delegation for three quarters of an hour. Both meetings concluded with prayer.

MALCOLM FRITH

CARDIFF **Pastors: R. Hunston and J.H. Dick**

FORTY-TWO baptised in the Holy Spirit, sixteen baptised in water, thirty new members received into fellowship and sixteen decisions in a Sunday night service highlighted our convention. In the weeks preceeding it there was a great sense of excitement

and the Tuesday immediately before it, the whole day was set aside as a day of prayer.

Our preachers were Pastor Yonggi Cho from Korea, Pastor L.P. Cowdery, Dr. Donald J. Harris (New York), with his wife Ruth, who is the sister of David Wilkerson, Pastor John MacInnes, who ministered for over twenty-five years in Guyana, and Pastor Ron Jones, with the New Creation Singers. In the congregation were people from Canada, Germany, Switzerland, Rhodesia, South America and the Far East.

It is not easy to pick out any particular highlight of these memorable, crowded services. The City Temple was packed to capacity during the convention. At the missionary meeting, Pastor John MacInnes illustrated his message with many of his exhibits from Guyana. The offering was given to Elim Missionary Society and amounted to £276. Many pledged themselves to a new dedication and devotion of God.

In one evening meeting, the singing seemed to have a very special anointing as the City Temple Crusader Choir of 100 voices sang the praise of God. At the end, as people were beginning to leave the building, a wave of the Holy Spirit's blessing fell and men and women were baptised in the Holy Spirit quite spontaneously. On the following day, the blessing of God continued in unabated measure and at the evening meeting many more received the baptism in the Holy Spirit. The services continued with the same rich anointing and spiritual excitement. Even while the guests were preaching the Word of God, people received the baptism in the Spirit and by the end of the convention, forty-two had experienced their personal Pentecost.

The aftermath has been felt throughout the various departments and outreaches of the City Temple and thirty new members were publicly received into fellowship at a morning Communion Service just afterwards. At a baptismal service sixteen men and women were baptised in water, among them four young people from our new Church in Bargoed. When Pastor Hunston made the Gospel appeal following his ministry on the text "A bruised reed will He not break", sixteen people made their decisions to serve Christ.

LANE END, High Wycombe

Pastor: G.M. McLachlan

OUR Sunday school clearly has the blessing of the Lord, under the keen, dedicated leadership of John Richards, and a devoted band of teachers and helpers. Numbers have increased and many children have been saved. Many unsaved parents attended the anniversary and saw and heard their children happily sing their choruses and recite and read the Bible.



The Superintendant spoke of the early problem of transport in a widely-scattered country district, and how cars were used but proved inadequate. The problem was taken to the Lord and soon a fine minibus was provided, for which we thank and praise Him.

An early need was for a pianist. This also was prayed about and soon a Christian lady brought her little girl as a new scholar and readily offered herself as pianist. Mr. Martin White gave an excellent message that children of all ages understood perfectly. By special request Pastor L.R. Magee sang two of his new songs, bringing a fresh anointing upon the service.

Several came forward for the Salvation booklets offered by the evangelist.

P. LEVERMORE

NORTHAMPTON **Pastor: John Cuthbert**

NEARLY a year has passed since we moved into our new building, a restored and renovated Primitive Methdoist Church. During this time we have seen God prosper our assembly in every way, and we acknowledge His grace and give Him the glory. In July, we were privileged to broadcast our morning service on Radio 4. Several weeks later we are still receiving reports from people who were challenged and helped. Many backsliders wrote in about their problems. Elderly and handicapped shut-ins took time to express their appreciation of the service. One Pentecostal church secretary informed us that, as a result of the broadcast, a relative of his telephoned him and promised £500 to help pay for their new organ. We were able to send gospel literature to many unconverted listeners who sent letters. We also gave details of local Elim churches to those who so requested. We would like to thank all who prayed for the success of the broadcast.

PONTLOTTYN

WE joined the other local churches for our annual parade of witness. As we walked through the village we felt so glad that we belonged to Jesus. It seemed that Elim were the only ones who rejoiced in the Lord. While the other denominations walked and talked, our band of people sang praises to God. At the end of the parade, all the people joined in fifteen minutes of community hymn singing.

The evening gospel service was well attended and we were blessed by a word from Ken Davies. Solos were given by Mrs. K. Jones and Roger Davies and duet by Janice Brooks and Mrs. Ellen Davies. Mrs. M. Williams read the Scripture and Derek Upham convened the service.

We praise God for the many blessings that we are experiencing.

(Mrs.) G. SPACEY

BURTON-ON-TRENT **Pastor: D.C. Crawford**

WITH great thankfulness to God, we report a time of real blessing upon our tenth anniversary sisterhood rally. Mrs. Joan Morrison's anointed ministry greatly blessed all, as did the ministry in song by Mr. and Mrs. McAlees. The items by members of the sisterhood were much enjoyed.

The services were ably convened by our President, Mrs. Crawford.

It is a great joy also to report blessing upon our church. In the last twelve months, we have had quite a few make decisions for Christ, many of them young people, and it thrills our hearts to see them going on for the Lord. We are seeing our numbers increase. We give God all the Glory, and praise Him for the sacrificial ministry of our Pastor and his dear wife.

(Mrs.) V. SHIPLEY

COVENTRY **Pastor: L.E. Lambert**

"MY word shall not return unto me void": a precious promise we are privileged to realise week after week with souls being saved. There has been standing room only on several occasions. Not surprisingly while we enjoyed the talents of Len Magee and a Sunshine Corner campaign with Pastor Lambert, the adverse weather did not deter any enthusiasm. Over 250 youngsters resounding the truth "The Love of Jesus is so wonderful" was an exhilarating experience. Over forty additional Sunday school scholars have come from the campaign.

M. GREEN

SPAGHETTI JUNCTION!

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keep straight on for the

NATIONAL YOUTH RALLY
in the
Town Hall, Birmingham

Saturday, 4th October

Enjoy a day of Praise to Jesus!

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1.30 Open Air Demo
3.00 Youth Rally
4.30 March for Jesus
7.00 Youth Rally

Sharing the Word:

Laurie Lambert
Derek Green

Sharing the Music:

"Chord of Love"
"Revelation"
"The Rising of the Son"

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D.4232

EALING **Pastor: F.F. Frost**

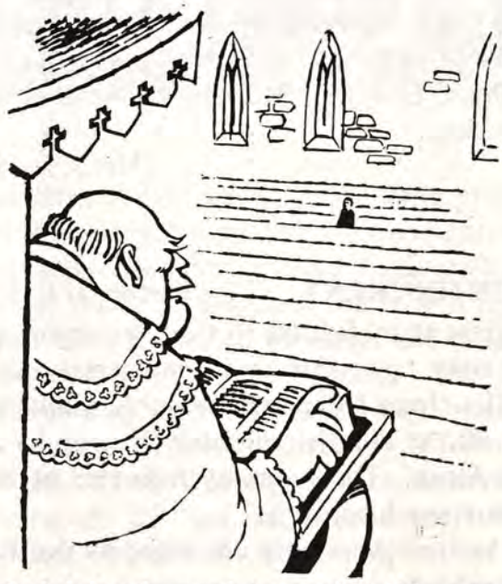
THE convention with Pastor and Mrs. E.F. Cole, convened by our Pastor was a time of rich blessing. Pastor Cole exalted Christ in His redeeming love at Calvary and in His triumphant resurrection, coupled with the need to live consecrated lives of witness and intercession. God confirmed Mr. Cole's ministry when he referred to illustrations of Christ's teaching in the Sermon on the Mount which was the very portion of Scripture which our Pastor was dealing with in the weekly Bible Studies at the time. We are grateful to Mr. Cole for his uplifting ministry, and would thank Mrs. Cole for her delightful, heart-warming testimony. We also appreciated Pastor Len Magee's singing ministry. Pastor and Mrs. E.R. Corsie also contributed a beautiful, appropriate duet. The Ealing Crusaders also rendered items in song. We welcomed the support given by other churches in our Presbytery.

God is continuing to bless the work here, with the church packed on Sunday evenings. The Bible studies are an inspiration. A baptismal service was held when four persons were immersed. The Family Service attracted many relatives and friends. Another occasion of interest was when Mr. Frost told us of his life story on the fortieth anniversary of his conversion.

Since our last report, we have been greatly blessed with visits from Pastor G. Canty, Miss A. Stephenson, Pastor and Mrs. J.H. MacInnes, and the London Crusader Choir.

With regret we have said farewell to Mr. Len Groves, our faithful Church Secretary since 1938. Mr. and Mrs. Groves have moved to the South Coast in their retirement. We are very grateful to Mr. Groves for his yeoman service. Suitable gifts were made to him as a token of our love and appreciation. At this service, a large group of students from the Elim Bible College ministered in song, and Woodrow Fletcher (U.S.A.) preached with evangelical fervour. We wish Mr. and Mrs. Groves every happiness and blessing in their retirement, and we praise God for every rememberance of them.

H.J. SILLENCE



And I hardly need to remind this congregation that we don't need the Billy Graham approach here.

MISSIONARY OFFERING FROM OUR JUNIOR DEPARTMENTS
JULY – AUGUST, 1975

Receipt No.		£
9621	Sheffield Sunday school	144.10
9633	Silverdale Crusaders, "Wheels for Witness"	10.00
9634	Erdington Sunday school, "Wheels for Witness"	6.00
9635	Lowestoft Sunday school, "Wheels for Witness"	7.50
9636	Bath Elim Sunday school, "Wheels for Witness"	7.00
9640	Chelmsford Sunday school	5.81
9642	Woodcock Hill Sunday school	10.00
9646	Bangor Elim youth, "Wheels for Witness"	40.00
9654	Hastings Sunday school, "Wheels for Witness"	10.00
9661	Leicester Sunday school, "Wheels for Witness"	13.00
9662	Liverpool Crusaders, "Wheels for Witness"	5.00
M/R	Rayleigh Sunday school	5.00
9668	Clydebank Sunday school, "Wheels for Witness"	30.00
9671	Salisbury Young people, Generator, Inyanga North	46.50
9673	Rotherham Sunday school, "Wheels for Witness"	8.00
9674	Romford Young people, "Wheels for Witness"	5.00
9677	Long Eaton Sunday school, Emmanuel Press	3.00
9680	Gosport Sunday school, "Wheels for Witness"	10.00
9690	Blackburn, "Wheels for Witness"	15.95
R.69	Burton-on-Trent	18.00
9694	Ingatestone, "Wheels for Witness"	3.32
9695	Ealing Crusaders, "Wheels for Witness"	90.00
9696	Barry Sunday school, "Wheels for Witness"	10.00
R.9	Ealing	4.57
R.14	Ilford	2.99
9727	South Shields, Sunday school and Sunshine Corner, "Wheels for Witness"	6.83
9728	Braintree Sunday school	6.86
9734	Longton Sunday school, "Wheels for Witness"	30.00
M/R	Brecon Sunday school	12.03

Thank you, young people, in the name of the Lord,

L. Wigglesworth,
Missionary Secretary

HURRY!



A MINISTER of cabinet rank in the British Government said, "the British people have the skill and the talent and the resources to make Great Britain one of the most forceful nations of the world and to get us out of our desperate trouble which we are now in, but WE HAVE LOST THE WILL". He also said that Great Britain is in for worse conditions than is generally known or told to us.

If this is true, then the work of the Elim Pentecostal Church is to get busy immediately and evangelise our country and plant Pentecostal churches everywhere. We have not a moment to lose and what we must do, must be done NOW, or maybe it will not be done at all.

Our Lord Jesus Christ spoke of a "*night*"when no man can work". Jesus also spoke of a "door being shut". This dispensation is fast coming to its close. The last soul will soon be won, the last backslider restored, the last church opened, the last sermon preached, and the last communion service conducted. These are very serious, dramatic words; they contain great principles of divine truth and warning.

It was said of Nehemiah, when he was building the walls of the city – and what a gigantic task it was, needing almost superhuman strength and force, – that, in reply to an invitation to deviate from his task, he said, "I am too busy; I cannot come down". He also said, with regard to the building of the walls which had fallen down, "THE PEOPLE HAD THE WILL TO WORK". Those words, uttered centuries ago, held the secret answer and the formula for all service in the cause of Christ. **Have we the will to work?** It is the effort of the human mind determined to do the job.

The Elim Movement has the men who are definitely called. We also have the skill and the resources. Now we need the anointing of God's Holy Spirit upon the human will to move at God's command.

Our Lord Jesus Christ almost seemed impatient at their slowness and lack of understanding when He said, "Say not there are four months to harvest". The fields are white now. Yes, it is very late according to God's clock. The ominous clouds are looming over us. The kingdoms are being regathered and the power of Satan is coming lower and lower upon the earth. Satan is now trying his old game of wearing out the saints, oppressing them and depressing them. Yet, in spite of all this, God is still pouring out His Spirit upon all flesh, as the Scripture predicted. The Holy Spirit is bringing conviction of sin upon the masses and the fields are white for the people of God to go in and reap, yes, reaping where they have not sown.

Let us in Elim use every talent we have among our congregations. Let us use every minister who is dedicated and willing. Let us use to the fullest capacity our resources in building and shaping the Church of Jesus Christ. Christ builds His Church and He has equipped His people and invited them to share and to co-operate in His work.

There are individual priorities, church priorities, Movement priorities and divine priorities. The words of our Lord are very pointed when He said, "I must be about my Father's business".

To those who are unable to enter the front line in evangelism and engage in public warfare, why not try to assist those who are willing and able to do so? Pre-occupation with lesser things becomes a Satanic deviation: the amassing of wealth, the cultivation of a large garden, the purchase of a larger house, the building of ornate, unnecessary church premises, the doubtful recreation of sport for the human body.

We must HURRY now or maybe never. Write personally today to: The Secretary-General, P.S. Brewster, P.O. Box 38, Cheltenham, Glos.

P.S. BREWSTER



The Resurrection

by Ian MacPherson

The Power

"JESUS CHRIST", wrote Paul, "was declared to be the Son of God with power by His resurrection from the dead" (Romans 1:3, 4). That word "declared" is strikingly picturesque. In the original it is *horizo*, a term from which by almost direct transcription we get our word "horizon". What Paul is saying, therefore, is that at the Resurrection Jesus was horizoned with power. A modern illustration of it is provided by what happens in a television studio when the high-powered lights and keen-eyed cameras are switched on. Before that takes place, a man may be sitting there whose body occupies only a few cubic feet of space. At less than a mile, he would be invisible and inaudible. But when the lights are turned on, and the cameras begin to operate, that man is horizoned. Instantly, he is seen and heard in millions of homes all over the world. Something analogous to that took place at the Resurrection. In the act of rising from the tomb, our Lord was horizoned to fill all space and time.

In the ringing words of Rev. J. Ithel Jones: "He was 'declared to be the Son of God *with power* by His resurrection from the dead'. God said on the day of Christ's baptism and again on the day of His transfiguration: 'This is My beloved Son'. But on the day of the Resurrection, God shouted it at the world. He took the seal from the grave and put it on the Gospel. The rising from the dead is God's great confirmation of Jesus' claims". At the Resurrection, Christ was horizoned with power.

Travelling by train in the United States, Bishop William Quayle fell into conversation with some of his fellow-passengers. The Bishop was in mufti and one of the passengers were curious to know what he did for a living. "What is your line of business?" he inquired. "What do you travel in?" Quaintly, the Bishop replied: "Horizons!" He was right. Every one who proclaims the gospel of the Risen Christ is in "Horizons".

For Paul, however, the thrill of the Resurrection lay not only in the fact that it was an explosive event in history, but also in that it was dynamic available to the individual Christian and to the Church at large. Wistfully, he cried: "That I may know Him, and the power of His resurrection" (Philippians 3:10), an echo of which resounds from these lines by a modern minstrel:

> "That I may know Him". Ah, I long to know
> Not just a Christ of far-gone years ago;
> Nor even reigning on a heavenly throne,
> Too high and distant to be really known.
> I long to know Him closely; this is how –
> Alive and in the ever-pressing Now;
> A Living Onewithin my heart this hour,
> Communicating His all-conquering power,
> Who now no longer lives from me apart
> But shares His resurrection in my heart.

The apostle goes further. He affirms that the power of Christ's rising is not only available for the individual Christian but also for the corporate life of the Church. For his converts at Ephesus he prays: "That ye may know what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead" (Ephesians 1:18-20). That is a tremendous plea. And the answer to it is revival.

The Prospect

Edwin Markham, the well-known American poet, has some lines entitled, *A Guard at the Sepulchre,*

which linger in the mind. They purport to be the confession of one of the soldiers posted on those nervous nights at the tomb of Jesus. He says:

I saw your Risen Christ, for I am he
Who reached the hyssop to Him on the Tree,
And I am one of two who watched beside
The sepulchre of Him we crucified.

Years have I wandered, carrying my shame;
Now let the tooth of time eat out my name.
For we, who all the wonder might have told,
Kept silence, for our mouths were stopped
with gold.

That is, of course, purely poetic licence. No-one did in fact see Jesus rise. So far as the world knows, He is still in the grave. The world has never seen Him in His risen power. It can see no splendour streaming from the empty sepulchre. Its Easter Day is yet to dawn. "Clearly", writes Dr. G.R. Beasely-Murray, "If Christ is alive, the world is mistaken".

A time is soon coming, however, when the world *will* know that He lives. "His feet shall stand in that day upon the Mount of Olives" (Zecharaiah 14:4). "Every eye shall see Him" (Revelation 1:7). This is the point of Paul Malthais' percipient comment: "The Second Coming removes the hiddenness of Easter for history".

Nor is the prospect of resurrection-appearance limited to our Lord. It extends to all His true disciples. "When He shall appear, then shall Ye also appear with Him in glory" (Colossians 3:4). "The hour is coming, in which all that are in the graves shall hear the voice of the Son of Man, and shall come forth" (John 5:28,29). "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:51,52,57). "He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed in death" (1 Corinthians 15:26,27). "Jesus Christ hath abolished death, and brought life and immortality to light through the Gospel" (2 Timothy 1:10).

Thus did the Captain of our salvation, by His mighty rising, turn the tide of moral war in the cosmos, win for the forces of righteousness a resounding victory over the hosts of darkness and rout death and hell for ever. His Resurrection was the Great Reversal.

Unto Him be the glory throughout all ages, world without end. Amen.

AN EVENING TO REMEMBER!

BOOK NOW

GOSPEL MUSICALE

SATURDAY, 8th NOVEMBER 1975 at 7 p.m.
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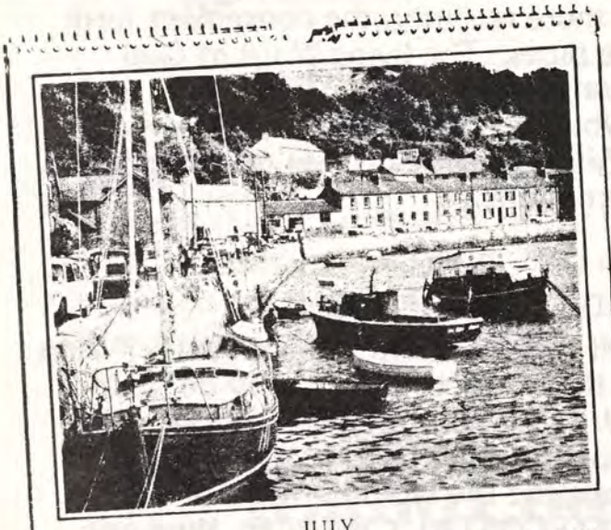
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JULY

1 Th Thou wilt keep him in perfect peace Isa. 26:3
2 F Whose mind is stayed on Thee Isa. 26:3
3 S Underneath are the Everlasting Arms Deut. 33:27
4 ● God . . . hath saved us and called us II Tim. 1:9
5 M I will give you assured peace Jer. 14:13
6 Tu Lay hold upon the hope set before us Heb. 6:18
7 W Set your affections on things above Col. 3:2
8 Th Called unto His eternal glory I Peter 5:10
9 F Lead me into the land of uprightness Psa. 143:10
10 S Called unto the fellowship of His Son I Cor. 1:9
11 ● Wait patiently for Him Psa. 37:7
12 M It is more blessed to give than to receive Acts 20:35
13 Tu Hope maketh not ashamed Rom. 5:5
14 W Take heed to yourselves Luke 17:3
15 Th Know that the Lord, He is God Psa. 100:3
16 F The word of our God shall stand for ever Isa. 40:8
17 S Jesus said: I will not leave you comfortless John 14:18
18 ● Worship the Father in Spirit and in truth John 4:23
19 M I will give peace and quietness I Chron. 22:9
20 Tu Be strong and of a good courage Josh. 1:6
21 W God . . . fill you with all joy and peace Rom. 15:13
22 Th I will strengthen thee Isa. 41:10
23 F Every one that asketh receiveth Luke 11:10
24 S Surely He shall deliver thee Psa. 91:3
25 ● Worship before the Lord thy God Deut. 26:10
26 M Now is the day of salvation II Cor. 6:2
27 T Ask, and it shall be given you Matt. 7:7
28 W He shall teach you all things John 14:26
29 Th I will redeem them from death Hos. 13:14 (Psa. 34:22)
30 F The Lord redeemeth the soul of His servants
31 S I will never leave thee, nor forsake thee Heb. 13:5

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Thoughts from the Book of **Exodus**

by F. Lavender,
Pastor of our Croydon Church

74. The Job Finished (Exodus 38:22)

LET US remind ourselves of certain points. The Lord had given Moses the plans for the Tabernacle and the designs of the robes for the priests. He had then called Bezalel and Oholiab to oversee the carrying out of His design, and those two, together with many others, had worked consistently and skilfully to fulfil their appointed task. The work was completed as the Lord had commanded.

When the Lord Jesus commenced His public ministry there were many who thought that His intention was to overthrow the law of Moses. He had plainly declared that He had come to fulfil the Law not to destroy it (Matthew 5:17). The very articles which were made by Bezalel and Oholiab pointed to Christ. The law of Moses, indeed the whole of the Old Testament, spoke of, and prepared the way for Him. As the Lord Jesus walked this earth He was working for the fulfilling of those things which were written concerning Him. The day finally came when He knew that everything was complete; as He hung upon the cross on dark Calvary, He cried: "It is finished! – accomplished!" Now that His work on earth is ended He sits in Glory at the Father's right hand where all authority is committed to Him.

Love's redeeming work is done,
Fought the fight, the battle won:
Lo! our sun's eclipse is o'er:
Lo! He sets in blood no more; Hallelujah!

There is always pleasure and satisfaction in the completion of a worthwhile task, but there can be little joy when a job is abandoned when it is only partly completed. Paul said: "I have fought the good fight, I have finished the course" (2 Timothy 4:7). The Lord Jesus told the church at Sardis: "I have not found thy works perfect before My God" (Revelation 3:2). They were always starting jobs, never finishing them. If you have begun something for God, make sure that you complete the task. It is not those who start to work for God who receive His commendation; only those who continue to the end will hear His "Well done!"

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BOOK REVIEWS

Matched with this Hour, *by Phyllis Thompson, published by WORD Books, price 50p, postage and packing 12p extra.*

THIS book is the story of the British home base of the Wycliffe Bible Translators and, if that conjures up in your mind a series of boring facts and figures topped with technical jargon about translation work, then you are in for a delightful surprise. It is about people who proved God in situations that I can only describe as cliff-hangers of suspense. The story ranges from Marylebone Road to Mamainde in the Amazonian forest. Phyllis Thompson takes her readers from the old house in Marylebone Road which was the premises of the London Bible College, where the first linguistic course took place in 1953, to Stokenchurch in Buckinghamshire, the present base of Wycliffe Bible Translators in Britain. There are stops at Chigwell and Merstham, two landmarks in the story. Now and again we are whisked away to jungle paths and homes made of cane branches and leaves. There the years of training and preparation prove their value and eventually the Word of God is translated into other languages.

A thrilling story is presented in an absorbing style.

A. NICOLSON

Isaiah 40-66 by R.N. Whybray, New Century Bible commentary, *published by Oliphants at £6.25, postage and packing, 25p extra.*

THIS commentary on the RSV text ignores the arguments for the unity of Isaiah put forward by O.T. Allis and E.J. Young; following modern criticism, which denies predictive prophecy and substantial variation of style by a single author, it ascribes Chapter 40-55 to "Deutero-Isaiah", an otherwise unknown prophet of the Babylonian exile. Chapter 56-66 is ascribed to "Trito-Isaiah", who supposedly tried after the exile to explain the partial non-fulfilment of the prophecies of "Deutero-Isaiah". This rather over-priced commentary is valuable for its detailed interpretation of the text but needs supplementing with the recent expositions of E.J. Young and C. Westermann. Whilst due attention is given to the reinterpretation by the prophet of the Exodus and Zion traditions, one was disappointed with the brevity of comment on the prophet's understanding of the Mosaic covenant, Messianic expectations, eschatological motifs, the origins of apolalyptic, and modern identifications of the Servant of the Lord, said by Whybray to be Deutero-Isaiah himself. This leads to a wholly unsatisfactory exposition of the Servant Songs and Chapter 53 in particular. The author leans heavily on the results of form criticism, and so regards Chapter 40-55 as disconnected oracles, originally delivered verbally, and not as literary unit. His suggested alterations to the translation of the Hebrew need more justification than is indicated in the commentary.

JULIAN W. WARD, M.Sc; B.D.

All books reviewed or advertised in ELIM EVANGEL are available from Elim Church Bookroom, P.O. Box 38, Cheltenham, Glos.

AN ANSWER TO PRAYER

SHE started her new job as a Nanny on Monday, and the accident happened on Wednesday. It happened so suddenly, one moment she was changing the ten month old baby, she had only turned to pick up a nappy, her eyes were only off the baby for a moment, but before she realised what was happening, the baby had fallen to the floor with a sickening thud. He was rushed to hospital where an X-ray was taken which revealed brain damage. On Wednesday night she asked for special prayer. Late that night, the parents were called to the hospital when the baby's condition seemed to take a turn for the worse. Prayer was continued, and on the next day, the parents were recalled to the hospital; after a further X-ray, the baby was showing no ill-effects, in fact the authorities at the hospital were comparing the two X-ray photographs and they could hardly believe it was of the same case, the improvement was so marked. For a new convert, here was evident proof that God answers prayer. She she retained her job and she can maintain her testimony.

Relief for Inyanga North

PASTOR Roy Lynn of our Brookeborough Church, Northern Ireland, has been accepted by the Elim Missionary Council to go to Rhodesia to relieve our brother Alan Renshaw during the period of his furlough.

On Thursday, August 27th, he flew to Rhodesia, and two members of the Missionary Council, P.S. Brewster, Secretary-General and T.W. Walker, Field Superintendent, were at London Airport to see him off, and to wish him God's blessing.

Part-time Christians

OUR newspaper reports that Mr. David McBride, the driver of the holiday coach which crashed, killing six people and injuring forty-two at the weekend, is a part-time driver. His full time job is with the Department of Health and Social Security as an executive officer for five days a week. The driver of the Devil's Bridge crash was also a part-time driver. These drivers used their PSV licences to earn extra cash. I wonder how many of us would like to fly in an aeroplane with a pilot who was a part-timer; who had another job for five days a week and only flew at weekends to earn the extra money? I think that men who have the safety of the public in their hands should be dedicated to their job.

Then there was that case in the newspaper last week of the train driver who drove his train from Bournemouth to London whilst he was in an intoxicated condition, with over three times the permitted level of alcohol in his bloodstream. These things ought not to be, and I am glad that such things happen in such a small minority of cases.

This brings me to the thought that in our churches today, there are far too many part-time Christians. They don their Christianity with their Sunday clothes; on that one day, they are all that anyone could ask, but on Mondays at work they are different personalities and do not stand out in the crowd as Christ's particular people. Do your workmates know that you are a Christian? Do they know that they can come to you with their troubles at any time? Are you a witness for the Lord in your place of business? Or are you like the salt which has lost it's savour, so that it is no good to God or man.

William Carey, the pioneer missionary in India, before he left this country was a cobbler. He used to go about from village to village preaching, for his soul was filled with the love of God. One day a friend said to him, "Mr. Carey, I want to speak to you very seriously". "Well" said Carey, "What is it?" The friend replied, "By your going about preaching as you do, you are neglecting your business. If you attended to your business more, you would soon get on and prosper; but as it is, you are neglecting your business". "Neglecting my business" said Carey, "my business is to extend the Kingdom of God. I only cobble shoes to lay expenses". He was fulfilling the injunction of Matthew 6:33. "Seek ye first the Kingdom of God and His righteousness; and all things shall be added to you".

I know a man in Birmingham who gave up the chance of a very lucrative job because he knew that it was not God's will for him to take it; and God blessed him for his faithfulness and gave him promotion in his own firm, where he was a very able witness for the Lord. You will say to me that you have your own particular job to do and that you have only so many hours left each week to serve the Lord. I would like to remind you of one of the greatest apostles, Paul, lived his life for the furtherance of the gospel, yet even he had to earn his living at times by tentmaking. He said, "Remember brethren our labour and travail; for labouring night and day, because we would not be changeable unto any of you, we preached unto you the gospel of God" (1 Thessalonians 2:9). "Neither did we eat any man's bread for nought; but wrought with labour and travail night and day that we might not be chargeable to any of you" (2 Thessalonians 3:8).

What a magnificant job Paul made of being a part-time evangelist! His work for God came first, he mended tents to pay his expenses. It is not wrong to want to get on in one's job and to reach the top, but we must retain our Christian principles at all times and keep a clean testimony in our place of business. Some people earn their advancement because they *are* Christians, and their bosses know that they are to be trusted to do a good job of work. Oh! that the prime factor in our lives should be the salvation of souls and the extension of God's Kingdom. Will you not join me in trying to let Jesus have the preeminence in our lives? Are you ready to be engaged wholeheartedly in His service? Remember Jesus' words. "She hath done what she could". Can't we take that as a motto and strive to work for Jesus in all the circumstances of our lives? You in your small corner and I in mine.

Jesus, who is our prime example, said to his own mother, "Wist ye not that I must be about my Father's business?" Even so must we be about our Heavenly Father's business.

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BIRTHS

PENDER. On August 5th, to Judy and Sam Pender of our Clapham church. God's gift of a daughter, Moira, a sister for James.

MARRIAGES

BROWN-WELSH. On August 2nd, at Edinburgh City Temple. Douglas Brown to Margaret Welsh. Officiating minister: Brian J. Hayes.

DRURY-CHEVALLEY. On August 30th, at our Northampton Church. Paul Drury to Arlette Chevalley. Officiating minister: John M. Cuthbert.

GRAHAM-HOUSTON. On July 19th at the McCheyne Memorial Church of Scotland, Dundee. Andrew Graham to Sheila Margaret Houston, both members of Edinburgh City Temple.

HYATT-WILLIAMS. On August 2nd at the Elim Pentecostal Church, Caerphilly. Christopher Owen Hyatt to Sharon Lesley Williams. Officiating ministers: J.G. Cooper and Rev. Stuart Rice-Davies.

LEE-HAYES. On August 16th, at our Northampton Church. Jim Lee to Janice Hayes. Officiating minister: John M. Cuthbert.

LEAN-WRIGHT. On August 30th at our Cheltenham Church. Vivian Charles Lean to Lucille Wright. Officiating Ministers: J.C. Smyth and J. Alexander Wright.

WITH CHRIST

CORSIE. On August 19th, Ivy Rhoda Corsie, beloved wife of the late William Corsie and dear mother of Eldin, Marjorie, Rhoda, and John. For many years a faithful member of our Sparkbrook Church. "At home with the Lord". Officiating ministers at funeral: Rev. John Pelley and Edward F. Cole.



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Coming Events

ALLOA. September 27-28. Elim Pentecostal Church, Candelriggs. Pastor's second Anniversary Thanksgiving weekend. Saturday 7.30. Sunday 11 and 6.30. Preacher: S. Ritchie. Singing: "Plus One". Convener: Kenneth Legg.

ARMAGH. September 27-29. Elim Pentecostal Church, College Street. Jubilee Convention. Saturday 3 and 6.30. Sunday 11.15 and 7. Monday at 8. Preachers: T.W. Walker and A.D. Sandford. Tea between meetings on Saturday. Musical ministry at all meetings.

BIRMINGHAM, Stirchley. September 21. Elim Pentecostal Church. Hazelwell Street, at 6.30. Men's night. Sunday September 28 at 6.30, visit of Patrick Sookhdeo, Evangelical Alliance immigrant worker. Monday September 29 at 7.30. Elim Missionary Society rally, with L. Wigglesworth and missionaries. Film: "Adventuring in Zaire".

BIRMINGHAM. September 27-October 2. Great missionary event. Five rallies. Saturday September 27, Graham Street. Monday September 29, Stirchley. Tuesday September 30, Kingstanding. Wednesday October 1, Worcester. Thursday October 2, Sparkbrook. All at 7, (except Saturday 7.30). Speakers expected: L. Wigglesworth (President), Mrs. G. Gorton (President of EWMA) and missionaries from India, Brazil, Guyana, Rhodesia and Transvaal. Missionary exhibition, pageant, films and slides. Our field is the world.

BLACKPOOL, Marton. September 28. Elim Pentecostal Church, Fredora Avenua, Harvest Thanksgiving. Sunday at 10.45 and 6.30. Preacher: Robert Clarke.

BRIGHTON. September 27, Elim Pentecostal Church, The Lanes, South East Presbytery Jubilee Rally at 7. Preacher: J. Newman. Musical items from various churches.

BROADSTAIRS. September 20-21. Elim Pentecostal Church, Ranelagh Grove, St. Peters. First Convention and Third Anniversary. Saturday at 3 and 6. Preacher: Archie Nicolson. Sunday at 11, A.C. Blythe (A.o.G). 6.30 Bible College entrants. Cups of tea provided between meetings Saturday.

COVENTRY. September 22-26. Elim Pentecostal Church, David Road. Visit of "Lightbearers", Europe's top gospel group. Weeknights (except Friday) 7.45. Sunday 11, 6.30 and 8.

GLOSSOP. September 27. Elim Pentecostal Church, Ellison Street. Ladies Rally, 3, and 6.30. Tea provided. Speaker: Mrs. Glass, Chorlton-Cum-Hardy.

GREAT YARMOUTH. September 20 and 21. Elim Pentecostal Church, York Road. Annual Convention. Saturday 3.30 and 6.30. Sunday 11.15 and 6.30. Preacher: T.W. Walker. Convener: F.J. Crees.

IPSWICH. September 26. The Town Hall. Great revival service at 6.30. Conducted by A.S.F. Horne. Followed by After-church rally at 8.

MANCHESTER, Sale. Commencing September 21 at 8. Civic Hall, Pioneer Crusade conducted by Alex Tee and party Weeknights (except Friday) 7.30. Wednesdays at 3. Please bring sick friends 45 minutes before the evening service for faith-building instruction. Crusade team includes Trevor Miles, William Hunter and Alexander Tee.

NOTTINGHAM. September 23-28. Elim Pentecostal Church, St. Marks Street. Youth outreach and coffee bar. Leader: Mike Sherwood. Weeknights at 8. Sunday 10.45 and 6.30.

OXFORD. September 30 to October 2. Children's Crusade at Blackbird Leys Community Centre, (Branch Sunday school of City Temple) Conducted by A. Thomas. Each evening at 6.

ROCHESTER. September 29-October 4. Elim Pentecostal Church, Star Hill. Billy Graham Film Crusade, series of films from Madison Square Gardens, Monday to Saturday at 8.

RUGBY. September 27. Lawrence Sherif school, Clifton Road. Film: "A Thief in the Night". Saturday at 7.30.

SUNDERLAND. September 20-22. Elim Pentecostal Church, Durham Road. 4th Anniversary THANKSGIVING WEEKEND. Saturday at 7. Sunday 10.30 and 6.30. Monday, 7.30. Preachers: I.G. Clarke and Herbert Harrison, A.o.G., (Saturday only). Convener: David Holmes.

SWANSEA. September 20. The City Temple, Dyfatty Street, Euroflame Rally at 7. Preachers: Hans Koornstra and other Council members. Convener: Wynne Lewis. Youth Crusade continues through until Thursday. Preacher: Wynne Lewis.

WEOLEY CASTLE, Birmingham. September 20-25. Elim Pentecostal Church, Castle Square. Convention services: Saturday at 7.30. Sunday 11 and 6.30. Monday to Thursday at 8. Preacher: Stephen Cain.

WOOLWICH. September 20-21. Elim Pentecostal Church, Crescent Road. Pastor's Fifth Anniversary and Harvest thanksgiving weekend. Saturday at 7. Sunday 11, 3 and 6.30. Preacher: J.J.B. Hounsome. Convener: L. Jones.

Wavelength

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B.B.C. Radio 2. Cardiff City Temple. "Come Alive". Sundays 8-8.30 a.m. until 1976. From September 28 to the end of the year.

Brazil
Radio Londrina — 18.30-18.55 (Brazil time), each morning Radio Wenceslau, 30 minutes every Sunday.

Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

Guyana
Guyana Broadcasting Service every Saturday at 9 a.m.

ITINERARIES

The President (Leslie Wigglesworth):
September 21, Bristol; 27-October 5, Missionary Convention, Graham Street, Birmingham; 15, Grangetown; 16, Bishop Auckland; 17, Sunderland, District Ministes' meeting; 18, South Shields; 19, Newcastle a.m., Stockton-on-Tees p.m; 20-23 National Evangelistic Conference, York; 25, Ordination service, Clapham.

J.H. McInnes:
September 20-21, Long Eaton; 22-23, Beeston; 24, Giltbrook; 28, Kingstanding; October 5, Kidderminster.

London Crusader Choir, with Douglas B. Gray:
September 20, Westminster Central Hall (afternoon). October 2, Clapham Junction; 5, Reading (prison afternoon); 11, Rickmansworth; 18, Hackney; 25-26 Weston-Super-Mare.

Peter McCann:
September 20, Southport; 21, Birkenhead; 22, Ellesmere Port; 23, St. Helens; 24, Liverpool; 25, Runcorn.

To: All Youth Leaders

From: The National Youth Committee

SUBJECT - THE NATIONAL YOUTH RALLY

Excitement is building up at the prospect of this year's National Youth Day in Birmingham on Saturday October 4th. The following details are for your help and information as you plan to join us for the day.

From 10.15 Teams of young people will be out on the streets witnessing for Jesus and inviting folks to the rallies. If you live in or near Birmingham please report to Alistair at the Graham Street church for instructions and literature.

1.30 An Open Air Demo will be held at the rear of the Town Hall and adjacent to the City Library. Right in the heart of the city, this demo will be led by Pastor Trevor Harris, Birmingham's Youth Commissioner, and will feature top gospel group "Second Advent".

3.00 In the Town Hall we plan to have an afternoon of praise to Jesus. Pastor Derek Green will share the Word of God as we praise the Lord together.

4.30 A March for Jesus through the streets of Birmingham. We'll provide the posters and banners. We want you to carry them.

7.00 The final rally of the day. Our National Youth Director, Eldin Corsie, will be leading this great meeting and Pastor Laurie Lambert will challenge us with God's Word.

OTHER INFORMATION

Various musical groups will be taking part during the day ...

Chord of Love ... a 40 strong youth choir from Edinburgh. Their contemporary music has brought great challenge and blessing to many young people.

The Rising of the Son ... the winners of the Talent Track Competition will thrill you with their anointed music and singing.

Revelation ... the young people of Birmingham get together to praise the name of Jesus in song.

REFRESHMENTS

Light refreshments will be available at the Town Hall between the rallies. There are many restaurants and cafes in the immediate vicinity of the Town Hall.

RESERVATIONS

To be sure of seats for your youth group, block bookings are available (10 or more) from:

14 Goss Croft, Selly Oak, Birmingham 29. (S.A.E. please)

OTHER INFO: 021 472 0277

Dave Woodfield

The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, September 22nd **John 8:48-59**

"But Jesus hid Himself" (v.59).

IN THE eyes of these men Christ could not do anything right. As far as they were concerned everything He said or did was wrong. When He healed the sick it was wrong because it was the sabbath day; on any other day it was wrong because He did not have (their) authority. Here the light is withdrawn so that some of them might realize how great the darkness really is (see John 12:36). To those who eagerly sought Him "He could not be hid" (Mark 7:24).

Tuesday, September 23rd **John 9:1-23**

"I am the light of the world" (v.5).

THE disciples did not have very much sympathy for this man. They were more interested in knowing how he came to be in this condition. Even supposing someone was to blame, it would not change the situation if the disciples had been told who that person was. The Son of God did not come to tell men why they were sick, He came to make them whole. There may be many things that we do not understand in this life, but let us rejoice that we can walk with Him, and that we do not walk in darkness (John 8:12).

Wednesday, September 24th **John 9:24-41**

"Give God praise: we know that this man is a sinner" (v.24).

THE FIRST part of this statement gave sound advice: the second phrase however was not only untrue, it was blasphemous. The man had only just received his sight, but he saw things much more clearly than they did. Christ is the only sinless One, thus He alone is able to give His life for sinful men. "The just for the unjust, that He might bring us to God" (1 Peter 3:18).

Thursday, September 25th **John 10:1-21**

"I am the good shepherd" (v.14).

JOHN had a choice of two words here. Both can mean good; the word that he chooses is the better word, for it means more than moral quality. We would use the word "Be a good boy". When we talk about a doctor for example, we mean much more than the fact that he knows a lot about his job. When we use the word good in this context we remember his compassion, we think of that which goes beyond the call of duty. So it is with our Saviour. He is compassionate, kind and tender; His sheep are in good hands.

Friday, September 26th **John 10:22-42**

"Tell us plainly" (v.24).

OUR Saviour told men plainly what He had come to do; He never left them in any doubt about the purpose of His ministry. Those who now asked for a plain declaration did so only in order to condemn Him by His own words. It was not because they did not understand; they understood all right, but they rejected the implications of His teaching.

Saturday, September 27th **John 11:1-16**

"Our friend Lazerus sleepeth" (v.11).

JESUS had no home of his own. The home at Bethany was always open to Him. Now, at the time of their greatest need, He demonstrates to His friends that death, "the last enemy" (1 Corinthians 15:26), which has brought sorrow to their home, is to yield to Him. The disciples thought that He meant natural sleep, but now he tells them plainly "Lazerus is dead". Yet even that is not too much for the power of the One who was to defeat death by the giving of His own life. In the face of death man could do nothing (Ecclesiastes 8:8) but this man could.

Sunday, September 28th **John 11;17-27**

"I am the resurrection and the life" (v.25).

THE greatest of miracles is about to take place. Such a miracle staggers the imagination; yet, Martha, who cannot understand what has happened, it still able to say "even now". Yet there is something better. Christ hath "abolished death and brought life and immortality to light through the gospel" (2 Timothy 1:10). This is not only for Lazerus for He must die again; this promise is for all who believe. Because He lives, we have everlasting life.

Interested in prophecy?

You should read:
Books by John G. Hall

Chart 50 in X 10 in (full colour) 85p.
God's Dispensational Plan £1.70p.
Prophecy Marches On – Revelation £1.70p.
Prophecy Marches On – Daniel £1.25p.

postage extra:
Order from Bookroom, P.O. Box 38, Cheltenham, Glos.

Evangelistic Sunday

12th October — a Day of Opportunity

by T.W. Walker

EVANGELISM!—what an exciting picture it brings to one's mind! The delight of leading a soul to Christ cannot be compared with anything else. "Passed from death unto life" is a thrilling expression, and to see the event taking place in the experience of someone to whom one is ministering either personally or from a platform is a privilege beyond expression.

Our churches are known for their outreach. It is true to say that Elim is in the forefront of many soul-saving efforts. Many united crusades would sadly miss the indefatigable labours of Elim folk.

The thrust behind our churches is to win men, women, boys and girls for the Lord. This day in our nation is one of tremendous challenge. Recent sad pronouncements by educationalists that communism, humanism and existentialism should be taught alongside Christianity, together with other faith-systems like Buddhism, Hinduism and Moslemism, have made many of us shudder. The recent "pop" festival has not made pretty reading in its manifestations through the press. Standards are falling everywhere.

Christ is the answer! We believe this with all our hearts. Our churches, ministers and elders are all fully occupied every day and particularly every Sunday with ways and means of winning the lost. We have a marvellous band of prayer warriors and we never forget many who can no longer engage in their former zealous activities through ill-health or through advancing years—but how they pray, and many of them, fast!

Our Evangelistic Committee calls Elim to even greater efforts on Sunday, October 12th. We went to see a concerted, national effort on this day, our annual day of thanksgiving.

Current crusades at Sale in the Greater Manchester area and Kilmarnock in Scotland, conducted by Pastors Alexander Tee and Richard Lighton respectively, are good news for us all. Other campaigns are in an advanced state of preparation. This is Expansion Year – and we are expanding! Thank you for your personal concern and interest. We are a family and we are continually encouraged by the response which arises from our fellow-believers in Elim.

October 12th is also our annual thankoffering day. Envelopes will be available in all our churches and we appeal to you for your support.

If it is more convenient for you, please use the following form:

Annual Evangelistic Thankoffering, 1975

Enclosed please find my gift to Elim evangelism

cheque/money/postal order for £.....

Name .....

Address .....

.....

Cheques payable to Elim Church Headquarters, please.

I DO/DO NOT require a receipt

To: The Field Superintendent, Elim Pentecostal Church Headquarters, P.O. Box 38, Cheltenham.

The Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

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the Truths of Pentecost

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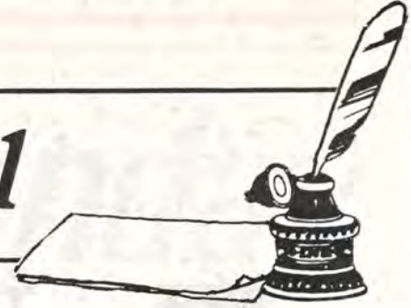
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Editorial



ON SATURDAY NEXT October 4th the Elim National Youth Rally takes place in Birmingham Town Hall. The Elim Pentecostal Churches are in greater concentration in the Birmingham area than in any other part of the country. The real beginning of the Elim work in Birmingham owes its impetus to a very remarkable evangelistic campaign which was conducted by George Jeffreys in March, April and May, 1930.

The city itself had a long Nonconformist tradition which stemmed from the ministry of George Dawson and R.W. Dale, though by this time most of the leading churches had suffered a considerable decline. Even as early as 1902 the *Birmingham Congregational Year Book* was reporting that the Sunday morning attendance at the chapel in Steelhouse Lane had fallen by half between 1851 and 1892. In 1932 there were 13,351 Methodists in Birmingham, 6,693 Baptists and 6,285 Congregationalists, by 1951 however their total membership had declined by 30 per cent.

George Jeffreys opened his campaign in Birmingham on Tuesday, March 25th, on the very day that Hull City played Arsenal in the cup tie and the city was filled with members of both clubs. An interesting side-line was that No. 7 for Hull City was named Cartwright!

From very modest beginnings in Steelhouse Lane it became necessary to transfer the meetings to the skating rink at Walford Road, Sparkbrook, which seated 8,000. Even that however proved to be too small to accommodate the vast crowds that queued for admission, and at very short notice the massive Bingley Hall was hired and thousands were converted, and over one thousand people were baptized. In two previous pastorates I have had members of my congregation who were converted at these meetings.

Looking at our map that shows the distribution of Elim Churches in the United Kingdom, we observe that there are around twenty-six within the Birmingham area, and it is undeniable that the impact of the Elim Pentecostal Church in that city has been very considerable.

As far as I am aware out of all the boys whom I went to school with, the only ones whom I know have been converted, every one of them was converted in an Elim church in the city of Birmingham. Two of them are ministers, one is a church treasurer. My mother, father, sister and myself were all converted in Elim churches in the city of Birmingham.

FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH — 1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.

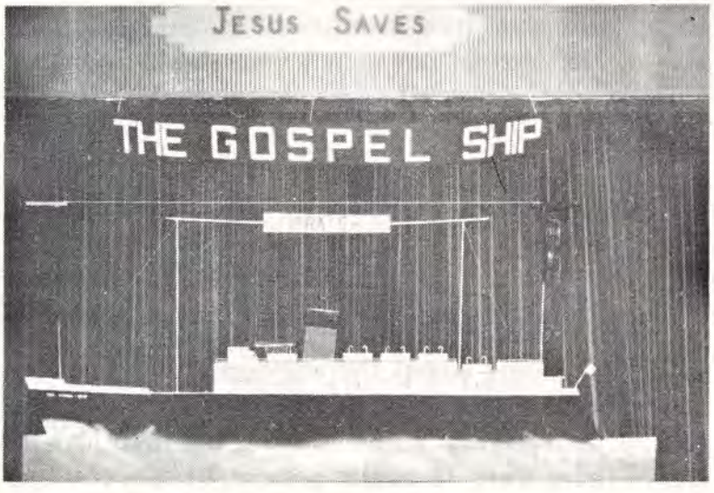
ELIM CHURCH NEWS

SHEFFIELD **Pastor: A. Brooks**

THE annual convention brought great blessing to the many who attended. Pastors Eric Dainton and David Holmes were the preachers.

From the first message, which strangely enough was entitled, "It is finished", to the last we were greatly blessed as we looked into God's Word. We also enjoyed the musical items. The Sunday school held its cradle roll service when young children and babies who have been dedicated in the church received gifts and three young people from the Marton, Blackpool church conducted this service.

A week later, we held a baptismal service when five people were baptised. Among them was a teenager who came to Christ last year at an Elim youth camp and a young couple who were converted on the first Sunday in January. We praise God as we see much growth in their Christian lives.



This photograph shows the model made for the branch Sunday school anniversary by the Superintendent, Mr. P. Wardley.

At our ladies' weekend, we enjoyed the ministry of Mrs. L. Cartwright. On the Saturday we were deeply moved as we listened to her testimony. Her ministry in the Sunday services also brought rich blessing. The guest singer was Mrs. Yeardley of Rotherham. Our ladies' choir, specially formed for the occasion, sang two pieces at each service.

On Whit Sunday we had a visit from Mack Mabitsela. This was a special occasion as members of the church have for many years supported this brother through Miss F. Grossen. He told us that he had been looking forward to this day as he thought of Sheffield as his "home". During the Sunday evening service he presented prizes and certificates to the children who had entered the Scripture challenge competition.

In June our two Sunday schools held their anniversary services. The branch school took as their theme, "The Gospel Ship". To illustrate this, they had a beautifully painted model complete in every detail. They invited as their speaker, Mr. Rollinson of Leeds. On the following Sunday the central school presented their theme, "The Bees". They had larger than life-size bees, a hive and honey combs. The visiting speaker was Pastor E.T. Carter. On both occasions the children gave their very best and brought blessing to all. We were pleased to see the large number of parents who attended.

Our minister's second anniversary was celebrated on the first weekend in July. Singing items were provided by the newly-formed mixed choir. The speaker was the minister's cousin, Dr. Noel Brooks. His ministry continued during our annual Bible week when his subject was "Varieties of Faith in the New Testament".

JEAN GREGORY

ILFORD **Pastor: J.F. Hardman**

TIMES of refreshing were received during our convention. Pastor and Mrs. Gorton's ministry was anointed by the Spirit of God. The services were very well attended. The Church was well-nigh filled for the film, "The Sound of a Trumpet" and many stood for re-consecration to the Lord. The Spirit of God moved mightily and over the weekend quite a number were filled with the Holy Spirit with signs following.

During recent months God has poured out His rich blessing upon our church. The Sunday morning services are times of spiritual refreshment. We have been conscious of the presence of the Lord and the gifts of the Spirit are continuously in operation. A number of candidates have followed the Lord through the waters of baptism, giving clear testimony to His saving grace. Decisions for Christ have been registered in the gospel services and we are encouraged to see the converts going on with God and faithfully attending all the services and applying to be welcomed as members.

PONTYPRIDD

GOOD weather nationally, and bad weather locally, adversly effected attendance during the early part of our Bank Holiday Convention, but nothing could affect the anointing that descended on our preachers, Tom Walker and Warwick Shenton. We were drawn closer to God with the clarity of the word which the preachers declared.

A young lady, who had worked with Mrs. Hughes, didn't respond to the gospel in the church, but knelt in the manse to become "a new creation in Christ". A middle-aged father and his thirteen year old son responded to the Lord after the final meeting. The crowning point of his conversion came when there was a message in tongues that he recognised to be Arabic.

RAY HUGHES

PORTADOWN **Pastor: W.S. Dempster**

THE church was packed with members and friends, who had gathered to say farewell to Pastor and Mrs. Shaw and family who were leaving after almost eight years of ministry. His farewell messages commended the people to the unchanging God. Gifts had already been presented by Elder J. Hodgen to the pastor from the church; to Mrs. Shaw by Mrs. Boston from the women's fellowship; to Jonathan and David by Sylvia Wiggins from the Sunday school and Good News Club.

Our new minister, Pastor W.S. Dempster, was inducted to the pastorate by the Irish Superintendent, Pastor A. Wilson.

S. GRAY

ROMSEY **Pastor: Phillip Parsons**

A fascinating and much-blessed exposition on Solomon's chariot was given by Pastor Harry Dawson at our first August Convention meeting. We were thrilled at the Scriptures were opened to us.

The ministry of the Word continued to bring blessing over the weekend as Pastor Dawson preached from the Old Testament and finally from Revelation on "The Holy City". The meetings were supported by items from Mrs. Glenys George of Romsey; Welsh singer Kelvin Thomas; and on the Monday by young people from Cardiff.

Elim Bible College student, Graham Murray, from Cardiff, gave his testimony.

Again this year, the Baptist Church was packed for the final meeting. It was thrilling to hear the large congregation swell the choruses "Up from the grave He arose" and "How great Thou art". That was the cry of our hearts as we came to the end of another great Convention.

CLACTON-ON-SEA **Pastor: P.K.G. Rose**

FOLLOWING our Crusade conducted by Pastor Ron Jones, the much talked about and televised Rev. Trevor Dearing conducted a revival and divine healing meeting in our church, which was packed to capacity.

The presence of God filled the place. The singing was great. Many testified to the healing power of God and others were filled with the Holy Ghost. Souls were saved and we praise God for a wonderful evening in His presence.

Our spring convention was a blessing. Pastor P.E. Streeter was the preacher and our pastor convened the meetings.

For the third time in eight months, our baptistry was opened again. Ten young people followed the Lord through the waters of baptism. Each gave a testimony to the saving power of Jesus. Some were saved during our campaign. Again the church was packed.

God has blessed our fellowship beyond expectation and we give Him all the glory. We thank God for sending Pastors Ron Jones and Len Magee to us, and we thank them for coming. A new singing group has been formed, namely Revelation Singers. This group has been a great blessing to us. Spiritual education classes and other youth meetings have been arranged to educate the new converts.

S.K. BOLTON

WEOLEY CASTLE, Birmingham **Pastor: S. Shaw**

IN a recent morning worship service, Pastor Shaw welcomed four new members into fellowship: Mr. Geoff Wildman, Miss Beryl Miller and Mr. and Mrs. Thomas Lamey. It was a most moving service. Pastor Shaw likened being welcomed into fellowship to a marriage, which must not be taken lightly, for along with the blessing comes the responsibility. The four new members touched our hearts as they sincerely told of their Saviour's love to them and their love for Him. There were 72 adults present, besides children.

The evening meeting was our minister's first baptismal service here. We were thrilled to see the church packed out. We had 120 adults plus children present, which included friends of the candidates. Five people followed our Lord through the waters of baptism, Geoff and Beryl, who had been welcomed into fellowship in the morning service, together with Mrs. Glynis Tonks and two brothers, Martin and Stewart Graham. Pastor Shaw preached from Acts 8:26-40. The candidates then testified of their salvation and the Pastor, assisted by Mr. Ray Fawcett, baptized them while the congregation sang, "Follow, follow, I will follow Jesus". One person was saved.

We are praising God daily for sending Pastor Shaw

to us. We have received much blessing from his ministry and we believe that God is working through him. He has already won our hearts by his humility. We pray that God will richly bless Pastor and Mrs. Shaw and their two sons, Jonathan and David, as they continue to do the Lord's work among us.

R. NELSON

TAMWORTH **Pastor: R.T. McDonald**

IT was a sad occasion when our church was packed to capacity for the funeral service of our dear brother Harold Bailey. Many were the tears that were shed and many more were the memories. Some in the congregation remembered our brother being in the same Sunday school as they, nearly fifty years before. Some had in later years been taught by him in Sunday school and others had later served as Sunday school teachers under his superintendency for over twenty years. There were those who remembered him for his service as a deacon and had served alongside him. Many remembered his hard work and guidance as the "clerk of works" when we began the task of renovating our present church from its previous appalling condition. Those from local assemblies and churches e.g. the Salvation Army and Church of England, loved and respected his life and ministry. Nurses in uniform wept over the hospital engineer whom they had come to love and respect. Many others knew Brother Harold as a good, God-fearing man, whose experience with God showed in his daily living.

The service was movingly conducted by Pastor R.T. McDonald, and our previous minister, Pastor Stephen Cain, who felt sure that, if our brother could have sent a message to the congregation, it would be to those who knew not his Saviour: "Get right with God", and to those who did know his Saviour: "Don't weep; it's only until the morning".

V. WHITBY-SMITH

BEERSBRIDGE ROAD, Belfast **Pastor: R.G. Weare**

DURING the troubles the children have continued to attend our Tuesday evening services. We have proved our Saviour. We praise God for all His blessings, but, most of all, we thank Him for many of the boys and girls who gave their hearts and lives to Jesus.

The leader and convener wishes to thank all those who worked and prayed for this work in Beersbridge Sunshine Corner.

S. TRUESDALE

STIRCHLEY, Birmingham **Pastor: J. B. Coleman**

ACTIVITIES of varying types have taken place in our church, for which we give glory to God. Over 250 children and seventy adults were present for the children's service union festival in which ten Sunday schools of different denominations took part. Our own children did well and we were pleased that Pamela Read won the cup in the senior solo section. Third place was gained in the senior choir, recorder solo, instrumental solo, and "own composition" poetry.

A few days of special meetings with the Second Advent gospel group aroused interest among young people in the area. This was followed by a Saturday evening of music presented by John Flanners, a blind Christian who acts as a Christian D.J.

Many came to see the Johnny Cash film "Gospel Road". In the afternoon we held a procession when about forty of our people demonstrated that Christ is risen. Accompanied by the local police, we led a donkey – symbolising our Lord's entry into Jerusalem – and one of our members, dressed in eastern costume carried a large cross. Local people were made aware of the relevance of the gospel message.

ABERDARE **Pastor: J. Powell**

OUR church was packed (even the gallery was full) for the induction of Jeff Powell to the pastorate here. The service was led by Gordon Neale, pastor of the Brecon church, and Ramon Hunston, pastor of the Cardiff City Temple and District Superintendent of the Welsh churches, gave the address. Nine Presbytery ministers and their members joined us for the evening. Our church choir sang two items (much to the pastor's delight – choir music is his speciality), and there were two messages in tongues and respective interpretations, assuring us that God would do great things among us.

Jack Newman, a former minister, preaching at our convention



HOLIDAY SLANT



by Ken Smith,
Pastor of our Erdington Church, Birmingham

TORQUAY, PAIGNTON, and EXETER – our holidays provided no respite from ministering – another weekend and it would have been a mini-Presbytery tour. Yet how grand to renew fellowship. We were glad that Pastor and Mrs. R.D. Bradley joined our fellowship when they retired, and we were sorry to lose them when they moved shortly afterwards, but they are doing a grand job running two churches in their retirement. It was grand to hear of the new people coming into the Paignton assembly. I hope that you read the report the other week in your Elim Evangel. Some had thought last year that Pastor Joseph Smith was my father, so I set the record straight this time. He's my elder brother! Do remember him in prayer, for he has always claimed the Lord to be his doctor, and nearing ninety years he is needing to prove this true.

I determined that I would *hear* the ministry of the Word, so I found a little Gospel Hall at Axminster on the second Sunday night, with about a dozen of us gathering. To my discomfiture there was no preacher. Of course I sat glued to my seat, and in walked a good number of young teenagers, obviously on holiday. They sang, prayed, and read long passages of Scripture, until eventually I felt so concerned over the effect of it all on the young folk that I got to my feet explaining that I was a minister on holiday, and that I had determined not to minister. I went on to speak to the young folk, telling them the gospel. After the service the man and woman with them were so thrilled, for he explained that he is a Congregational minister and they were young people from his church on a camping holiday, and he felt sure that they would hear the gospel at a Gospel Hall – they nearly didn't, so I was glad that instead of "No", I said "Yes". It made me feel just like poor old Jonah. I am glad that I didn't suffer his fate!

We had an extra holiday bonus in that at the Torquay assembly we met a couple of members from Elim Peterborough Church, and being Yorkshire folk we soon enjoyed fellowship, and spent the Bank Holiday Monday with them. It was thrilling to me, having prayed for the work at Peterborough since the campaign days, to see what the Lord has done. I enjoyed watching some of the men working on the building, and even managed to wield the sledge hammer. How I wanted to stay longer and have a go with them. I was really delighted to hear of the commencement of the work there, and meet a Bradford family I have known for forty years, who, moving to Peterborough eventually found a former Methodist Church, where after Alex Tee's campaign, John Cave was appointed minister. How often have I, and other EVANGEL writers, pressed this point, and there at Peterborough is the very thing we advocate. Our society is very mobile these days, and so many Elim people move to areas where we have no witness. If there is no other church to go to by all means find an Evangelical assembly, but let it be on the understanding that you are seeking to establish an Elim assembly. Be honourable in your fellowship for there's nothing to feel ashamed in taking this stand, rather the reverse would be more shameful, for we are not in competition with any who preach the gospel. I for one could not really feel at home in another fellowship, for Elim is my spiritual home. Is it yours?! If it is, and you move to another area of the country, then Peterborough is the example for you. I found that the Brethren had an excellent stand at the Peterborough Steam Fair but at the Birmingham Show there was no gospel witness at all, and how this grieved me, for about 80,000 folk went to this show.

I was moved to see Pastor Cave's younger son for whom many Elim folk have prayed, and to see him bravely running up the garden, when he ought to be wearing callipers, this really touched me, and it made me so grateful that my boys are so fit – too fit at times! Moving round our assemblies like this does something for you, for Elim people are great people – they are part of that grand family of God's people.

Referring to gospel witness, I found very little during our two weeks holiday, with the exception of a Scripture Union witness at Charmouth, and the United Beach Missions witness at Lyme Regis, and I was pleased to hear the good testimony of these friends concerning Elim young people working in these seaside teams. What a grand work it is, and great experience in serving the Lord, and quite a number of Elim young people join them. Some of us remember the ministry of Dr. Verna Wright of U.B.M. at the Elim Conference some years ago, and what a blessing his ministry proved to be. On the other hand I am sure that some of our sea-side churches would welcome help in their summertime witness on our beaches. Much more could be done in this way, for people from all over the country congregate on the beaches, and many could be reached with the gospel for the first time during their holidays.

Points for Preachers



by J. Alexander Wright

AN OUTLINE

The Christ of the Bible

Suggestion of a series of seven studies. Find your own Scripture references.

1. **The Christ of the eternal past.**
2. **Christ in the O.T. age.**
3. **The Christ of creation.**
4. **Christ in His earthly life.**
5. **Christ in the present age.**
6. **Christ in "THE DAY OF THE LORD".**
7. **Christ in the eternal future.**

AN INCIDENT

Accent the Positive!

"Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings" (Ephesians 1:3).

Visiting an old gypsy aunt who had cared for him after his mother's early death, and who was herself now dying, Gipsy Smith said, as he entered her caravan, "Auntie, shall I ask God to bless you?". "No, my boy," she replied, "kneel down and thank Him because He has blessed me". Sometimes the writer has wondered if he really was in a Pentecostal prayer-meeting, where presumably most are baptised in the Holy Spirit. Prayer is offered for the Holy Spirit as though He had never come with power from on high to our lives. Prayer is made for revival and the out-pouring of the Spirit without praise and thanksgiving for the great out-pourings that are sweeping through the world. Maybe those who pray are not informed. If our leader could tell us beforehand of some of the great things God is doing in the Christian Church throughout the world what a tonic and an inspiration to positive prayer that might be.

It is wholly consistent with proper humility to praise the Lord for the great things He has done in us and for us, even while we are pleading for more!

AN ILLUSTRATION

"Thou ever-open door"

Dr. John Paton tells of his brother Walter who, when still a young lad, went to sea. No more was heard of him, but his mother would never reconcile herself to the thought of never seeing her boy's face again. She resolved that if he ever came home, whatever the time, whatever his condition, he would be welcome. And so the last thing she did every night before she went to bed was to take the door off the latch and leave it open to admit the lost boy should he ever come, even at midnight.

Many things in Parables Ronald S. Wallace.

Truphena

by Dorothy E. Bull



Truphena is the young woman wearing a head scarf. The other is her sister.

STANDING on the verandah giving tracts to an artist, I heard footsteps, and, looking up, saw a young woman. No one would have thought she was the mother of four children. Trying to recall her name, I invited her in. "Mwalimu (teacher), I heard you were ill, so I came to see you" my visitor remarked. I enquired if she was a nurse at the nearby Christian hospital. "Yes" came the reply, "but it was Mikaeli who told me of your time of pain". The penny dropped. I had met Truphena Washington years ago in Tanga. She had been drawn to our church by the lively singing. Worried about her sick baby, the words "All your anxiety, all your care, bring to the mercy seat, leave them there" had comforted her. To her surprise, at the end of the meeting, the sick were prayed for. "Would Mikaeli come to her house to pray for her infant?" she asked. He would. Later that afternoon, she was surprised to see Mikaeli coming towards her home in the company of her husband. Truphena lifted her weak babe, and with compassion in his heart, the evangelist prayed, and he suggested that the mother should also pray. "Me! I do not know how to" she replied. Surprised, he enquired, "Are you a born-again Christian?" "I have no understanding of what you mean" Truphena declared, "I am a Moslem". Carefully, with the aid of New Testament, Mikaeli explained. Sometime later, Truphena made the vital decision to follow Christ. Mikaeli went with her to break the news to her father. "Who is this man you are playing around with?"her father snarled, boxing her ears before she could reply! Mikaeli protested, but this did nothing to appease the wrath of her father, and later, when the evangelist had left, Truphena received a vicious beating for "becoming an infidel"!

On subsequent visits to her home, Mikaeli found that although Truphena's husband could talk religion very thoroughly, he really wanted none of it. A few years later, with a growing family, a brutal husband, and ever present numerous inlaws, Truphena found it difficult to manage, especially with so little money. So much of her husband's money went on alcohol and other women. "You had better get a job" said her unfeeling spouse.

Now was her chance. Truphena had always wanted to be a nurse like the missionary. Working hard, she did her training while she continued to care for her demanding family. It was with relief that Truphena heard they were going to move to Babati where her husband had got a job as manager of a shoe shop. Her delight was short lived. After the birth of her fourth child, her husband cast her and the children off and took another woman into his home. Today, this young mother happily witnesses to patients about the love of God. She is miles away from her husband and she only sees him during the holiday weeks when he stays at her home. He contributes nothing towards the keep or clothing of any of them, he gives nothing towards his own food during his forty-day holiday! The younger children are reluctant to go to him for they cannot believe he is their father. Truphena has to account for every minute she is away from home, but this well-adjusted young woman manages to keep cheerful.

Her mother had the same marital troubles before her, and so have a vast number of the unfortunate women she knows. Her father, who was so strict with his daughters, had several wives, and had cast off her mother, taking the eldest children away from her, so that they could work for him. If anyone had reason to feel bitter, it was Truphena, but the love of God comforts and sustains her,so that she counts her blessings in being able to keep her children, and works hard and uncomplainingly.

When I heard of her difficulties, I was happy to help with clothing as well as sweets and toys. Her gratitude was overwhelming. "How can I possibly thank you enough?" she said, tears in her eyes. Those of you who provided these gifts will feel something of the gladness that was mine.

Recently, when Truphena was on night-duty, she was told to put a woman in a single ward because she was going to die. The patient had been delivered by relatives, and although the baby was well, complications had set in for the mother. Distressed at the thought that this woman would die, Truphena laid hands on her and prayed, "Heal her, dear Lord, and I will witness to her". The patient stirred and opened her eyes, so the nurse took hold of her hand. "Jesus loves you" she said gently. "No-one really loves me" came the weak reply.

Truphena told her of the love that caused Jesus to give His life for the lost. Later, she had the thrill, not only of seeing the woman go home well, but also of pointing her to Jesus.

Truphena's sister also came to the Saviour because of her quiet but effective witness, but the former's husband, still hard and unfaithful, continues to ill-treat her and laugh at her faith, generally making life difficult, but now two of us are praying for him. Will you also add the weight of your prayers for his salvation please. Ill-used to a point of persecution, Truphena maintains a cheerful witness that is noted by patients and staff.

The children have a loving mother who does not neglect to set aside time to teach them about Jesus in spite of her busy life. Her husband sometimes goes off for days at a time without telling her where he is going.

After a time of fellowship and prayer, I told my visitor of another pentecostal nurse in the same hospital. "How delightful, I will seek her out, and we will come together to see you" she said.

Both of these nurses bring their relatives and friends to me in the hope that they will get saved. "There are two scriptures I feel especially applicable to you Truphena" I said, as once again we stood on the verandah. They are, "The trial of your faith, being much more precious than of gold that perisheth, though it be a trial with fire" (1 Peter 1:7), and "for in due season we shall reap, if we faint not" (Galatians 6:9).

These are precious scriptures that we can all take hold of.

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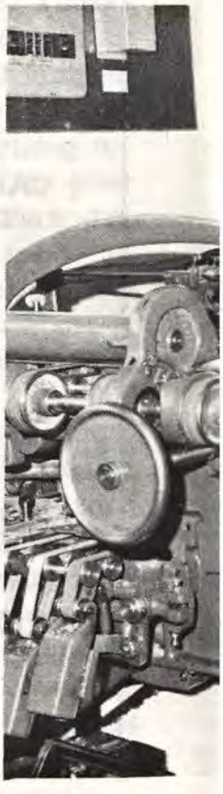
ELIM has now been in the divine "shares" busin in Southern Africa for over forty years. Spiritu sharing is a God-given principle. As individuals often have to re-learn and re-live. Elim can rejo therefore that their share in the ministry of Emmanu Press has been a constant spiritual reality for mo than a generation.

In friendly co-operation with other Pentecos bodies, Elim's investment in the Press has been in t field of technical staff. Hubert Phillips, late brotl of our deceased pioneer "E.J." and the beloved "F.B spearheaded the early days of pioneering into pri with Austin Chawner of the Pentecostal Assembl of Canada. Hubert's technical knowledge guided t Press in those early days, until further help arriv for an already expanding business. Other Pentecos bodies invested machinery and staff and slowly t tempo increased.

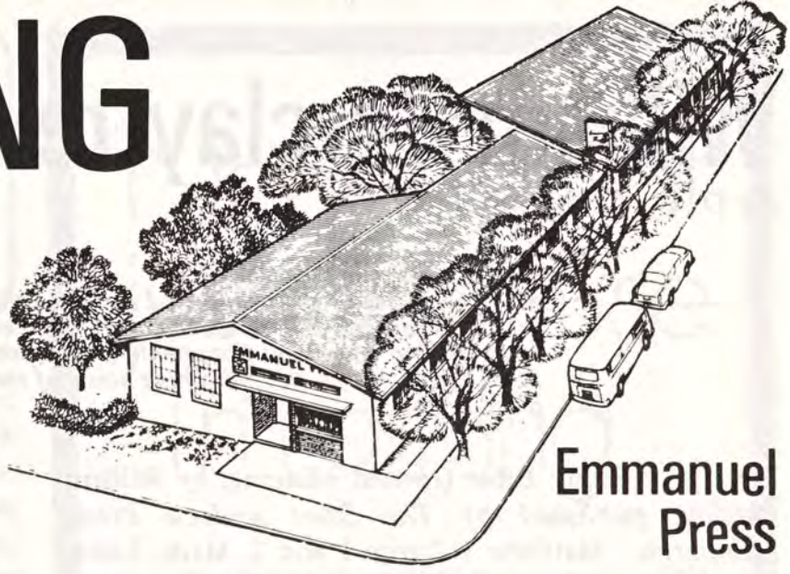
There were times of holy sharing, and sadly enoug times of division but through it all Elim has retain a presence and an investment. Today we share in t triumphant dividend of over 1,000 confessions faith each month through the tract ministry.

Those tracts are financed by the global Lifeli arm of the British Assemblies of God. The Eli TELL project and LIFE literature produced by fun from Canada, are the outreach tools. The share results are chanelled into the LIFE Bible Corre pondence Courses, financed again by our friends Canada. In this happy framework of overlappi and complementary ministries Elim has a joyf part.





SHARING



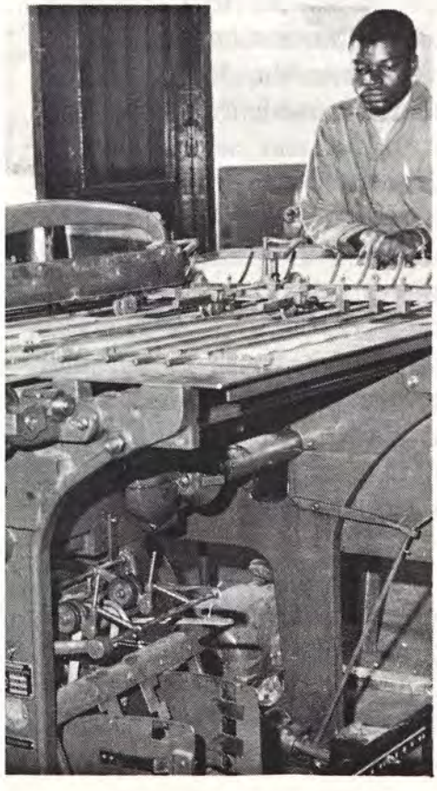
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The recent "Through the Bible" series of 52 different Bible-based salvation tracts was the visionary brain-child of a co-worker from the British Assemblies of God. It was illustrated by an artist who is now a full-time worker with a South African Pentecostal body, and designed by an Elim staff member. Finally it was printed by another Elim worker on a machine bought largely with funds from Canada. The whole was financed by vocational missionaries from Lifeline to Southern Africa. This is a glorious example of shared ministries and dedicated skills working in unison!

Should you telephone Nelspruit 2311 (and you can now do this from your home in England!) you will probably be answered by Betty Gull's, "Emmanuel Press, Nelspruit, can we help you?" If it's books you are ordering (please don't, if you are calling from the U.K!) you will be passed on to Connie Blanch of the British Assemblies of God. If it's tracts you need you will be put through to a Pentecostal Assemblies of Canada associate. If it's printing you need you'll speak to Ron Gull of Elim on the technical staff. This is indeed a sharing business!

What holds it all together and what directs these various ministries? Each participating Pentecostal body elects a Director to the Board, which in turn formulates company policy and production. Of course, this is not the end of the story. Look in on a Monday morning "kick-off" meeting in the Bindery which resounds with singing voices. African workers from several different tribes, European staff from several different missionary bodies, all blend voices and hearts in praise and prayer. Around the world unseen co-workers share with us in prayer, and there in the Bindery we can feel the unmistakable presence of the One we share in serving. He is the great Emmanuel, God with us. He is working with us as we work for Him.

RON GULL

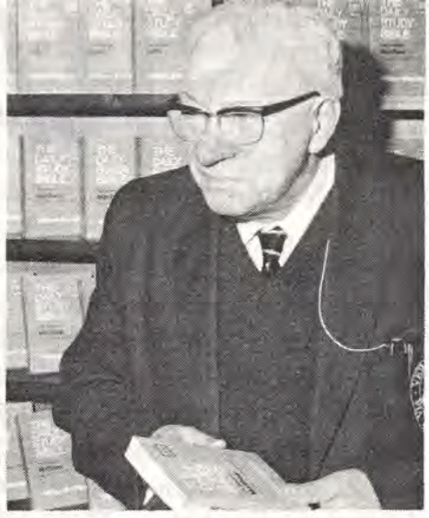






William Barclay revised

by D. W. Cartwright



REV. DR.WILLIAM BARCLAY,
formerly Professor of Divinity and Biblical Criticism in the University of Glasgow, and author of The Daily Study Bible *series of New Testament Commentaries published by The Saint Andrew Press, the publishing house of the Church of Scotland, Edinburgh.*

The Daily Study Bible (revised edition), *by William Barclay, published by The Saint Andrew Press, Edinburgh.* Matthew volumes 1 and 2, Mark, Luke, John volumes 1 and 2, limp covers. The first three volumes, Matthew, volumes 1 and 2 and Mark priced £1.90. Luke and John volumes 1 and 2 priced £1.60 each, postage and packing 20p extra.

WILLIAM BARCLAY is one of the best known names amongst modern commentators on the New Testament. Beginning in 1954, his *Daily Study Bible,* in which he translates the whole New Testament giving his own running commentary, was eventually completed in seventeen volumes. The total sales of these in English has exceeded five million.

The strength of these volumes lies in Dr. Barclay's outstanding gifts of a teacher. He had read and mastered all the important writers, but he is still able to illuminate many passages with a few memorable strokes. Every preacher should have these volumes on his shelves.

We should perhaps give a word of caution with regard to his views on such matters as demon possession, miracles and the Pentecostal gifts, but aside from such matters these volumes will repay careful study. Their particular strength comes out in the way that the background to New Testament times is illustrated. There are also very many useful notes on Greek words and biblical customs, yet all the books maintain a simplicity of approach that makes them useful for ministers and lay-people alike.

The whole series have now been revised, and up to the present time the volumes on the four gospels have been issued. The remaining books are to appear later in the year and in 1976. The proposed order is: Romans; Corinthians; Philippians, Colossians and Thessalonians; Timothy, Titus and Philemon in Autumn 1975. Hebrews through to Revelation in five volumes will appear in Spring 1976. Acts and Galatians/Ephesians are expected in Autumn 1976.

The revision, with Dr. Barclay's approval, has been undertaken by the Rev. James Martin of Glasgow.

How does the new Barclay compare with the old? Well, first of all it has changed its colour – it is light brown instead of the old familiar red. The volumes themselves are smaller in size, though the area of the type is larger and the print is both larger and clearer, which makes for easier reading. The whole lay-out of the work is in fact a considerable improvement. Another very pleasing feature is there are references at the top of every page which makes it very useful for quick reference.

How extensive is the revision? A quick comparison with the old gives the impression that very little is added, rather that there is a general tidying up of the sentences. There are more paragraphs and the whole work is improved. Some readers may be surprised that the personal pronouns referring to Christ – He and His no longer have capitals, but this is only in keeping with modern printing. Another change is seen in the use of the biblical quotations used in the texts which are now taken from the RSV, though Dr. Barclay's own translation is made the basis of the commentary.

The old *denarius* (John 6:1-13), page 204, old edition, is now worth 4p (new edition page 202). Inflation has also caught up on the printers. My old edition of John Volume 1, chapters 1-7 cost six shillings, since then the prices have risen in stages 50p, 85p and now the new volume cost £1.60. Our readers may think that this is a very considerable increase, but the total investment in the project involves more than £80,000 in paper and printing alone. This set should still be in every preachers study.

I have more than thirty of William Barclay's books, but it is to his commentaries that I find I turn most frequently. We commend these volumes to a new generation of students; the old has proved its worth over the past twenty years and we wish an equally long life to its successor.

Thoughts from the Book of **Exodus**

75. Upon the Shoulders and Heart (Exodus 39:6-14)

by F. Lavender, Pastor of our Croydon Church

THERE is so much of significance in this passage: the colours, materials and precious stones used, but we shall only consider the position of the stones. There were two onyx stones, each engraved with the names of six of the tribes of Israel. These were placed one on each shoulder of Aaron's robe. On the breastplate were four rows of precious stones, three in a row. Upon each of the stones was the name of one tribe. Symbolically therefore, Aaron bore Israel upon his shoulders and upon his heart.

The shoulders speak of the place of strength and indicated that Aaron's power was exerted on behalf of the whole nation. The breastplate naturally covered the heart and this declared Aaron's affection and love for each of the tribes of Israel. Aaron, however, was a sinful man, just as were the other Israelites, his power quickly waned and his love did not remain stedfast.

Our High Priest, foreshadowed by Aaron, is the Lord Jesus Christ, and all that had been promised in Aaron is most gloriously fulfilled in Him. Through suffering, death and resurrection He has entered into heaven, where, before the Father, He truly bears us upon His shoulders and His heart. His power upholds us in our human weakness; His love surrounds us and protects us from harm. All the power and authority in the universe rest in His mighty, nail-pierced hand. He constantly exerts that unfailing power on behalf of His children. His love is both eternal and unchanging, it is as sure as His throne. There is no power in heaven or on earth that can cut off from His love those whom He has redeemed by His blood. May these thoughts encourage and strengthen us in these days of conflict and stress.

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Depression . . . .

DEPRESSION seems to be one of the signs of the times in which we live. Never has the suicide rate been so high, some people have the mistaken idea that by taking their own lives they can escape from their troubles. They forget that they will still have to meet God, their Judge, and they will find that their troubles are not over at all. I feel that people who commit suicide must have plumbed the depths of misery and the burden of their lives was too great for them. The doctors and psychiatrists don't have the answer to man's greatest need. The only one who can completely eradicate the depression, *for ever,* is Jesus, and I'm so glad that we can turn to Him when the Devil seeks to get us down.

Let's make it quite plain, depression is one of the Devil's tools, and if he can get one Christian into a morose condition, then he's delighted. There's one more Christian out of the front line of the battle. Do you ever talk to your own soul? The psalmist did and I do too. "Why are thou cast down O my soul? Hope thou in God".

Depression can be due to physical cause, so it's as well to check with your doctor to see whether there is anything physical underlying your depression. If there *is* anything wrong then you will know what to ask God to heal you from. There's nothing like a good browse in the Psalms to make you start to count your blessings. In the midst of the hustle and bustle of our busy lives we must make more time for communion with our Lord.

Holy Thou my hand, so weak am I and helpless,
I dare not take one step without Thy aid.
Hold Thou my hand, for then, O loving Saviour,
No dread of ill shall make my soul afraid.

Here is a testimony from Mrs. Demaine of our Cannock Church, sent by Pastor M. Reynolds:

"During the past twenty years I have had two nervous breakdowns. A few months ago I had been to the Clinic and it had left me feeling, to be quite honest, suicidal. I planned to take my own life by swallowing an overdose of tablets, and at the moment when I actually had the glass of water in my hand a knock came at the door. At first I didn't answer, then the knock came again so I went to the door and standing there were two ladies I had never seen before. They started talking to me and asked whether I believed in Christ. I couldn't answer the question. I felt I was a Christian and yet a few minutes earlier I had planned to take my own life.

"God must have guided them to come to my door. As they stood there I think they realised that something was wrong. I asked them inside, and by this time I was heartbroken. They witnessed to me, said a wonderful prayer and read a scripture. By the time they left I felt quite different. 'Why should I be so inconsiderate of other people?' I thought. What a shock it would have been for my little girl and my husband to come home and find me dead.

"The following weeks they came again, and I welcomed them with open arms, for I wanted to know what they had to say about Jesus Christ. It made me so happy to learn that Jesus can forgive all our sins and never remember them again. My little girl started to go to the Elim Sunday school, and I went to some evening services. On Easter Sunday, this year, I sat and listened to the pastor preaching and then the moment came when I felt I must give myself to Jesus Christ. Oh what joy! Oh what bliss! Words cannot describe how I felt that night, and from that time my life has been completely changed. How wonderful Jesus is!

"Friends and relatives have remarked about the change in my appearance. They say I look so happy and carefree. This is true. Some days I do feel a bit low but a silent prayer or a reading from the Bible gives me hope and strength to carry on. Three weeks after accepting Christ I went to see the psychiatrist; he was so amazed at the change in me that he called his assistant to see me. As a result of the change in my life I only have to visit the psychiatrist every sixteen weeks. I don't think he can believe what has happened after twenty years suffering.

"I just can't thank and praise Jesus enough for giving me such a wonderful new life. To you who have not accepted Christ into your hearts, please don't be afriad for it is true what the Bible says, 'Ask, and it shall be given you, seek and ye shall find, knock and it shall be opened unto you' (Matthew 7:7-9). You too can know what joy and bliss there is when Jesus enters into your life".

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WITH CHRIST

ALLATT. On September 1st, Polly Allatt, aged 81 years, faithful member of our Sowerby Bridge Church for almost forty years. Officiating minister at funeral: Graham E. Unsworth.

HOLGETH. On September 3rd, Henry Cristopher Holgeth, age 68 years, after a road accident, faithful member of City Temple, Oxford, went to be with Christ. Officiating minister: John Hyde.

MASTERS. On August 30th, Mrs. M.I. Masters, wife of Jim, member of our Rugby Church, passed to be with the Lord. Officiating minister at funeral: John Whitehead.

NEWLAN. On September 5th, Mrs. May Elizabeth Newlan, aged 74 years, for many years a member of our Clapham and Wimbledon Churches. Officiating minister at funeral: C.J.E. Kingston.

ITINERARIES

The President (Leslie Wigglesworth):
September 21-27, October 5, Missionary Convention, Graham Street, Birmingham; 15, Grangetown; 16, Bishop Auckland; 17, Sunderland, District Ministers' meeting; 18, South Shields; 19, Newcastle a.m; Stockton-on-Tees p.m; 20-23 National Evangelistic Conference, York; 25, Ordination service, Clapham.

J.H. MacInnes:
September 28, Kingstanding; October 5, Kidderminster; 9, Christchurch; 11, Parkstone and Wimborne; 12, Springborne a.m; Winton p.m; 13, Eastleigh; 14, Gosport; 15, Sholing; 16, Southampton; 17, Romsey; 18, Salisbury.

London Crusader Choir, with Douglas B. Gray:
September 20, Westminster Central Hall (afternoon). October 2, Clapham Junction; 5, Reading (prison afternoon); 11, Rickmansworth; 18, Hackney.

Wavelength

ELIM ON THE AIR

United Kingdom
Radio Brighton 202M 95.3 VHF "QUEST" with F.A. Hodge Sundays at 11.02.
B.B.C. Radio 2. Cardiff City Temple. "Come Alive". Sundays 8-8.30 a.m. until 1976. From September 28 to the end of the year.

Brazil
Radio Londrina — 18.30-18.55 (Brazil time), each morning
Radio Wenceslau, 30 minutes every Sunday.

Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

Guyana
Guyana Broadcasting Service every Saturday at 9 a.m.

Coming Events

ALLOA. September 27-28. Elim Pentecostal Church, Candelriggs. Pastor's second Anniversary Thanksgiving weekend. Saturday 7.30. Sunday 11 and 6.30. Preacher: S. Ritchie. Singing: "Plus One". Convener: Kenneth Legg.

ARMAGH. September 27-29. Elim Pentecostal Church, College Street. Jubilee Convention. Saturday 3 and 6.30. Sunday 11.15 and 7. Monday at 8. Preachers: T.W. Walker and A.D. Sandford. Tea between meetings on Saturday. Musical ministry at all meetings.

BIRMINGHAM, Erdington. October 6-7. Elim Pentecostal Church, South Road, off Reservoir Road. Annual Women's Rally Monday at 7.30. Sunday 6.30. Speaker: Mrs. J. Broomhall (Gloucester), Convener: Mrs. E. Smith, Soloist: Mrs. M. Goldingay.

BIRMINGHAM, Sparkbrook. October 2. Elim Pentecostal Church, Golden Hillock Road. Missionary pageant and visit of missionaries at 7.30. Sunday October 5 at 11 and 6.30. Preacher: L. Wigglesworth (President).

BIRMINGHAM, Stirchley. October 5. Elim Pentecostal Church, Hazelwell Street. Visit of Peter McCann at 6.30. Convener: J.B. Coleman. October 11. Film, "Jerusalem II", at 7.30. Pentecostal Meetings, including Kathryn Khulman's healing service in the Holy Land. Convener: J.B. Coleman. October 19. An evening with Gideons International at 6.30. Convener: J.B. Coleman.

BIRMINGHAM. September 27-October 2. Great missionary event. Five rallies. Saturday September 27, Graham Street. Monday September 29, Stirchley. Tuesday September 30, Kingstanding. Wednesday October 1, Worcester. Thursday October 2, Sparkbrook. All at 7, (except Saturday 7.30). Speakers expected: L. Wigglesworth (President), Mrs. G. Gorton (President of EWMA) and missionaries from India, Brazil, Guyana, Rhodesia and Transvaal. Missionary exhibition, pageant, films and slides. Our field is the world.

WEOLEY CASTLE, Birmingham. October 5. Elim Pentecostal Church, Castle Square. Harvest Thanksgiving service. Sunday at 6.30. Preacher: S. Shaw.

BLACKPOOL, Marton. September 28. Elim Pentecostal Church, Fredora Avenua, Harvest Thanksgiving. Sunday at 10.45 and 6.30. Preacher: Robert Clarke.

BRIGHTON. September 27, Elim Pentecostal Church, The Lanes, South East Presbytery Jubilee Rally at 7. Preacher: J. Newman. Musical items from various churches.

COVENTRY. October 1. Elim Pentecostal Church, David Road. Minister's first anniversary. Preacher: Jack Newman. Convener: Laurie Lambert.

FALMOUTH. September 30-October 3. Elim Pentecostal Church, Dracaena Avenue. Children's special conducted by Idris Rickard. Every evening at 5.30. Sunday October 5. Harvest Festival at 6.30. Preacher: Idris Rickard.

GLOSSOP. September 27. Elim Pentecostal Church, Ellison Street. Ladies Rally, 3, and 6.30. Tea provided. Speaker: Mrs. Glass, Chorlton-Cum-Hardy.

GLOUCESTER. October 11. Elim Pentecostal Church, Park End Road. Monthly Rally conducted by Laurie Lambert and the Coventry Choir. Saturday at 7.

HULL. October 9-14. Elim Pentecostal Church, Mason Street. Special meetings on the Baptism and gifts of the Spirit. Weeknights (except Monday) at 7.30. Sunday at 11 and 6.30. Preacher: L.W. Green.

ILFORD. October 4-9. Elim Pentecostal Church, Clements Road. GOLDEN JUBILEE CRUSADE conducted by Felix Lloyd-Smith (International Evangelist). Weeknights at 7.30. Sunday at 11 and 6.30. Special supporting ministry in song. Convener: James F. Hardman.

IPSWICH. October 9, 11, 12. Elim Pentecostal Church, Vernon Street. Church anniversary services. Thursday and Saturday at 7.30. Preacher: W.M.E. Plowright. Sunday at 11 and 6.30. A.P. Atkinson. Convener: A.S.F. Horne.

NOTTINGHAM. October 5. Elim Pentecostal Church, St. Marks Street. Harvest thanksgiving at 10.45 and 6.30. Preacher: D.W. Cartwright.

OXFORD. September 30 to October 2. Children's Crusade at Blackbird Leys Community Centre, (Branch Sunday school of City Temple) Conducted by A. Thomas. Each evening at 6.

ROCHESTER. September 29-October 4. Elim Pentecostal Church, Star Hill. Billy Graham Film Crusade, series of films from Madison Square Gardens, Monday to Saturday at 8.

SCOTLAND. October 18. Coatbridge High School, Albert Street, Coatbridge. Saturday at 3 and 6.30. "Praise God Together". Annual Scottish Presbytery Youth Rallies. Praise, Preaching and Sharing. Taking part Rod Kingstone (Worthing) and 'Group Two' (Portsmouth).

SILVERDALE. October 11-12. Elim Pentecostal Church, Albert Street. Youth weekend. Saturday at 7. United Reformed Church, Victoria Street. Sunday at 11 and 6.30, Albert Street. Preaching and singing: Selwyn and Shirley Cox.

STAFFORD. October 5-6. Covenant Hall, St. Patrick Street. Women's weekend. Sunday at 11 and 6.30. Monday United Rally at 7.30. Speaker: Mrs. Pamela Richardson (Barking). Singers: Anne McLennan and Janet Ewings.

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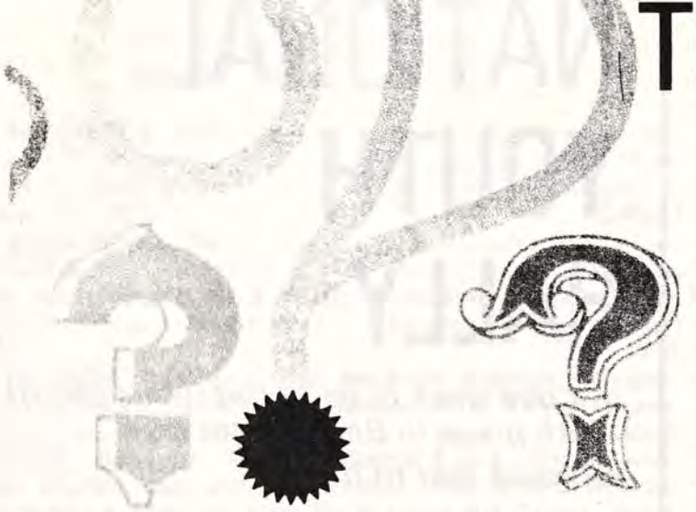
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D.4233

The Big Question

by Elva J. Hoover



SUPPOSE someone were to ask you, "What do you think of Jesus Christ?" What would you reply?

Your answer might reveal more about you than the answer to any other question.

Two Christian women spent an hour knocking on doors and asking this question. The variety of responses was amazing.

Some were obviously distrubed by it; others were embarrassed; one became angry; one joyfully acknowledged Christ as her Lord.

One man began to talk about his problems, for somehow the mention of Jesus had reminded him that Jesus is our Burden-Bearer. "Come unto me", He said, "all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

A woman looked shocked and wondered what the catch was. "Well, what a question!" she said, and refused to put into words what she felt about Jesus.

She was not the first to feel uncomfortable in the face of the big question. The first time the Lord Jesus asked the question He was confronted by a group of Pharisees who felt quite superior to Him. But when He gently probed their hearts with the question, they had no honest answer.

As you read these lines, you too are reacting to the big question, "What do YOU think of Jesus Christ?"

Have you gone only as far as Pilate who said, "I find no fault in him?" Pilate fell short of accepting Jesus as God's Son and his personal Saviour, so he missed the point. He thought he could remain neutral.

Many a man who believes that Jesus is the Son of God will not be saved simply because he does not accept Christ as his personal Saviour. Devils also believe that much and tremble, but they are not saved.

To believe, yet fail to make Him Lord of our own lives, is to miss all that He wants to be to us.

When Jesus asked, "Whom do men say that I am?" His disciples told Him what people were saying about Him. Then He asked, "Whom do YOU say that I am?"

Peter responded with a faith that only God could have placed in his heart, "Thou art the Christ, the Son of the living God". Peter's was a life-transforming faith. It was more than a passive belief. He had a belief that led to action, to surrender, to worship.

After the Resurrection Thomas had his battle of doubt; but when he saw Jesus, his doubts were gone. "My Lord and my God!" he exclaimed. This was his answer to the big question.

To recognise Christ as *the* Lord is one thing. To address Him as "*my* Lord" is quite another.

What do you think of Christ? Is He still a remote, impersonal being? Or is He your Master, your Lord? Have you met Him? Have you accepted Him as your personal Saviour?

What you think of Jesus Christ, and how you act upon what you think, will determine the kind of life you live in this world and determine your destiny in the world to come.

In the day when all men will stand before God, the significant question, the big question for each of us will no longer be what we think of Christ, but what He thinks of us. If we have taken Him as our Lord in this life, we will not fear the answer to the biggest question in eternity: "What does He think of me?"

Correction

Our notice on July 5th, regarding the availability of the Redemption Hymnal in Braille which we suggested was available from the Torch Trust for the Blind, Torch House, Hallaton, Market Harborough, Leicestershire, LE16 8UJ, needs to be amended.

This book is in fact available from the Royal National Institute for the Blind, 224-6-8 Great Portland Street, LONDON, W1N 6AA. The catalogue No. is 28284-8. This book is available in 5 volumes at 36p per volume and the special concessionary price is £1.80p plus an additional 15p which is a minimum charge on all orders. The remittance should be sent together with the order.

The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, September 29th **John 11:28-44**

"Jesus wept" (v.35).

THIS is the shortest verse in the whole Bible. Though there are only two words they are full of meaning. This was not the only time that the Son of God was moved to tears. He wept over Jerusalem. "And when he was come near, he beheld the city, and wept over it" (Luke 19:41).

When He began his ministry He was moved with compassion for the multitudes. Later He was to be called "The Man of Sorrows".

Tuesday, September 30th **John 11:44-57**

"Jesus therefore walked no more openly" (v.54)

THE TIME now draws near when our Lord is to be betrayed. He now withdraws himself, not through fear of what is to happen to Him; there are so many things that He wanted to say to the disciples. After He was put to death they would treasure the thoughts of the last few days that they spent with their Master. One day, we too shall see Him, and "then shall we ever be with the Lord".

Wednesday, October 1st **John 12:1-19**

"Not that he cared for the poor" (v.6).

WHAT contrasts there are in these verses. On the one hand there is the almost extravagant generosity of Mary, on the other side we have the statement concerning Judas: "He was a thief" (v.6). The shouts of praise from the excited pilgrims: "Hosanna: Blessed is the King of Israel", stands in sharp contrast to the words "But the chief priests consulted that they might put Lazarus to death".

The actions of Judas, Mary, the Pharisees and the crowd simply reflect what they thought of Christ.

How do we react to Him?

Lord, let my heart leap to the sound of your name.

Thursday, October 2nd **John 12:20-36**

"We would see Jesus" (v.21).

AS THE wise men from the East came to Jerusalem shortly after the birth of Christ (Matthew 2:1-4), so, now other wise men came from the West during the final week of His life. These men had come up to Jerusalem to worship Israel's God (as the Ethiopian did a few years later).

The Gospel had not yet been offered to the Gentiles; the disciples were very slow to obey the command "go and make disciples of all nations". Now there is no distinction, and men will one day come from all corners of the earth and will sit down in the kingdom of God (Luke 12:39).

Friday, October 3rd **John 12:37-50**

"They did not confess Him" (v.42).

"THE FEAR of man bringeth a snare" (Proverbs 29:25). Some were prepared to believe what Christ had said, but they were not prepared to pay the price of discipleship. The tragedy of their position was that they threw away the offer of eternal life for the limited and temporary praise of men. The Pharisees had decided that those who confessed Christ should be turned out of the synagogue; from these some synagogues men and women were to form the future world-wide Church of God.

Saturday, October 4th **John 13:1-20**

"Jesus . . . girded Himself with a towel" (v.3-4).

WE NOW enter a more intimate and personal section of the Gospel. The first verse acts as an introduction to the section which is concluded at chapter eighteen. The lessons which were previously given in words are seen now in action. None of the disciples was prepared to wash the feet of one of his companions; this lack of action meant that their Lord's feet were not washed either.

There are two words translated "wash" in v.10. The one means to bathe and is used for the whole body. The other word should be rendered "wash". The meaning here is that a man can only be bathed once (which speaks of salvation) but he still needs a daily cleansing.

Sunday, October 5th **John 13:21-30**

"Jesus . . . was troubled in spirit" (v.21).

A DARK shadow now looms over the scene. It was bad enough that the Son of God should be hated by pious religious men, but that one of his own company should betray Him for a paltry sum of money is even more astonishing. Even then Jesus gives to Judas the special place of honour on his left side. But He goes even further, for He, the host, offers his special guest a choice morsel from the dish, and this was a special sign of favour, and a mark of particular friendship. Judas however had already planned what he was to do and he goes out to keep his terrible appointment.

BOOK REVIEWS

Dial the Future, *by Ian Macpherson, published by Prophetic Witness Publishing House, price 60p, postage and packing 12p extra.*

YET another volume from the pen of a writer who, according to the back cover has had a wide reading public with extremely distinguished mention. And we are not surprised, for he has proved himself in the literary field in a variety of topics. I had the privilege of reviewing his book *News of the World to come*, and I have revelled in reading this one, with a view to recommending yet another book focusing attention on the great hope of the Advent.

Mr. Macpherson's choice of titles has been a strong point, and this book is no exception. Indeed, as he states in his preface, "The only sensible way to dial the future is to study the Word of God". This gives the author a standard which he upholds through the six chapters. And what chapter titles too! To mention but three: Looking For a Man. Why Not Two Christian Pilots? When God's Alarm goes Off. And need I say anything about his choice and cogent illustrations. If illustrations in the written or spoken word act like windows in a building, then here is a book well illuminated. This is indeed a charming book, and one I can recommend to ministers and congregations. It is remarkable value for the price stated.

W.J. MAYBIN

Planet Earth's Last Hope, *by Alan Hayward, published by Marshall, Morgan and Scott, price 50p, postage and packing 12p extra.*

THIS is the first paperback edition (revised) of a book first published in 1973. Considering that the cost of the first hard-back was £1.75 this is a bargain. A comment from "acknowledgements" within the book adds to the bargain in that a friend of the author has brought to his attention some inaccuracies in the first edition.

Here we have a scientist of very considerable ability, who takes a look at the environmental crisis facing mankind; underlying the urgency of the matter he points to God's solution. There are nine chapters, all of which are very readable, as well as an epilogue, notes and references. The three opening chapters emphasise the problems that man is creating for himself on this planet, while the remainder of the book deals with the final hope – the advent of earth's rightful ruler. In this connection he states, "Without any doubt, Jesus is the only man who would make a satisfactory world president. He would be ideal for the job". Snatches like this make it a compelling publication. The book concludes with a very well written chapter on, steps to take, which emphasises the need for preparation in light of the fulfilment of prophetic truth. This is just the right book to place in the hands of unconverted friends. This new edition is worthy of a wide circulation and I have pleasure in recommending this worth-while volume. It deserves to be read.

W.J. MAYBIN

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The Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

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Proclaiming the Truths of Pentecost

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Editorial



MOST WRITERS have somewhere on their files an incomplete manuscript of an article that they have started to write but never finished. I have one on my files; this bears the title, "Thoughts on recent publications". The chief reason why this was never written or published was that, as fast as the article was put together, some new publication appeared that spoke disparagingly of our Pentecostal position.

This present editorial is not meant to be a thorough treatise by any means, but in the matter of about ten days or so we have read three separate articles in various periodicals which have all sought to undermine Pentecostal teaching. The first of these was a long letter in the *Life of Faith,* the second an article in a Scottish newspaper by Professor William Barclay and the third an item in the *Churchman's Magazine* published by the Protestant Truth Society.

Now Pentecostal ministers do not mind other Christians discussing with them the question of the validity of their Pentecostal experience, providing that the discussion is upon the basis of what the Scripture teaches. What is surprising however, is that even after fifty years well-informed observers should be so strangely ignorant, both of what we teach and also of what the New Testament has to say on this matter.

William Barclay pays us the compliment: "Pentecostalists . . . have compelled the church to be more adventurous". But when he goes on to say, "It is a very odd thing that Pentecostalists . . . have taken as a proof of the work of the Spirit a phenomenon which quite frankly Paul thought it to be more bother than it was worth", he is going far beyond a reasonable interpretation of what 1 Corinthians 12 and 14 (or any other part of the New Testament) really teach.

Another writer tells us that spiritists speak in tongues. But what does that prove? Cannot the devil counterfeit a genuine work of God? Did not the magicians in Egypt also reproduce the miracles that were performed by Moses?

What also worries me is that the same people who have "explanations" for speaking in tongues also have "explanations" for conversion. Some evangelicals are all too ready to offer a natural explanation to the Pentecostal phenomenon when the same explanation would also cover that which was the common experience of the Early Church. We do scant justice to Paul when we dismiss his words, "I thank God that I speak in tongues more than you all", by adding words of our own which say, "but I'd rather not talk about it".

The Baptism of the Spirit and speaking in tongues is a normal Christian experience, and don't let anyone deprive you of it, however learned or devout they may appear to be.

FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – 1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.

ELIM CHURCH NEWS



PORTH **Pastor: Raymond Jones**

WE held a baptismal service, when the two who went through the waters were Mrs. Burton and Debbie Kemp. Both had given their hearts to the Lord during the last few months. Mrs. Burton came to know the Lord through the faithful witness of a young married couple who gave their hearts to the Lord only a year ago – Ray and Gail Reed.

We thank the Lord that He has been moving in our church for a long time. The fellowship is sweet indeed and God is giving us something new in every meeting.

Pastor Raymond Jones and family have been with us since January 1975. We have all taken him to our hearts. Pray that the Lord will bless him for many years to come.

With sorrow in our hearts we said farewell to Pastor and Mrs. W. Evans, who had been with us for twenty-four years. Under his ministry we had been blessed because we had been fed on the finest of the wheat. He was faithful and a friend to us all. Mrs. Evans also will be greatly missed because of her gracious and loving spirit to us all and the blessing that she brought to the meetings by her playing the organ. May God richly bless them both as they retire to Porthcawl.

I.C. JENKINS

STOCKPORT **Pastor: D.M.M. Richardson**

OUR pastor's first anniversary was an occasion to remember. The Saturday evening rally and the Sunday services were greatly blessed. Pastor Bryant (Hyde) ministered the Word throughout the weekend and was greatly appreciated. There were wonderful Spirit-filled meetings throughout the week-end. Everyone was really blessed by the presence of the Holy Spirit.

The Church Secretary thanked Pastor Richardson for all his efforts over the past twelve months, which had been extremely active, and pledged support on behalf of the assembly to meet the challenge facing the church over the months ahead. Gift tokens were given from the young people's church and from the church. Pastor Richardson thanked everyone for the support that he had received and stated that he had every confidence that the Lord was blessing the work here.

F.B. MORRIS

YEOVIL **Pastor: R. HUGHES**

WE recently bade farewell to Derek and Rosemary Foote and their two sons, Martyn and Stephen. Our brother Derek's job has entailed his leaving the area to live at Harrogate.

During the service, in which the whole family took part, Derek reminisced over the thirty years, during which he had been in the assembly. Both he and his wife have been great workers for God. Derek has been a deacon and trustee for the last seven years. He was church secretary for a short time prior to his moving, also Sunday school superintendent of the Larkhill branch church. He played the saxophone in the church band and was leader of the Harvesters' gospel country and western group, which travelled many miles singing and testifying to the glory of God. Rosemary was a primary Sunday school teacher and also helped with the Southville girls' guild.

Derek, who left school in 1953, joined Pittard's the Yeovil leather firm, qualified as an accountant, and became group chief accountant. He is now the financial director of the Pittard's group's new tannery, Leeds. Rosemary was trained as a hairdresser.

The family will be greatly missed in Yeovil. Their home was always an open home to visitors to the church or to friends of the assembly. Just recently, Derek had started a boys' band practice night at his home, where boys could be taught to play the guitar by Derek and other senior members of the band. This is continuing in other homes.

During the service, a presentation was made to them by Pastor E.J. Thomas of a clock. The boys received Living Bibles. Rosemary received a vase and an ornament from the girls' guild.

We pray that God will continue to bless them in this new venture and continue to use them in the extension of His kingdom.

BRIAN S. KIBBY

HADLEIGH **Pastor: Ron Stripp**

ON Sunday 31st August, in response to invitations sent to old people's clubs and organisations, over fifty senior citizens, including wheel-chair cases and the blind, attended a special evangelistic service. Minibuses and private cars brought the people from near and far, and as a direct result one of the Sheltered Housing Units has requested a monthly service on their premises.

The church was crammed with 110 people and the presence of the Lord was apparent throughout the entire meeting. One lady responded to the appeal and several others requested prayer for divine healing. Refreshments were served after the service as many favourite hymns were being sung. As our visitors left for home it was evident that many of them had been deeply moved and several expressed their intention to come again.

Several special services of this nature are planned for the future, and a visitation programme has recently been started by the pastor, and this is backed by a powerful prayer meeting each Thursday. Many interesting contacts are being made which we believe will result in souls being reached for Christ in this area.

Last year the church roof was re-slated and the building had a complete frontal face-lift. God is seeing us through the inflationary costs, and our members have helped generously with loans to avoid the high interest charges. Several brethren put the finishing touch by re-decorating the church interior at minimal cost. All this effort has brought us great spiritual blessings.

RUSS REID



Elim Pentecostal Church, Oak Road South, Hadleigh, Essex. The church was opened: October 1923 for Pastor George Kingston. The Youth Hall at rear was added in 1952. The building was modernised with cloakrooms and a new vestible in 1974.

ACCRINGTON **Pastor: Ian S. Smale**

A LARGE number of people attended the Induction service of our new minister, Pastor Ian S. Smale on August 21st. As a result there was a hectic search for chairs, but thankfully we found enough to seat all those who came from as far afield as Wigan, Blackpool, and Southport. We were also pleased to welcome Pastors Stanley Beresford, Terry Jacobs, Philip McInnes, Alex Tee and Bob McDonald.

Stanley Beresford led the meeting and introduced Chris Howley and Margaret Tee from Southport. Alex Tee read from Judges 16, and gave a message on victory at the place of defeat, after which he prayed for the sick. Pastor Tee said that he saw the Induction service as a time of making a new start, and made an appeal to which over a dozen people responded. At the close of the service the ministers laid hands on Pastor Smale and his wife Irene, and prayed that the Lord would mightily use them to His glory.

The sisterhood provided refreshments after the meeting, and we had a time of fellowship with people from many different denominations and churches.

MAURA BANIM

ELLESMERE PORT **Pastor: V. Anderson**

WE welcomed the arrival of Pastor and Mrs. Vic Anderson and Christopher and the Induction service was convened by Pastor A. Tee on July 8th.

Appreciation was expressed for the faithful ministry of Pastor A. Whitton over the past seventeen years; a cheque was presented to him on behalf of the church. The meeting was supported by Elim friends from Birkenhead, Runcorn, St. Helens, Wigan, Southport, Kings Heath, and Stoke-on-Trent. Singing items included a duet from two young ladies from Southport. The blessing and joy of the Lord were really evident during the service.

Two weeks later, seventy children and adults enjoyed the Sunday school outing to New Brighton, and the following weekend was the annual Sunday school prize-giving. The church was packed with about fifty children, forty parents, church members and teachers. We were very encouraged with the attendance at this service, and we have made valuable contacts with some parents.

We look forward to an expansion of the Lord's work in the days to come, and praise Him for the encouragement we have received.



Pastor Vic Anderson with some of the children

BRAINTREE **Pastor: A.P. Atkinson**

ALTHOUGH small in number the Lord has been blessing our youth work of late. On July 6th, the Gospel service was taken by the young people who presented the gospel in singing items and testimonies. The message was very ably given by Stephen Cavinder, aged seventeen. On the following Saturday the Crusaders and some boys and girls from the Sunday school set out on a sponsored walk of eighteen miles. Several of our members also followed the route in their cars and they kept the walkers supplied with refreshments, and there was even a foot washing ceremony at one stage.

Out of thirteen who started out, six completed the whole course. There were some blisters and aching limbs, but it was all worthwhile as the sum of £85.00 was raised for our "adopted" missionaries, Pastor and Mrs. Tiller, who are serving the Lord in Jerusalem.

We thank God for young people who are willing to serve the Lord in such a practical way.

RUTH TURNEY

BRISTOL **Pastor: W.R. Jones**

ON a sunny Bank Holiday Monday we travelled to Bristol City Temple to join in the great convention. We were so glad we did. The blessing of God was very evident from the opening service. God had prepared a great feast for us through the anointed ministries of Eric Dando, Laurie Lambert and David Woodfield, and how we rejoiced in the beautiful singing of the soloist, Duncan Franklin. His ministry in song was a real blessing to us all.

As always, the hospitality at the Temple was superb, and in the convening of the services Ron Jones was in great form, but then, where the Spirit of the Lord is there is liberty. The Temple was packed to the doors, and how the people sang their praises to God. What a thrill to see so many, young and old, responding to the call of dedication to Christ in the evening service. After such challenging messages from the Word of God, who could but say "Yes" to Jesus? Surely there was a great victory won for Christ in many lives that day. May the words of the final chorus, "In the name of Jesus we have the victory" be true in all of our lives.

JOAN BROWN

St. PETER PORT, Guernsey

Pastor: Robert Griffiths

THE induction of our new minister, Pastor Robert Griffiths, took place on Saturday, July 26th. After a welcome tea attended by about seventy the induction service was conducted by Pastor John Ritter. After the first hymn, "To God be the Glory", Mr. Ritter welcomed Pastor Griffiths and remarked that Eldad was pleased to have their own minister again after a break of almost three months. Rev. Malcolm Beaton, President of the Guernsey Free Church Ministers' Fraternal, welcomed Mr. and Mrs. Griffiths to Guernsey on behalf of all the Free Church ministers on the island. Greetings were conveyed from the Jersey and Hereford as well as from the other two Elim churches in Guernsey, Vazon and Delancey. Pastor and Mrs. Hardman, who had formerly ministered at Eldad, conveyed their greetings. Rev. Don Slay, minister of Hereford Baptist Church wrote to say that Hereford's loss was Guernsey's gain and he felt we would all say of Mr. Griffiths, "There was a man sent from God".

Mr. Gerald Francis, our church secretary, welcomed Mr. and Mrs. Griffiths and said how much all the members and friends had been looking forward to this happy occasion. He also expressed the thanks of the church to Pastors E.F. Cole and Frank Shadlock who had ministered to us so acceptably during the past three months, and he expressed his appreciation to headquarters for sending these brethren to us.

Pastor Cecil Jarvis preached the Word. Taking as the text 2 Corinthians 4:1 "Therefore having this ministry by the mercy of God, we faint not", he stressed the differences between the Old and New Testament ministry. The New Testament ministry is a supernatural one, inscribed on the tablets of the heart and not on stone, and this being so, the church is only really happy when it is receiving the food of the Word of God. Mr. Jarvis emphasised that the ministry demands courage, wisdom, holy living and self-denial. The ministry also demands the co-operation of the church; we are "fellow workers *with* God" and not labourers for God.

Following the message, Mr. Griffiths remarked that he had felt a new consciousness of the responsibility of the ministry and he thanked the church for their warm welcome. We have already been greatly blessed by Pastor Griffiths' ministry among us since his induction and we are looking forward to a great extension of God's kingdom in Guernsey.

J.E. LANGLOIS



Pastor and Mrs. Griffiths

Mine Heritage

by Evelyn E. Green
(Mrs. Green is a member of our Exeter Church)

"The lines are fallen unto me in pleasant places; yea, I have a goodly heritage" (Psalm 16:6).

THE PSALMIST David was a man of sensitive and unusually artistic and musical temperament, which, coupled with an intensely poetic, beauty-loving nature, made him more able than most people to perceive, and to be affected by, the light and shade of human existence.

We see him first of all as a young, handsome lad in the bloom of his early youth, leading a seemingly idyllic life as the shepherd of his father's sheep on the hill pastures of Bethlehem.

By the time the words of our text were penned it is probable that David was somewhat older; there is now a suggestion of maturity, as though the speaker has known something of the disciplines of life, having learned patience thereby. But then we come to the astonishing statement in verse six. "The lines are fallen unto me in pleasant places". Was the pslamist's life a bed of roses? Far from it. Did he have a smooth, uncomplicated path? Seldom.

As a youngster, working for Jesse his father, caring for the sheep, David's days were full of toil, real perils, and grave responsibilities. We have a glimpse into these labours given to us by his recital before king Saul. David's divinely-assisted conquests of the wild beasts that attacked the sheep in his care. In his work as a shepherd he was beset by dangers from thieves and from the vagaries of the climate in which nights of deathly cold were succeeded by days of oppressive heat and the inescapable blaze of the sun.

Moreover, his position within the family circle seems not to have been very secure. His brethren's attitude towards him appears to have bordered upon the contemptuous, as witness the scathing words of Eliab, his eldest brother, on the day that David had taken food down to his brethren in the Israelite's camp "Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness?" (1 Samuel 17:28). In one breath Eliab implied that David was guilty of vulgar curiosity, of neglect of his duty, and that, anyway, his job, compared with theirs, was relatively unimportant.

"Those few sheep". The highly imaginative boy, possibly regarded as the family's postcript, with whom the older, hard-bitten warrior sons of Jesse had very little in common, was probably something of a thorn in their flesh. It is in human nature either to fear or to be irked by what it does not comprehend. Incidentally, the lad's reply epitomises the response of the young in any family: "What have I *now* done?"

Moreover, on the occasion of the visit of the prophet Samuel, to Jesse's home, neither the father nor the sons thought it worthwhile to call the young David to the gathering; he was not present in the line-up before the man of God.

Yet David said, "The lines are fallen unto me in pleasant places". He was no dreamy-eyed idealist given to gliding over, or blind to, the harsh realities of life. He was not given to self deception. What *could* he have meant by this declaration?

Equally baffling are the words that follow these: "Yea, I have a goodly heritage". This statement seems incongruous when viewed in the light of those early years as a shepherd boy, living in a home where he was almost certainly the odd man out. Such a sensation is usually detested by young people with their herd instinct who desperately feel the need to be accepted by their contemporaries. Incongruous too, when viewed against the background of his initial experience, as the king's musician, of court life, and, later, as the king's warrior, a taste of life that opened his eyes to royal politics and to what really went on in high places. All this, followed by his perilous fall from royal favour, resulting in years of acute strain as a fugitive from the monarch's homicidal hatred and Saul's grim unrelenting pursuit of his erstwhile music-maker.

Even after Saul's death and David's accession to the throne, only a relatively small portion of the populace were prepared to give him their allegiance. Several years were to pass before the entire realm acknowledged his kingship. Later, he underwent what was probably the most poignant and shattering experience of his entire life – the vile treachery of Absalom his son, who alienated the affections of Israel from David, and who conspired to wrest the kingdom from his father. Because of these actions David once again, though briefly, had to live the life of a fugitive. The unexpected and tragic death of Absalom opened the way for David to regain the throne, but it was a painful price to pay for his return to power.

"A goodly heritage?" Few of us would so describe it.

As for *our* life, viewed objectively how would it appear to the eye of the dispassionate beholder? For that matter, how does it seem to *us?* Certainly those who follow the Crucified are not unacquainted with grief. Christ Himself warned that in the world His own would have tribulation and that they would know poverty, pain and loss. Believers have sometimes painfully proved as David did, that a man's foes are sometimes are those of his own household. If questioned regarding some of the hurts unaccountably dealt out to us then some believers would have to say, "These wounds . . . (are those) with which I was wounded in the house of my friends" (Zechariah 13:6).

To return to the psalmist: in view of all vicissitudes of his life, his statement really does not make sense at all if taken out of its context; which is what we ourselves are apt to do; we are apt to view our life out of context. David did not. He could declare that the lines had fallen unto him in pleasant places, and he could say, "The LORD is the portion of mine inheritance and of my cup". Let us pause here awhile and think of this. "The *LORD* is . . .". The mind staggers at the immensity of it. The immortal, omnipotent God by whom, and for whom, all things were and are – is what? "Is the portion of mine inheritance and of my cup".

Now, when David fled by night from the court of Saul and escaped to the prophet Samuel, it is possible that he left Saul's house with little more than the clothes he stood up in. Moreover, eventually there gathered unto David, who by this time had taken refuge in the cave Adullam, a large company of men, subjects of Saul, who were distressed by, or discontented with, the existing regime, who now gave David their allegiance, and over whom David became the captain. The original Hebrew word *"sar"* means, among other things, "governor", "keeper", "ruler". Not only was David responsible for their protection and for the general administration of the community's affairs, there were also economic factors. The four hundred men (later the number increased to six hundred) who may have been known sympathisers of David and who therefore would have feared reprisals from Saul once he realised that his quarry had eluded him, these were not alone. Many if not all of these men would have been accompanied by a wife and a child. To find food sufficient for over a thousand persons (to say nothing of fodder for such beasts as they may have brought along) was a gigantic undertaking. Although their geographical position among the Judean hills fairly near to the Philistines' eastern frontier probably meant that they were fairly safe from discovery by Saul, it also meant that the Philistines were rather too close for comfort. To obtain food for so many and in such a situation was a mammoth task.

"Blessed be the LORD my strength, which teacheth my hands to war, and my fingers to fight" (Psalm 144:1), cried David exultantly. The little that Holy Writ records of David's successful forays against Israel's hereditary foes, and the great spoil of sheep, oxen, asses, camels and apparel with which he returned (1 Samuel 27:9; 30:18, 20), amply demonstrated to David (as it does to us) that the God of Abraham – "JEHOVAH JIREH" (the Lord will provide – Genesis 22:4), the God of Moses – "JEHOVAH NISSI" (the Lord our banner – Exodus 17:15, 16), who wages war on the behalf of His children and who wins, still lived. In the day of his deliverance David cried, "By Thee I have run through a troop; and by my God have I leaped over a wall" (Psalm 18:29). In other words, his omnipotent God was his inheritance, and this made the impossible possible.

David said on another occasion, "Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thy hand against the wrath of mine enemies and thy right hand shall save me" (Psalm 138:7). This Psalm may relate to that period of his career when, seeking food, and possibly water, from that wealthy, churlish evil-doer Nabal, of the house of Caleb, owner of vast flocks of sheep and goats, he was brutally refused by Nabal, who, apart from any other consideration, grossly transgressed against the common laws of oriental hospitality. It is significant that a little later on in the story we read – "And it came to pass about ten days after, that *the Lord smote Nabal, and he died" (v.38).* When he heard the news, David said – "Blessed be the Lord . . . for the Lord hath returned the wickedness of Nabal upon his own head" (v.39). Thereafter David sent and took the dead man's wife, Abigail, who was a women of beautiful and generous disposition, and she became his wife.

These are but a few of the wonderful examples of what David meant when he declared that the Lord was the portion of his inheritance and of his cup.

He further continues: "Thou maintainest my lot". So much stood between the Psalmist and his destiny to the throne of Israel, so many perils hedged him about, that at times his life appeared to hang by a thread, and it must have seemed to him that he would not live long enough to see the fulfilment of the plan of God for his life.

Continued on page 8:

Mine Heritage—Continued:

But, in spite of manifold dangers, disappointment and distresses, he eventually triumphantly ascended the throne, so that he could exultantly cry, "Thou maintainest my lot". No wonder he declared so positively: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage". He looked at things from God's angle, not man's.

The apostle Paul, after enumerating some of the afflictions of the righteous (tribulation, distress, persecution, famine, sword), goes on to say, "In all things we are *more than conquerors* through him that loved us" (Romans 8:35, 37).



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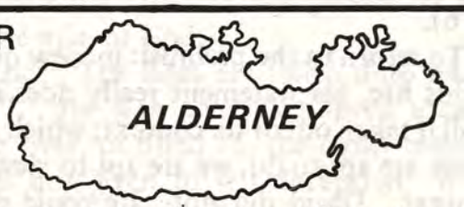
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D.4226

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Saturday, Oct. 4th to Thurs. Oct. 9th
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Special singing ministry
Convener: James F. Hardman
COME – One service can change your life

D.4239

PRAY FOR



George Wallace leads the team for a Crusade
October 13 – 19th
Children's Club, 5.30, Rally 7.30, Coffee Bar 9.15

D.4252

Easter Monday – 1976
in
The Royal Albert Hall, London

Great Evangelistic Outreach



Speakers include:

REV. BERNHARD JOHNSON from BRAZIL

One of the greatest Pentecostal Revivals of all time is now taking place in Brazil. It is reported that there are now a million Pentecostal believers in that country. The Elim Movement is calling this generation to Christ and back to biblical principles. We urge our membership to use these two great meetings as opportunities to bring and win hundreds of men and women to Jesus Christ.

D.4204

News Items

A REMINDER

ASSEMBLIES OF GOD AND ELIM PENTECOSTAL CHURCH fourth United Conference of Ministers will take place at the Hayes, Swanwick, Derbys, 24th–27th November, 1975.

The Conference is open to all ministers of both Movements. It will include seminars and meetings for the ministry of the Word of God besides providing opportunities for devotional services and relaxation with all the rich fellowship that can be enjoyed on such occasions. The theme of the Conference is "THINGS MOST SURELY BELIEVED AMONG US". Doctrines to be discussed include Grace, Divine Healing, Baptisms, Holiness, The Second Advent of Jesus Christ and Judgment. The relevance of doctrine to modern society will also be discussed.

The speakers and those presenting papers for discussion include D.J. Ayling, C.W. Blackman, P.S. Brewster, E.C. Dando, G.H. Forester, J.J. Glass, R. Hunston, I.W. Lewis, A. Linford, A.F. Missen, P.E. Streeter, D. Powell, J. Phillips and A.B. Tee.

It is requested by the Executive Councils of both Movements that as many ministers as possible take advantage of this opportunity of fellowship and spiritual refreshment.

One pound booking fee (non-returnable) will secure your booking. As the arrangements for accommodation are made well in advance of the Conference ministers are advised to book early. Further details are available if required. Write today to: The Conference Secretary, Alfred F. Missen (Ref. MC), Assemblies of God, 106-114 Talbot Street, Nottingham, NG1 5GH.

Scripture Union appoint Lady evangelist

MARGARET MANNING, who has joined the Scripture Union staff as an evangelist and training specialist in the East Region, is the first women to hold such an appointment in the S.U. in Britain.

Until recently, she was Head of the Religious Education department at Wymondham Secondary School in Norfolk. Earlier, she taught in Zambia for ten years. Trained at the Norwich College of Education and at Ridgelands Bible College, she is a member of Surrey Chapel, Norwich – and is also an Amateur Athletic Association senior coach.

North East Presbytery Rallies, Harrogate

ONCE more Wesley Chapel Harrogate provided an ideal setting for the N.E. Presbytery "Renewal Rallies". In the afternoon our meeting was led by Jim Watkins, and in the evening by our District Superintendent, Sam Penney. On both occasions the singing of the sixty-voice Hull Evangel Choir brought blessing, but the ministry of our speaker, Secretary General, Pastor P.S. Brewster, was outstanding.

In the afternoon Mr. Brewster urged us to keep a balanced view of the power of Satan, and give more place to the greater power of God. In the evening he spoke on faith, expounding the story of the Syro-Pheonician Woman.

Over tea Mr. Brewster had shared with some of us his experience of revivals in Korea, Indonesia and Brazil, convincing us that God was moving over all the earth. The evening rally had begun with the chorus "God is moving by His Spirit". At the close of the rally, men and women stood as an act of consecration, or came out to claim healing for their bodies.

Many of us returned to our own churches fired with a new vision that God would move in our midst in Holy Ghost power. P.R. HANNAM

FIJI. Jadhu Ram, a young Indian boy who was from a Hindu home, enrolled in the International Correspondence Institute programme. After he had completed two salvation courses and written his testimony, his letters stopped coming. An ICI secretary wrote to investigate. She learned that Jadhu had been murdered. His only opportunity to know Christ had been through ICI.

SOUTH AFRICA. More than 800 persons made decisions for Christ during a Good News Crusade in Witbank Stadium. Crowds ranging from 5,000 to 6,500 filled the stadium to hear Evangelist Harold Mononyane. The following week, a large tent was set up to offer counselling to the new converts.

Herodian Palace Excavated

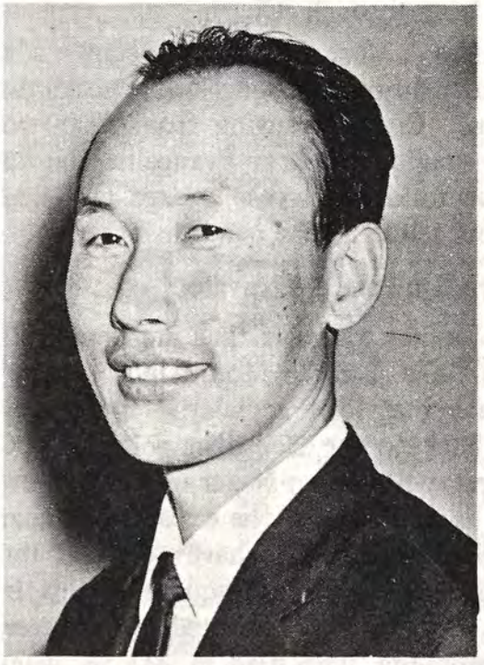
FROM Haifa comes a report that archaeologists working south of the Temple Mount in Jerusalem have found the remains of a palatial two-storey building dating back to the Herodian period 2,000 years ago. Professor Binyamin Nazar of the Hebrew University, who is in charge of the excavations near the Wailing Wall, is reported to have said that the structure covering about 10,000 square feet is in good condition. It may be connected with Queen Helena of Mesopotamia, who died in AD 56, after being converted to Judaism.

Life of Faith

A dying Buddhist becomes a Servant of Christ



Map of Korea



Yonggi Cho

I LAY there in the only shelter I had – a shack – covered by a dirty, torn blanket, waiting to die. I had toiled to live, subsisted on one meal a day, struggled for schooling, prepared for life. Now I was dying.

Disillusionment with Buddha

It all seemed so unfair. I wanted very much to live and to make something of myself. From my childhood I had prayed to Buddha; but now that I was dying, Buddha offered me no help. I really was not surprised, for in all the years that our family had honoured him, I had never known of his answering a prayer.

I had grown up in South Korea. My father and grandfather had faithfully taught me the difficult lessons of the Buddhist philosophy. Together we would bow down before the idol and burn incense.

When the war broke out, we lost our home. With other refugees, we travelled south to Pusan. Money and food were extremely scarce, and I worked very hard to eke out an existence on one meal a day and to continue my education.

Acute Tuberculosis

One day while I was working, blood came up and filled my mouth. Soon it was coming from my nose also, and I struggled to keep from choking until I lapsed into unconsciousness. When I came to, my clothing was soaked in blood. I was too dizzy to rise. How long I lay there, I don't know.

Then I struggled to my feet and managed to reach home. All night I was in and out of a coma; my fever rose, and when I coughed, blood gushed out.

By morning I was more dead than alive. My parents took me to a hospital and had a doctor examine me. He took x-rays of my chest. Then he said, "I am very sorry, but we can do nothing for you. You have less than a month to live".

It seemed that everything turned dark around me. "Doctor," I cried, "are you telling me the truth?"

Beyond Medical Help

He showed me the X-rays and explained, "Your right lung is completely destroyed by tuberculosis.

The upper part has collapsed, and gangrene has set in. Your left lung is also tubercular. Malnutrition and hard work have caused your heart to enlarge, and it cannot circulate the blood properly. There is no medical help for these things, and without money we cannot send you to a sanatorium, so I have no choice but to tell you the truth".

I returned home dazed. My father tried to reassure me. "My son, there is no life and no death, no joy and no sorrow – only in Buddha is there reality. Forget about life and death and have peace".

I protested, "The blood that I am vomiting is real; my suffering is real. Buddha and your philosophies have not helped me. I reject them all". My father left feeling very sad.

One day as I lay there, fear and desperation overcame me and I cried out, "Is there any God? If there is anyone called God anywhere in the universe, please come and help me! I want to be made ready to die".

Unwelcome Visitor

God heard my prayer and He answered, but the answer came in a form I least expected! A young girl knocked at my door and entered carrying a Bible. I was stunned, for in our culture women are not forward, and men dislike being taught by them.

Arrogantly I ordered the girl to leave, but she cried, "I can see that you are dying; I want to tell you about Christ Jesus, my Saviour".

I became more angry and cursed her. I told her that millions of tuberculosis germs were flying around in the air and that she would become infected. She only replied, "My Christ will protect me", and continued to witness to me. When she left, I breathed, "Bless Buddha, she is gone!"

The following morning she was back again. This time she sang some songs and read aloud from her Bible. I cursed and called her a Christian dog, but she did nothing against me. All day she talked of Christ.

On the fifth day when she came, I asked why she continued to come and pray for me. "There is Someone who constrains me to come here and pray for you" she replied.

"Who is it"? I asked.

"My Jesus, she answered, and the tears began to roll down her cheeks. Suddenly my obstinacy was broken, and I too began to cry. "Your Jesus I want to know", I said.

Bible Reading

She gave me her Bible, and I began reading at the place she indicated – the first chapter of Matthew. After a few minutes, I exlcaimed, "This is like a telephone directory. How can this help me?"

She told me to read on and I would find a wonderful story. After praying again, she left.

I read on, expecting to find difficult philosophy such as I had studied in Buddhism. But I found the Bible was about a Man called Jesus Christ, the Son of God!

I read about Jesus healing the sick and dying. If only I could come to this Jesus, I thought, He would help me! Reason argued that I could not come. I had cursed and hated Him. I tried to find a Scripture verse showing that Christ hated sinners, but search as I would, I could not find one. Instead I found that he forgave an adulteress and delivered a demon-possessed man. Always He received the sick and sinful. Slowly the realization came that although I was the poorest of the poor, a great sinner, and dying with tuberculosis, Jesus Christ would receive me!

Since the day she had given me her Bible, the girl had not returned. I did not know her name or how to locate her, but I needed someone to tell me how to contact this Jesus. I struggled out on the street and made inquiries. A man told me about a mission where there was an American "priest". I was so weak that I could walk only about ten paces before I would have to rest. I begged the man to take me to the mission.

Pentecostal Service

When I arrived, the people were singing. Their faces shone with happiness. The American "priest" stood up to preach. I was surprised that he was not wearing long robes as our Buddhist priests do. He had to speak through an interpreter, but the words penetrated my heart. When he invited sinners to come up, I was the first to reach him. He took me into his office, told me the simple plan of salvation, and asked me to pray the sinner's prayer.

As I prayed, a great peace showered down upon me. Every cell in my body seemed charged with new life. Something began to bubble up inside, and I thought I was going to vomit blood; but I found it was joy! I wanted to sing but I didn't know how.

I asked the man (who was Louis Richards, an Assemblies of God missionary): "Is this real? Am I hypnotized?"

He answered, "You are not hypnotized. Jesus, the Fountain of Life, has come into your heart, and this is the witness you feel!".

Continued on page 12:

A dying Buddhist—Continued:

Family Rejection

I returned home, and the joy and peace went with me. I told my family what had happened. In Korea, serving Jesus means that one ceases to worship the spirit of his ancestors. This often leads to excommunication from the family. My sister, whom I loved dearly, pleaded with me. "Do you love this Jesus more than your family? Would you give us up for Him?" My father came to me and said that he no longer cared about my life or death and that I should leave his home.

I took my few belongings and went to my uncle's house. He met me on his porch and said, "Unholy Christian, you are not welcome here. Go away". I had nowhere to go, but still the joy and peace were with me.

I had started out to the mountains to wait for death, when another thought came to me: *I should certainly go pay my last thanks to the missionary who had helped me find Jesus.*

At his door I said, "Brother Richards, I sincerely appreciate your kindness in leading me to Christ. Since I have accepted Him, my family has disowned me, so I am going to the mountains to die. But I wanted you to know how I thank you".

Missionary Kindness

Mr. Richards drew me inside and told me the Scripture, "When my father and my mother forsake me, then the Lord will take me up". He and his wife made a place for me in their home. Sister Richards prepared good food, and we sat down to eat.

I cried as I ate, "Mr. Richards", I said, "I did not know that you loved me. You are not related to me. How can you love me like this?" He answered, "Because Jesus has saved me too".

My conscience would not let me stay in their home and expose them to the dangers of tuberculosis. So by the help of God I rented a small room nearby.

Mr. Richards continued to teach me God's Word. He said, "The Word of God has tremendous creative power. It will heal you". This news was almost too good to be true, but he showed me many Scriptures. I memorized them, and one day I was ready to test them.

I locked the door of my room and began to pray. "Jesus", I said, "I want to meet You and have a consultation about my future". I waited, but Christ did not come. Then I shut my eyes very tightly hoping He might come in a vision. But no vision appeared. I prayed all day. By night I was soaked in perspiration, but still I prayed. After midnight the strength had left my body, and I lay down to rest.

Vision of Jesus

Suddenly the room became bright. Billows of what I thought to be smoke rolled in. I was awe stricken. Thinking the house was on fire, I tried to call for help, but no sound came.

In desperation I looked about and beside me I saw two feet. I looked up higher and saw a white robe. Then I looked into a face that was like a powerful sun with rays of light going outward. Still I did not know who He was until I saw the crown of thorns. They were piercing His temples and the blood was streaming down. I knew then that He was Jesus Christ. His love seemed to pour over me.

My gods had always been gods of fear and curses. Always I had gone into their temples to beg them not to punish me. But Jesus was different. I felt His love, and all fear left me.

Glorious joy came from my inner being. My tongue and lips began to speak. I tried to stop, but it seemed that another Person was controlling them and forcefully expressing Himself. I did not know what it was, but I realized that the more I spoke the better I felt, so I spoke and spoke and spoke.

Holy Spirit Baptism

When I became aware of my surroundings again, Jesus had gone, but the glory was still in my soul. I forgot about the pain in my heart and lungs and ran to the mission house. I told how I had seen Jesus and had spoken in a strange language. The missionary opened his Bible to the second chapter of Acts and explained that I had been baptized with the Spirit as the early believers were. We cried for joy.

This new experience made me want to witness more. I went out on the streets and told people about Jesus. As I grew stronger, I went from house to house.

One day I realized that I was no longer suffering from heart pain or short breath. I went to the hospital, and after examination and X-rays the doctor told me that my lungs were well. No tuberculosis! Even my heart was its normal size.

I continued to work for the Lord. The Assemblies of God missionaries encouraged me to attend Bible school in Seoul, so I went for training. Often I had no money, and in the cold weather one of the missionaries loaned me a coat to keep me from freezing. But I had God, the Bible, and peace.

Begins to Preach

Later I began to preach in a ragged tent on a vacant lot. A handful of poverty-stricken believers met there. I told them what God had done for me and that He would do the same for them. Soon the tent was packed, and people were standing outside looking in.

A permanent place of worship was needed for this growing church, and property was purchased in downtown Seoul. Week after week the revival continued. Soon hundreds and hundreds of people were flocking to the church. The auditorium was enlarged with a balcony, and that too was filled. We scheduled two Sunday morning services, then three, four, and five. A new sanctuary seating 10,000 is now completed. Every year a thousand or so new members are added.

Our church is growing because we preach Jesus Christ "the same yesterday, today, and forever". He took me when I was dying, saved me, healed me, and filled me with His Spirit. *The world needs more of that.* It needs more than a philosophy, more than a religion. *It needs the presence of Jesus Christ.*

Elim Pentecostal Church
Clapham Crescent, Clapham Park Road,
London (nearest Underground: Clapham Common)

ANNUAL ORDINATION SERVICE

Saturday, Oct. 25th, at 7 p.m.

Service of song by Elim Bible College choir at 6.30.

Chairman: The President (L. Wigglesworth).

Preacher: A. Wilson (Irish Supt.)

Geoff Coope. at the Hammond organ.

Book the date. **Plan to come.** D.4119

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CONVENER: PASTOR ARTHUR HUGHES

Sat. Oct. 18th at 7.30, Sun. Oct. 19th at 10.30, 2.30 & 6.30, Mon. Oct. 20th at 7.30.

D.4246

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Thoughts from the Book of **Exodus**

by F. Lavender,
Pastor of our Croydon Church

76. "As the Lord commanded Moses" (Exodus 39:26).

"AS THE LORD commanded Moses" is a phrase that is constantly repeated throughout this chapter: it tells us two important facts. First, that the Lord had spoken His word to Moses, and secondly that Moses, having heard, obeyed God's word. The apostle Paul declared that Moses and Israel were very privileged having had the Word and the will of God declared to them (Romans 3:1-2). The blessing of God came upon those who *obeyed* God's Word, not upon those who merely listened (Exodus 39:43).

The history of Israel shows the nation constantly breaking the law of God. When Stephen was arrested and put on trial before the Jewish council (Acts 7), the burden of his defence was the stubborn disobedience of Israel. Joseph's brothers had sold him as a slave into Egypt; the people had rejected Moses as leader even though God had chosen him. Israel had also turned away from the Lord and had bowed down to the golden calf. Stephen's accusers had filled up the cup of rebellion, for they had now rejected and crucified the righteous One, they had betrayed and murdered the Prince of Life – they had received the law, given by angels, but they had not kept it.

James exhorts us, also, to be doers of the Word of God, not hearers only. He declares that those who think mere head knowledge is enough are self-deluded. It is no use our talking about knowing the Word and the will of God if we continue in disobedience; "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

Those who live in obedience to the Word of God receive His blessing and in turn become a means of blessing to others. Are you a *doer* of the Word of God, or are you only a hearer?

Pause for thought

by T. Partington
Pastor of our Hereford church

DOROTHY SAYERS said some time ago: "The average church member is about as well equipped to do battle in fundamentals with a marxist/atheist, as a boy with a peashooter is to face a battery of machine guns". The apostle Peter said: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you" (1 Peter 3:15). This means knowing our Bible so that we can give a concise and sincere testimony to our belief in its truth. Could you do this? Or are you a little like the man who, when he was asked what he believed replied: "I believe what my church believes". "But what", asked the other person, "does your church believe". "The church believes what my minister believes", was his response. "Then what does the church and your minister believe?" "Oh I can tell you that", came the confident reply, "they both believe the same thing"!

The writer of Hebrews was faced with those who needed to be taught again "the first principles of the oracles of God" who had "need of milk, and not of strong meat" (Hebrews 5:12). If you find yourself in a similar situation, then let me urge you to attend the Bible Study at your church.

Someone has said, "If a man's Bible is coming apart, then it is a fairly good indication that he himself is well put together". Physical maturity is not just a case of age; it is also the result of experience. Maturity in the Christian life does not come to anyone just because they have been Christians for a long time. We must feed regularly upon the Word of God.

Check the following scriptures now and thoroughly acquaint yourself with the truths of God's precious Word. The two truths I have listed concern the person and work of Christ. These are absolutely fundamental to our faith, yet they are the very truths which are attacked by the Jehovah's Witnesses and Mormons. Be ready now to give an answer!

The person of Christ (Who He is):
John 1:1-3, 14; 8:58; 20:28; Romans 9:5; Philippians 2:6; 1 Timothy 3:16.

The work of Christ (What He has done for us):
Romans 10:4; Ephesians 2:8-9; Titus 3:5; 1 Peter 2:24; 3:18; Hebrews 10:11-14; 1 John 1:7.



May Osman's page

"Be sure your sin will find you out"

NOW is that saying from Shakespeare, or is it one of the things they say, or is it in the Bible? Well, you'll find it in Numbers 32:23. The children of Reuben and Gad had a multitude of cattle, and when they came to Gilead they saw it was a good place to pasture their cattle. Where had they got the cattle from? From the Amorites and the Midianites whom they had conquered. So they went to Moses and asked, "Let this land be given unto thy servants for a possession and bring us not over Jordan" (v.5). Moses said, "Shall your brethren go to war and shall ye sit here?" He told them that it would discourage the other tribes if Reuben and Gad dropped out by the way and did not go on to possess the Promised Land. He reminded them that their fathers had made the same mistake when they would not go in and possess the land of Eshcol and God was angry with them and caused them to wander in the wilderness for forty years.

Now Moses was giving the rallying-call to go over Jordan and possess the land, and he promised that the land would be subdued before the Lord and they would be guiltless before God. "But if ye will not do so, behold ye have sinned against the Lord: and be sure your sin will find you out". So Reuben and Gad agreed to do what Moses commanded.

I was peeling an apple today, and I cut it straight through the middle and there was a fat little grub curled up comfortably in the rotten core. Out of curiosity I examined the apple to find out the point of entry, because I had thought it a perfect apple, and I found an almost indiscipherable mark near the stalk. To all outward appearances it was a good apple but the deterioration was spreading from within.

It's no good trying to hide your sin from God. He doesn't need to cut you open to see your sin. He knows the secrets of all our hearts, and those sins which are committed in secret will one day be made known openly, unless we repent and turn away from them. We can fool the pastor, and the church members, but no one can fool God.

I heard an amusing story which has a strong point. A lady rushed into a village butcher's shop late on a Saturday afternoon and said, "Mr. Jones, do you have a nice chicken left. I've got unexpected visitors for the weekend?" Mr. Jones only had *one* chicken left so he went into the back room, fetched it out and put it on the scales "That will be £1.15" he said. "Oh dear" said the lady "Haven't you got a bigger one?" So he went into the back room and pumped some air into the chicken with a bicycle pump, brought it back, plopped it on the scales and kept his thumb on the scales. "There you are, that's a nice one, that will be £1.35" he said. "Oh good" said the lady, "I'll take *both* of them". Be sure your sin will find you out!

A literal translation of verse 23 is "Ye will know your sin, which shall find you out". If you are covering up any sin in your life and you are a Christian, then you can be sure that your conscience will not give you a peaceful time. God will speak to you again and again, through your pastor, through His Word, and through the conversation of godly friends. When this happens some folk bristle and bridle and steel themselves against the wooing of the Holy Spirit who is seeking to bring them into a right relationship with God.

It's no good sinning and then saying "I'm sorry" if at the next opportunity you commit the same sin. You have to be really repentant, that is, you have to be sorry enough to quit your sin for ever. The Holy Spirit is with us to enable us to have power in witness, and God will not accept an unclean vessel as a witness. So if you are pestered by some besetting sin, ask the Lord to fill you with His Holy Spirit and there will be no room for any uncleanness.

He breaks the power of cancelled sin,
And sets the prisoner free;
His blood can make the foulest clean,
His blood avails for me.

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DEDICATIONS

FLETCHER. On September 14th, Philip James Fletcher, son of Ian and Hilary, was dedicated to the Lord at our Northampton Church. C.4251

PRICE. On September 7th, at our Stirchley Church, Sally Elizabeth, daughter of Ken and Ruth Price was dedicated to the Lord by J.B, Coleman. C.4248

MARRIAGE

GILL-ROWELL. On Saturday, September 6th, Peter Gill and Heather Rowell were married at our Northampton Church. Officiating minister: John M. Cuthbert.

WITH CHRIST

HARDING. On August 24th, Miss Elsie Mabel Harding passed peacefully into the presence of the Lord after much suffering patiently borne. Loyal and faithful member of our Gloucester Church for over 40 years. Officiating minister: T.J. Broomhall.

ITINERARIES

The President (Leslie Wigglesworth):
October 5, Missionary Convention, Graham Street, Birmingham; 15, Grangetown; 16, Bishop Auckland; 17, Sunderland, District Ministers' meeting; 18, South Shields; 19, Newcastle a.m; Stockton-on-Tees p.m; 20-23 National Evangelistic Conference, York; 25, Ordination service, Clapham.

J.H. MacInnes:
October 5, Kidderminster; 9, Christchurch; 11, Parkstone and Wimborne; 12, Springborne a.m; Winton p.m; 13, Eastleigh; 14, Gosport; 15, Sholing; 16, Southampton; 17, Romsey; 18, Salisbury; 19, Canada a.m; Andover p.m; 20, Weymouth; 21, Yeovil; 22, Merriott.

David Butcher:
October 14, Stamford; 15, Peterborough; 16, Glenfield; 17, Leicester; 18, Rugby; 19, Northampton a.m; Banbury p.m; 20, Coventry; 21, Nuneaton.

Peter McCann:
October 7, Oxford; 8, Swindon; 9, Bath; 10, Chippenham; 11, Hereford; 12, Bridgwater a.m; Weston p.m; 14, Wells; 15, Cheltenham; 16, Gloucester; 17, Bristol.

London Crusader Choir, with Douglas B. Gray:
October 5, Reading (prison,afternoon); 11, Rickmansworth; 18, Hackney; November 8-9, Spalding.

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C.4209

BRITISH PENTECOSTAL FELLOWSHIP ANNUAL GENERAL MEETINGS

Saturday, October 11th, 1975

at

New Testament Church of God
Melbourne Road, Leicester

TWO GREAT PUBLIC RALLIES

3 p.m. Preacher: S.U. Thompson

The sick will be prayed for at this service

6.30 p.m. Preacher: T. Saunders

Tea between services

Singing items — Testimonies — All welcome

D.4249

Coming Events

BIRMINGHAM, Erdington. October 6-7. Elim Pentecostal Church, South Road, off Reservoir Road. Annual Women's Rally Monday at 7.30. Sunday 6.30. Speaker: Mrs. J. Broomhall (Gloucester). Convener: Mrs. E. Smith, Soloist: Mrs. M. Goldingay. October 11-12, Harvest Thanksgiving. Saturday at 7. Sunday 11 and 6.30. Preacher: D.W. Cartwright. Convener: Ken Smith.

BIRMINGHAM, Stirchley. October 5. Elim Pentecostal Church, Hazelwell Street. Visit of Peter McCann at 6.30. Convener: J.B. Coleman. October 11. Film, "Jerusalem II", at 7.30. Pentecostal Meetings, including Kathryn Kuhlman's healing service in the Holy Land. Convener: J.B. Coleman. October 19. An evening with Gideons International at 6.30. Convener: J.B. Coleman.

BLACKPOOL. October 18. Jubilee Temple, Waterloo Road. Anniversary celebration. Saturday at 7. Sunday 11 and 6.30. Preachers: A.A. Biddle and H. Jeffery. Singing by Southport Choir (Saturday only).

BLACKPOOL, Marton. October 11. Elim Pentecostal Church, Fredora Avenue (off Preston Old Road, Norfolk Road). Saturday at 7. Minister's 4th anniversary. Preacher: Arnold Brooks. Musical items by supporting churches. Sunday at 10.45 and 6.30.

BOURNEMOUTH, Winton. October 25-27. Elim Pentecostal Church, Hawthorne Road. Minister's seventh Anniversary and Convention. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Laurie Lambert. Musical ministry by Wessex Gospel Choir, conductor D.S. House. Convener: George Backhouse.

BROADSTAIRS. October 24. Elim Pentecostal Church, Ranelagh Grove, St. Peter's at 7.30, special visit of Haralan Popov (Tortured and imprisoned by Communists for thirteen years).

CAERPHILLY. October 11-19. Elim Pentecostal Church, St. Fagan's Street. Bible Week. Weeknights (except Monday and Friday) at 7.15. Sunday at 6.30. Preacher: Stanley Beresford.

GLOUCESTER. October 11. Elim Pentecostal Church, Park End Road. Monthly Rally conducted by Laurie Lambert and the Coventry Choir. Saturday at 7.

HEREFORD. October 11. The Town Hall. Quarterly Rally at 7.30. Preacher: W.R. Jones. Singing by New Creation Singers.

HULL. October 9-14. Elim Pentecostal Church, Mason Street. Special meetings on the Baptism and gifts of the Spirit. Weeknights (except Monday) at 7.30. Sunday at 11 and 6.30. Preacher: L.W. Green.

ILFORD. October 4-9. Elim Pentecostal Church, Clements Road. GOLDEN JUBILEE CRUSADE conducted by Felix Lloyd-Smith (International Evangelist). Weeknights at 7.30. Sunday at 11 and 6.30. Special supporting ministry in song. Convener: James F. Hardman.

IPSWICH. October 9, 11, 12. Elim Pentecostal Church, Vernon Street. Church anniversary services. Thursday and Saturday at 7.30. Preacher: W.M.E. Plowright. Sunday at 11 and 6.30. A.P. Atkinson. Convener: A.S.F. Horne.

NOTTINGHAM. October 5. Elim Pentecostal Church, St. Marks Street. Harvest thanksgiving at 10.45 and 6.30. Preacher: D.W. Cartwright.

ROMSEY. October 11. Elim Pentecostal Church, Middlebridge Street. Christian Challenge Hour at 7.30. "Soon" – A unique ministry.

SCOTLAND. October 18. Coatbridge High School, Albert Street, Coatbridge. Saturday at 3 and 6.30. "Praise God Together". Annual Scottish Presbytery Youth Rallies. Praise, Preaching and Sharing. Taking part, Rod Kingstone (Worthing) and 'Group Two' (Portsmouth).

SILVERDALE. October 11-12. Elim Pentecostal Church, Albert Street. Youth weekend. Saturday at 7. United Reformed Church, Victoria Street. Sunday at 11 and 6.30, Albert Street. Preaching and singing: Selwyn and Shirley Cox. October 13-19. Revival and Divine Healing Crusade. Preacher: John Cave. Convener: D.S. Williams.

STAFFORD. October 5-6. Covenant Hall, St. Patrick Street. Women's weekend. Sunday at 11 and 6.30. Monday United Rally at 7.30. Speaker: Mrs. Pamela Richardson (Barking). Singers: Anne McLennan and Janet Ewings.

WEOLEY CASTLE, Birmingham. October 5. Elim Pentecostal Church, Castle Square. Harvest Thanksgiving service. Sunday at 6.30. Preacher: S. Shaw.

Wavelength

ELIM ON THE AIR

United Kingdom

Radio Brighton 202M 95.3 VHF "QUEST" with F.A. Hodge Sundays at 11.02.

B.B.C. Radio 2. Cardiff City Temple. "Come Alive". Sundays 8-8.30 a.m. until 1976. From September 28 to the end of the year.

Brazil

Radio Londrina – 18.30-18.55 (Brazil time), each morning Radio Wenceslau, 30 minutes every Sunday.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

Guyana

Guyana Broadcasting Service every Saturday at 9 a.m.

SALE CRUSADE. 200 present on opening night. Forty decisions.

ALEX TEE

KILMARNOCK. New church now opened.

Marton, Blackpool

MINISTERS' FOURTH ANNIVERSARY

October 11-12

Saturday at 7.00.

Sunday at 10.45 and 6.30.

Preacher: Arnold Brooks

Convenor: Bob Clarke

D.4256

ANNIVERSARY CELEBRATIONS

Blackpool

Saturday, October 18, at 7.00.

Jubilee Temple, Warterloo Road

Preachers: A.A. Biddle and H. Jeffery

Singing: Southport Choir

Sunday

Marton: 11, H. Jeffery, 6.30, A.A. Biddle

Jubilee Temple: 11, A.A. Biddle, 6.30, H. Jeffery

D.4250



Our Youth Camp in Transvaal

THE SITE of this year's camp was again on an old mission station where we could use the buildings and had a good supply of water. Everything else had to be provided.

We started with a weekend convention which included a welcome home service for Pastor Mack Mabitsela, and over fifty young people stayed for the week of Bible studies.

We had both senior and junior classes with four daily lectures. In addition there were sessions for questions and discussions as well as morning and evening sessions. Consequently it was a very busy, but precious and profitable time. The teachers were Pastors M. Mabitsela and A. Seale, plus yours truly. The devotional ministry was shared by the co-operating ministers.

The testimonies that were given proved that the Holy Spirit had been at work. One young girl told us that she had been separated from her mother immediately after birth, she had been dedicated and trained in witchcraft, so that at the age of 8 or 9 she was already a practising witch. On hearing the Word of God, she gave her heart to the Lord and was baptised but she did not disclose this awful power of darkness in her life, nor that she was guilty of murder. Subsequently she suffered terrible attacks by the enemy. The pastor and congregation of her assembly prayed and fasted for her, but they could not understand what it was that hindered this girl from being delivered. Now she knows that she will never be delivered unless she confessed her sins. Truly, the Holy Spirit cannot be deceived. Later reports from some outstations confirmed that other young lives were transformed.

Just how good the Lord had been to us, keeping His protecting hand over us, we only found out afterwards. Most of the young people were transported by our Toyota LDV, which had had considerable attention beforehand, for I wanted to make sure that it was in good condition for that one week when it would be used so much. Well, you have guessed, it developed some new trouble, which was thought to be faulty wheel alignment. But whatever it was, there was no way of having it put right there and then. When it finally limped home after the last journey, two almost new tyres were ruined. My heart sank when I was called to view the damage, and I must confess, I did not sleep very well that night. But the following day it was discovered at the garage that the whole front-suspension had literally been hanging on a thread, the last thread of the last remaining bolt, the side of which had been worn away by the pressure. Disappointment turned to heartfelt gratitude to God who had kept His children from what could have been a serious accident. I have kept this piece of bolt as a reminder of His mercy.

FRIEDA GROSSEN



Frieda Grossen at work in Tzaneen. Here she is with her 'E.W.M.A.' typewriter.

The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, October 6th **John 13:31-38**

"A new commandment I give unto you" (v.34).

MANY years ago Samuel Rutherford was out walking when he met a stranger on the road. In his usual manner he asked the man a few questions. One question concerned the Ten Commandments. "How many commandments are there?", Rutherford asked. "Eleven", replied the stranger. The preacher remonstarted with him, but the man insisted. They parted company, and the next day in church they met again, for the man was James Ussher and he came to preach at Rutherford's church. He took his text from 1 John 2:7. "This" he said "is the eleventh commandment". In a way he was right. There is nothing negative about this commandment.

Tuesday, October 7th **John 14:1-14**

"I am the way, the truth and the life" (v.6).

THE DISCIPLES were troubled and perplexed about the present, and the future was even more of a mystery to them. With Christ, both the present and the future are taken care of. They still had a great deal to learn, there were many things they did not yet understand, but now they were on the right road. Moses had said, "This is the way", but Jesus said, "I am the way". We are not just to follow a path, we follow a person, and He is the Son of God.

Wednesday, October 8th **John 14:15-31**

"He shall give you another Comforter" (v.16).

THE WORD that is used for Comforter is *parakletos.* This does not mean one who consoles or encourages us when we feel depressed. The word speaks of one who is called to one's side: generally it is used of one who pleads another's cause. The thought is of one who gives us strength. We must not think of the Holy Spirit as "it", but rather as "He". His ministry is to teach: "He shall teach you" (v.26). Though the Lord Jesus was going to leave them, they were not left as orphans (v.18).

Thursday, October 9th **John 15:1-11**

"Abide in me" (v.4).

THE picture of the vine is a familiar one from Isaiah and Jeremiah, as well as other books of the Old Testament, but in most cases the Lord was disappointed in the fruit that the nation of Israel produced. When Jesus speaks of Himself as the true vine the meaning is that He is the genuine vine, in contrast to the false, which is represented by the backslidden nation. The only way to achieve spiritual prosperity is to abide in Christ, to live daily in fellowship with Him. This is the way that will bring glory to God and joy to the believer.

Friday, October 10th **John 15:12-17**

"I have called you friends" (v.15).

THIS SECTION contains a new revelation and a new relationship. It is a very great privilege to be called a servant of God. This thought must have been in the mind of the psalmist: "I had rather be a doorkeeper in the house of my God, than dwell in the tents of wickedness". (Psalm 84:10). Yet this revelation takes them a step further; they are not only servants – they are now called friends. But there is something even better for us; we are children of God by faith in Christ, we are not only sons – we are heirs (Romans 8:17).

Saturday, October 12th **John 15:18-27**

"Ye are not of the world" (v.19).

NOT ONLY is there a new and precious relationship between the believer and his Lord, there is also a clear mark of separation between the new life and that which they had lived hitherto. Their Lord was going to be put to death and the disciple must not expect better treatment from a hostile world. The majority would have to suffer violence, affliction and hardship, but this did not prevent them from fulfilling the commission of being witnesses for their Lord.

Sunday, October 13th **John 16:1-15**

"He will guide you into all truth" (v.13).

THE WORK of the Holy Spirit is clearly set out in these verses. In the first place the Spirit convicts of sin. Without the Holy Spirit, men are not brought into a right relationship with God. Man needs to see himself as a sinner before he can see Christ as his Saviour. After he has come to know the Lord, he can be sure that the Holy Spirit will be his guide. The work of the Spirit is to glorify Christ.

Tour of Great Britain

Philip Enloe and Oliver Raper (South Africa)

October 12-23

12, Palmers Green a.m; Slough A.o.G. p.m; 13, Finsbury Park; 14, Northampton; 15, Graham Street, Birmingham; 16, Accrington; 17, Rotherham; 18, Darlington; 19, Bristol; 20, Llantrisant; 21, Newport A.o.G; 22, Cardiff; 23, E.B.C, Capel

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News Items

New General Secretary

JOSEPH R. FLOWER, former superintendent of New York District, was elected as General Secretary of the American Assemblies of God at the thirty-sixth general council meeting in Denver, Colorado last month. He succeeds Bartlett Peterson, 66, who is retiring after serving in that position since 1959.

* * *

Dr. Yonggi Cho, of Seoul, Korea is due to preach in Canada from October 15th to November 2nd. Dr. Cho has accepted the invitation of the Missions Department of the Pentecostal Assemblies of Canada. He is pastor of the Full Gospel Church in Seoul, Korea, which has a membership of over 27,000. Before his conversion he was a Buddhist and he was very sick with Tuberculosis and a heart condition. He was saved, healed and filled with the Spirit.

* * *

Noted educator with Christ

Cordas C. Burnett, executive vice president of the Assemblies of God Graduate School, Springfield, Missouri since 1973, died on August 27th, after being in hospital for one month..

Dr. Burnett, who has been listed in *Who's Who* in America since the 33rd edition, was formerly president of Bethany Bible College in Santa Cruz, California for thirteen years. At the time of his death he was also serving as treasurer of the National Association of Evangelicals (American equivalent of the Evangelical Alliance).

John Scott with Christ

News has reached the office that our dear brother Pastor John Scott has gone to be with the Lord.

John Scott was organist and choirmaster of the Methodist Church at Colebrook, Plympton, Devon around 1918 (Leon C. Quest was a member of the same church). He was converted to Christ under the ministry of Gipsy Smith in Plymouth Drill Hall.

Our brother had a very genial and loving ministry, everyone who knew him, loved him. He served in the Elim ministry for many years and during this time, he pastored our churches in Delancey, Ilford, Coventry, Winton, and Barry, S. Wales. He also ministered in churches in New Zealand – Christchurch and Nelson.

There are many people in the British Isles who thank God for the ministry of our dearly beloved brother.

He passed into the presence of Christ at the age of 74 after a very severe illness.

Our loving greetings and prayers go to his wife Mrs. Edith Scott, and members of the family.

P.S. BREWSTER



John Scott

SUNDAY, 12th October
EVANGELISTIC SUNDAY!

We reach out for souls all the time – but this is our extra – special day!

PRAYER HAS PRIORITY
– BRITAIN NEEDS CHRIST!

Your annual thankoffering can be forwarded through your local church, or to:

THE FIELD SUPERINTENDENT, P.O. BOX 38, CHELTENHAM.

The Elim Evangel

SUNDAY, 12th October
EVANGELISTIC SUNDAY!

ANNUAL EVANGELISTIC THANKOFFERING

Gifts can be forwarded through your local church or by completing and sending the following:

I enclose cheque/postal order/money order for £.....
as my gift to Elim evangelism.

Name.....

Address.....

..... I DO/DO NOT require a receipt.

TO: THE FIELD SUPERINTENDENT,
ELIM EVANGELISTIC FUND, P.O. BOX 38, CHELTENHAM, GLOS.
Please make cheques payable to: **ELIM CHURCH HEADQUARTERS**

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Proclaiming the Truths of Pentecost

Official Organ of the Elim Foursquare Gospel Alliance

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Editorial



THE story has been told many times of how Charles Haddon Spurgeon (1834-1892) was converted. Spurgeon himself told the story on more than one occasion. Born in Kelvedon in Essex, both his father and grandfather were independent pastors; he turned one Sunday morning into the primitive Methodist Chapel at Artillery Street, Colchester, where the preacher was taking as his text "Look unto Me, and be ye saved, all the ends of the earth" (Isaiah 45:22). The usual story is related that Sunday, January 6th, 1850, being a snowy day the scheduled preacher was unable to be present owing to the inclement weather, and his place was taken by a well-nigh illiterate layman, whose constant repitition of the text, due no doubt to his having very little else to say, was instrumental in winning the 15 year old youth to Christ.

Recent researches however have indicated quite clearly that there was no snow in Colchester on January 6th, 1850. In addition the circuit plan for the period clearly shows that the preacher for that date lived next door to the church.

On the Sunday following, January 13th, the preacher was Rev. Robert Eaglen who lived at Ipswich, and he did in fact arrive late for the service. Mr. Eaglens' notes have survived, and they have added to them the fact that this particular sermon on Isaiah 45:22 was delivered, and they contain the words "I have but this brief outline upon the subject which I preached in the Colchester Chapel the morning that Mr. Spurgeon looked and was saved".

The confusion no doubt in young Spurgeon's mind would have been caused by the fact that primitive Methodists ministers in those times were not college trained and in fact they did not wear any dress that would distinguish them from laymen.

Of course it is important that we get the dates right in the interest of historical accuracy, and from C.H. Spurgeon's point of view he was actually converted one week later than he in fact subsequently reported.

It is however more important to know that we have been converted than it is to be sure of the exact date.

You might forget the sermon: you may not even remember the preacher, but when you really get saved your life will never be the same again.

FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – 1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.

ELIM CHURCH NEWS

HEREFORD **Pastor: Trevor Partington**

THE INDUCTION SERVICE for our new minister was convened by T.J. Broomhall from Gloucester, and the ministry of the Word was given by John Smyth who gave a stirring word based on John 2:5, "Whatsoever He saith unto you do it". During the service the Crusaders sang twice. Pastor and Mrs. Partington and family were welcomed on behalf of the church by the Church Secretary. Whilst they knelt, Mr. Broomhall prayed that the Lord would enpower them in their work and that the church would continue to grow. At the end of the meeting Mrs. W. Carter gave an extremely amusing, but challenging recitation which was a fitting conclusion to a wonderful service.

Having given a welcome to our new minister and his wife, the following week we said farewell to one of our young men David Phillips, who has enrolled as a student at the Elim Bible College.

A. TITTENSOR

KEYNSHAM **Pastor: D.W.R. Morton**

THERE was no shortage of volunteers for the recent baptismal service at Elim Pentecostal Church, Keynsham, a ceremony involving total immersion.

Originally the service was planned for fourteen candidates but as the ceremony progressed a further seven came forward to be baptised on the spot.

The service took place in a packed church and extra seats had to be provided.

Vocal solos during the 2¾ hour service were by visiting Irish tenor Richard Douglas. This was the second baptismal service at Elim this year and among the candidates was Mrs. Angela Sutton of St. John's Court, Keynsham, who was converted during the recent "Jesus Sound" open air rally in the town's Memorial Park.

In a fortnight's time Elim member Mr. Graham Brown, 26, and his wife Julie, of Jubilee Crescent, Staple Hill, will be leaving for a two year course at the Elim Bible College in Surrey, before entering the full-time ministry.

They have been members of the Keynsham church for three years. Graham supervised the recent gospel tract distribution in Keynsham.

Keynsham Weekly Chronicle

LEICESTER **Pastor: R. Morrell**

THE enclosed photographs show the fourteen candidates at a recent baptismal service as well as a separate picture of David, son of Pastor and Mrs. Morrell.





ROWLEY REGIS **Pastor: R.C. Stacey**

WE were delighted to have Pastor Ron MacKenzie and his partner Robbie to speak at our Sunday school anniversary this year. The children and parents thoroughly enjoyed the day and the gospel was proclaimed to all.

Continued on page 4:

Rowley Regis—Continued:

Later we had our annual outing to Alton Towers where a good time was had by all. Both occasions were well attended and we pray that God will use these events to extend His kingdom.

Mrs. M.S. PATTERSON

HIGH WYCOMBE, Lane End Pastor: G.McLachlan

AFTER leaving the Exclusive Brethren and entering into Pentecostal blessing, Mr. P. Levermore joined the fellowship of Lane End church, to the church's great gain.

Mr. Levermore's preaching ministry has been much appreciated by the church, and his personal qualities as a Christian gentleman have led to his being both loved and esteemed by all.

For a long time we have regarded him as an elder in our church, and on Wednesday August 27th we had the joy of seeing this position made official, when the district Superintendent Pastor Frank Frost, and our own minister and the deacons committed him to the Lord in the office of elder.

We trust the Lord will continue to bless our brother and make his life yet more fruitful in the Master's service.

M. COURT



Frank Frost, P. Livermore and Grahame McLachlan.

News Round-Up

Hymnbooks for Hungary

THE COMMUNIST COUNTRY OF HUNGARY has a population of around 11 million and is surrounded on almost all sides by the other Soviet bloc countries. Since the last war Hungary has had a lot of conflicts with the Soviet Union though relations today are far happier.

Although there is officially no religion in Hungary many of the people are practising Roman Catholics or Protestants. A few years ago a Marxist speaker at a conference in the capital, Budapest, said: "Historically viewed, we must still plan on the effect of religion being around for a long time; as a result, there must remain encouragement for the construction of the socialist society through the united effort of believers as well as unbelievers".

This open attitude towards religion means that believers can meet openly for worship, unlike those in many other communist lands. The Roman Catholics have by far the largest church membership (nearly two thirds of the people), although about 20 per cent of the population are members of one of the Protestant denominations including the Reformed Lutheran, Baptist and Methodist Churches. In spite of the rewards for open cooperation with the communist party many churches choose to retain their independence and forego their privileges.

Bibles and other Christian literature are fairly easily obtained in Hungary and in fact Bibles are exported to Yugoslavia and Romania. However they are costly and strictly limited in the titles available.

One of the most important aspects of the life and witness of the Hungarian believers, particularly the Protestants, is the singing of hymns and Christian songs. Hymns are sung and loved by congregations throughout the country yet hymnbooks themselves are difficult to come by.

About fifty years ago a very popular songbook called *Hallelujah* was produced by a revival movement within the state church in Hungary. It contains many of the hymns known and loved by Christians in Britain but it is now long out of print and the copies still in use are so worn as to be almost illegible. A group in Germany is planning to reproduce this book by photographic means and to make available at least 5000 copies for the Hungarian believers. The total cost of the project is likely to be in the region of £3000 to £4000.

Literature for Children in Thailand

THAILAND is a country of young people. With a present population of 43 million and a growth rate of three per cent a year the population is likely to reach 90 million by the year 2000 – and most of them will be young people.

Although Protestant missionaries came to Thailand in the early part of last century the Protestants still only number one in 1000 of the people and have not had much impact on the country. Yet the potential is there, particularly among children and young people.

One of the serious problems of such a rapidly increasing population is the fact that many of the children do not complete the full seven years of compulsory education – the majority complete four years or less. This means that not only young people are limited in their reading but that many of the 70 per cent of adults who are 'literates' lapse into illiteracy because of a shortage of simple reading materials.

A mission working in Thailand is planning to reprint 10,000 copies of each of five booklets for children, each consisting of stories from the New Testament in simple Thai explaining the way of salvation. The booklets will be printed locally and are well illustrated and in large clear type. The mission believes that they will not only find wide acceptance among children but will be acceptable to adult villagers who can read only slowly.

The booklet will be used in regular 'literature thrusts' in different parts of the country, with teams of Thai Christians mobilised to distribute literature and the scriptures. They will also be given to national workers and missionaries for distribution in connection with their work. Similar booklets have already found wide acceptance in Vietnamese, Lao and other languages of South East Asia. The total of 50,000 is expected to last nine to 12 months.

New Polish Bible

AFTER 343 years a new translation of the Polish Bible has just been issued by the Bible Society in Poland. It is the fruit of 25 years of work by a Translations Committee representing eight denominations of the Polish Ecumenical Council. The British and Foreign Bible Society, which started work in Poland in 1816, was represented at the publication ceremony in Warsaw by its General Director, the Rev. Neville Cryer, and the United Bible Societies by its new Regional Secretary, Mr. Ole van Luyn of the Netherlands.

Of the first edition of 50,000 Bibles, 1,500 were sold in two days at the Bible Society's bookshop in Warsaw.

Bibles for Bangladesh

BANGLADESH, Asia's newest nation, has been the centre of the world's attention many times in its four years of existence, mainly because it epitomises the extreme poverty of many Third World countries. It has a population of 80 million people crowded into an area the size of Scotland, much of it uninhabitable because it is prone to flooding.

Since its independence from Pakistan in 1971 Bangladesh has experienced severe internal unrest culminating recently in the assassination of Sheikh Mujibur Rahman, its father figure and head of state. It has also experienced some of the worst flooding in recent history, devastating cyclones and mass starvation. Agriculture has been disrupted and there is often severe hunger for those who cannot find employment.

But there is another kind of hunger in Bangladesh – a hunger for spiritual reality. Everywhere people are enthusiastic to spend precious money on copies of the Bible or scripture portions – many have come to know Christ in a personal way in recent months.

Teams of Bengali young people have been working for two or three years in areas throughout the country selling Bibles and other Christian literature on the basis that people will read what they pay for. The money that comes in is used to pay expenses and subsidise further literature. They have found the response phenomenal – in fact they have had to restrict the sales of Bibles because they sell "too easily"! Follow-up is achieved in three ways: by personal contact made by the team members, by the local church and/or missionary and by Bible Correspondence courses.

The group would like to see more local believers working on the teams. "To get people willing to give themselves to the Lord's work for a period is far from easy", says one leader. "In a country where there is such poverty to give up a chance of a job is a very real sacrifice – and affects the whole family".

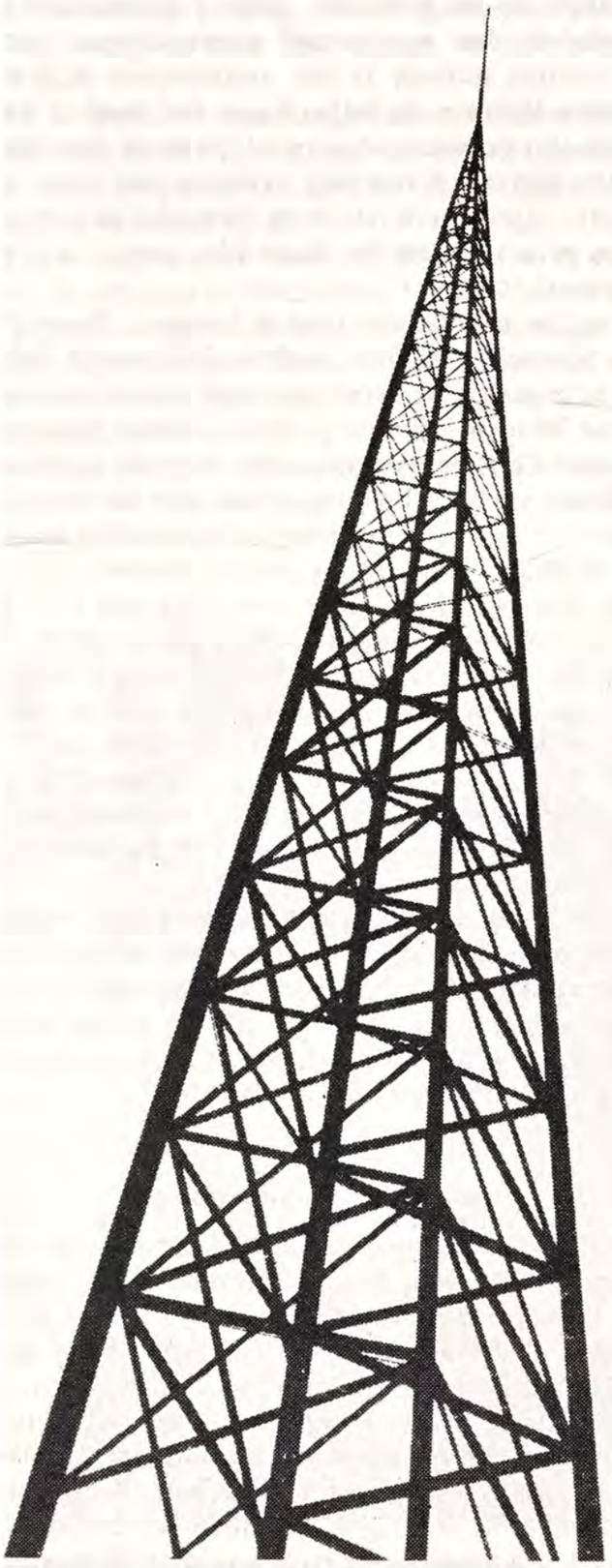
And yet another Conference

OUR recent note regarding the Christian Brethren Research Fellowship Conference to be held in London on October 18th, in which we mentioned that the subject to be discussed is "The gifts of the Spirit today", needs to be further supplemented. We notice also that the British Evangelical Council Conference are taking as their subject "The Holy Spirit today". Mr. Leith Samuel, pastor of Above Bar Church, Southampton, is to give two addresses dealing with the biblical teaching and its practical application.

The Challenge of the Air

by G. Wesley Gilpin

member of the Elim Film and Radio committee



FROM the second day of creation until now, the immeasurable expanses of the air have been areas of disputed control. It has been pointed out that God did not pronounce the created firament as "good": maybe at that stage Satanic forces took over! Only in recent years has man attempted to span the great distances of space and reached out to the worlds of the air.

Radio and television has harnessed the unseen potential of other waves and light occilations. The world has shrunk to the size of an orange and no part need be isolated from another even for seconds. Actions and events in the remotest parts of the world can be heard and watched simultaneously in all other parts. In the interests of understanding, information, co-operation, peace and good-will the world unites on its TV screens and radio sets.

God's global "*Go*" given to the disciples in the first Gospel was a staggering commission that barely came within the bounds of possibility for the infant Church. But they went to it with a will. One of the outstanding miracles of all time is the way in which the Church established itself in positions of authority and influence throughout the then-known world in less than four centuries from the date of the giving of that mandate. History records the ebb and flow of the fortunes of the Church parallel with the rise and fall of great cultures and the political and economic situations of the world. Staggering increases in population along with density of living conditions in which masses of people are subjected to the pressures of the resulting conditions face the Church of this modern age with a frustrating, complex task.

But the world belongs to God, and its resources can be harnessed to accomplish His purposes. This is where, with others around the world, the Elim Radio Council is concerned to play its part. Our goal, for the glory of God, is "Expansion in 1975". Pioneer campaigns are planned and afoot; the College has the largest-ever number of trainees, and the leaders and people of the Elim Pentecostal Churches feel that the gospel should be heard throughout the world in its radio ministry. The advantages of radio and TV ministry are many:

The radio preacher speaks to the individual

Every person in the quietness of his own room or in the isolation of his own particular life situation receives personal attention from the preacher as though there was no one else in the world. Often the effects and benefits of public ministry are spoilt or syphoned off by distractions, but the persistence of the radio voice may go home in a way that would not be possible in the crowd.

Millions are reached at minimal cost

Restrictions on older and more traditional forms of evangelism are many: meeting halls are costly and difficult to book for consecutive periods: advertising is expensive and limited in scope and even then the evangelist may only reach a very limited radius. The voice of radio beams out to millions at one and the same time in many lands at the initial cost of the preparation of the programmes and the cost of air time. If we believe in the power of the spoken word then we will release into the air and against the forces of evil, a dynamic that cannot be restricted or resisted. "The Word of God is not bound" (2 Timothy 2:9).

The preacher must relate the message to the need

Many church goers form captive audiences: when once inside the building the preacher may go on regardless of whether he is addressing the message to the special need or not. Many preachers fail here, and in the long run the cause of Christ suffers. The thoughtful radio evangelist must arrest listeners or they will switch off and that radio programme will become a nonsense. No media of preaching makes such demands but this is all to the good.

The bamboo and iron curtains are breached or overriden

The stories that could be related of listening and response in areas of the world where the proclamation of the gospel is forbidden or restricted are many and thrilling. There are hungry hearts and needy people in every area and situation, regardless of culture, social or political conditions. It is said that the church on the mainland of China is a considerable and active force. The great masts of Manilla and Seychelles beam the message; the day of God will surely reveal that the seed sown by radio ministry has reaped a large harvest in spite of the enemy that went out by night and sowed tares.

The "end time" challenges and needs require an all out effort

"This gospel of the kingdom shall be preached in all the world for a witness into all nations; and then shall the end come" (Matthew 24:14). This is the modern day imperative and time is running out. There is always a place for personal witness and pulpit ministry, but so colossal is the task that the Christian Church must harness every legitimate device, and the harvest to be reaped is so great that combine harvesting methods must be adopted; among the foremost of these is radio. When the fountains of the great deep have broken up and the storm blows with unleashed fury, it will then be too late. This is the "time of peace", but when Jordan swells, even the slickest and fastest methods will be inadequate.

Elim in its radio ministry policy is aware of the need of the hour. It is giving itself to meet that need in the preparation of programmes and the dissemination of the message by every modern and updated method. The help, both prayerful and practical of all who love the Lord is requested. Send gifts to the Secretary, Elim Radio Council, Box 38, Cheltenham, Glos.

Coming home -

Pastor and Mrs. Alan Renshaw arrived from Rhodesia on October 9th. Their three children will follow at the end of the December school term.

Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way.
He has no tongue but our tongues
To tell men how He died;
He has no help but our help
To lead men to His side.

We are the only message
The careless world will read;
We are the sinner's gospel;
We are the scoffer's creed.
We are the Lord's last message,
Written in deed and word.
What if the type be crooked?
What if the print be blurred?

— Author unknown

Back to Square One

A look at contemporary scene

by John Lancaster

Part 1

THE VOICE on the radio was almost as mellow as the autumn sunshine outside, but the calm was deceptive. This was a recent broadcast on BBC 4's "Thought for the day" – and the speaker was a Buddhist. Quietly, almost hesitantly, he "gave his testimony" to the benefits he had found in Buddhism, and suddenly one became aware of the fact that on a programme one has almost taken for granted as professedly Christian something new was happening, something with quite far-reaching implications.

On the face of it, one might put it down to the fact that we are now a multi-racial society and that therefore the religious minorities have a right to express their beliefs. Certainly this would seem to be opinion of many educationalists, for it is well-known that in many schools religious education is now a matter of comparative religion and situational ethics, with Communism thrown in for good measure. The growth of immigrant communities is bound to create problems of this nature, though surely not insuperable ones, and the British tradition of free speech must likewise make it difficult to know where to draw the line, but whatever the rights and wrongs of the case that Buddhist broadcast is another signpost pointing to the collapse of Christianity as the "official" religion of the British.

One snowflake does not make a winter, of course, and one week of talks by a Buddhist does not mean the end of Christian teaching – or even of evangelism in broadcasting, but it is an indication of the way things are going. More significant than the influence of relatively small religious groups is the almost overwhelming power of the secular and materialist propagandists. In the name of Liberty they are demanding; and in many cases succeeding in getting the removal of those moral and social restraints which have been the very foundation of our society. With an influence quite out of proportion to their numerical size, humanists on the one hand and Marxists on the other, are successfully attacking the roots of spiritual life which have sustained the nation through its long history. Words like charity, tolerance, reform, the freedom of the individual are frequently being used as the glossy cover behind which truth, righteousness and purity are being reduced to a convenient size for a morally bankrupt society. Meanwhile the prophets of big business teach the multitude the philosophy of materialism. From the press, the hoardings and TV commercials the masses are taught to seek the good life by the possession of things, and week by week the faithful lay their sacrifices on the altars of the H.P. companies while the high priests of commerce lead them in an ever-accelerating dance of death.

The damage that the wholly unscientific presentation of evolution as a fact instead of an unproven theory has done to faith is being extended, it would seem, by an assault on morals in the English literature departments. It seems as though the cruder writings of D.H. Lawrence are only the examples of "modern English" that some educationalists have discovered. Teachers and parents alike have complained to me of the distress caused to many children by the overt sexual description and four-letter words encountered in English lessons, a distress not infrequently increased by the ridicule of so-called avant-garde teachers directed at children who hesitate over the public reading of such matter. This may be only one aspect of the current situation but it is especially dangerous because it gives a certain academic respectability to the verbal and visual ruthlessness with which the media has raped the conscience of the nation. Innocence is the battered baby of modern culture.

Some time before his death, Professor G.M. Carstairs, then Professor of Psychological medicine at Edinburgh, gave a series of Reith Lectures on BBC radio in which he surveyed the state of the nation. In the course of these lectures he made the following significant comment: "Popular morality is now a waste-land, littered with the debris of broken convictions. . . Most people today lack religious conviction. In its place there persists a confused jumble of ethical prejudices, now bereft of their significance".

That waste land has been created by the nation's neglect of its Christian heritage, by the vandalism of religious leaders who have hacked at the foundations of Biblical authority and smashed the windows of faith, by the wanton destructiveness of those whose influence and financial profit stand to gain most from the disintegration of our society. One is reminded of the Psalmist's lament;

"A man was famous according as he had lifted up axes upon the thick trees.

But now they break down the carved work thereof at once with axes and hammers.

They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground.

We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long . . .

. . . for the dark places of the earth are full of the habitations of cruelty".

(Psalm 74:5-9, 20).

The loss of faith in God leads to the breakdown of domestic, social and national life, for "Where there is no prophecy the people cast off restraint" (Proverbs 29:18 RSV). The very creative instincts are turned to means of destruction, art forms become corrupt, and much that in itself is beautiful and good is spoiled by cynicism and the exploitation of evil minds. "One sinner destroyeth much good" (Ecclesiates 9:18).

It is into this grey waste-land, where Marxist bully-boys flex their muscles and pornographers dump their rubbish, where dissidents huddle in conspiratorial groups and the majority wander aimlessly, only to stand and stare or else to kick the stones of frustration into the weeds, that the modern Church is called to minister. This is our "parish", our mission field. No sun-drenched "coral strand" awaits us, just the drab back-yard of a crumbling civilisation:

"What are the roots that clutch, what branches grow

Out of this stony rubbish? Son of man,
You cannot say, or guess, for you know only
A heap of broken images, where the sun beats,
And the dead tree gives no shelter. . ."

T.S. Eliot's words from *The Waste Land* aptly describe the helplessness and hopelessness of the modern world, but at the same time they highlight the opportunities that confront the Church. The very despair that grips the hearts of men is itself the most fertile soil for the hope of the gospel. It was the very revulsion he felt at his own bedraggled condition and the horrid mess of pig-swill that was his only means of survival that drove the prodigal homeward in repentance and humble faith. *Part two next week*

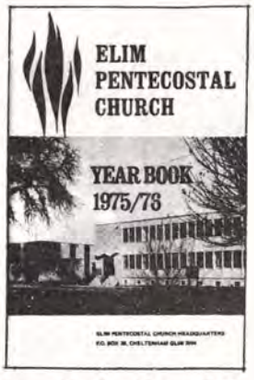
News Item

Unrecorded New Testament Discovered

THE BRITISH AND FOREIGN BIBLE SOCIETY of London have announced the recent acquisition of a hitherto unrecorded edition of William Tyndale's New Testament. The Society, at their London headquarters, have a 30,000 volume collection of Bibles, and they are themselves the publishers of the standard catalogue of English Bibles. This recently discovered New Testament of William Tyndale is thought to have been issued some time between 1534 and 1535, but hitherto no other copies of this particular edition have come to light. This volume arrived in a small collection of books sent in by an elderly lady, and the Bible Society are inviting comments and suggestions from collectors and librarians to enable them to identify this precious volume.

The earliest fragment of William Tyndale's New Testament of 1525 was discovered by a London bookseller in 1834 and only survives in one copy which is housed in the British Museum. Tyndale's complete New Testament of 1526 only survives in the Baptist College Library in Bristol and the other in St. Paul's Cathedral Library, London, though the latter is imperfect.

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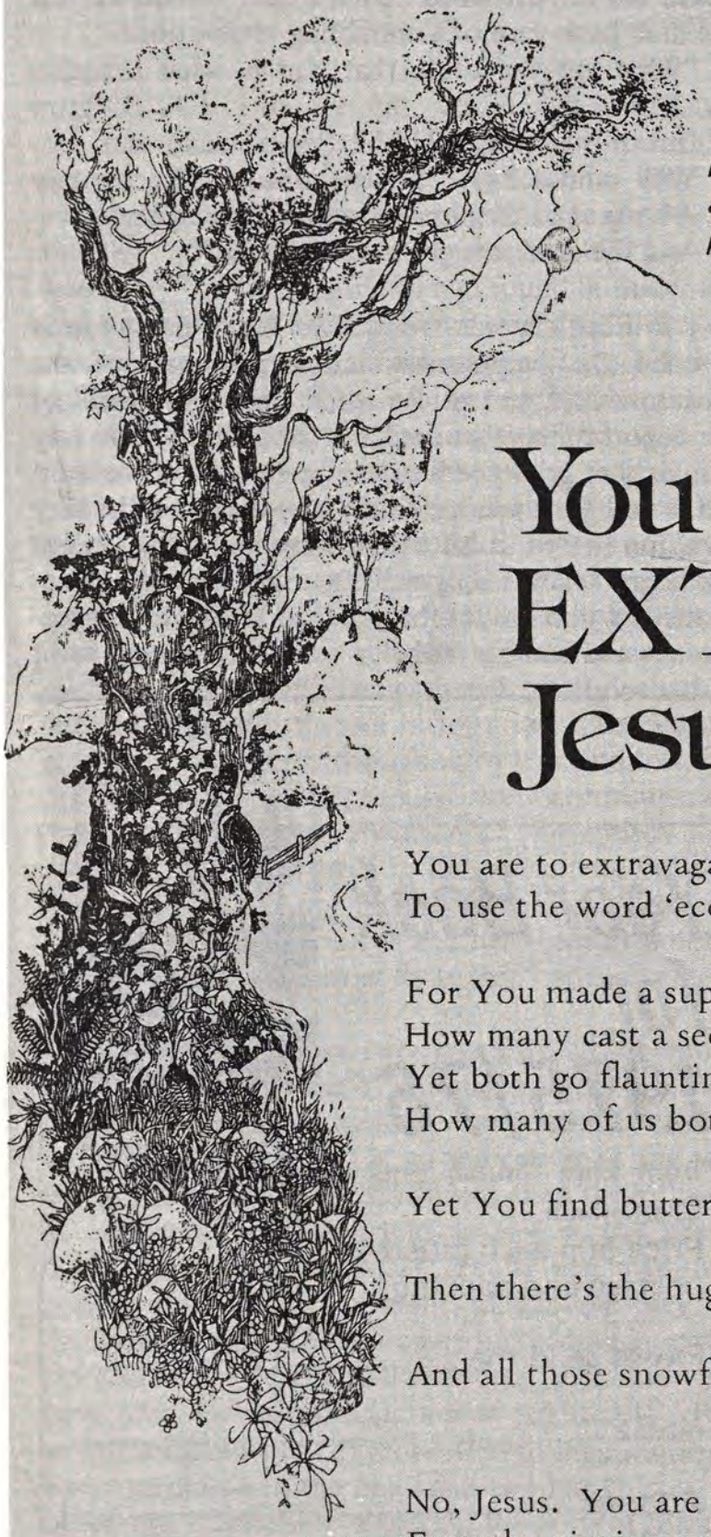
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PHILIP STREETER is 35, married with two children and has been pastor of our Romford church for the past three years.

You are so EXTRAVAGANT, Jesus...

You are to extravagant, Jesus – unbelievably extravagant in everythi
To use the word 'economy' when it comes to describing You is insul
and belittling,
For You made a superabundance of things that are of no use to anyb
How many cast a second glance at sunrises and sunsets?
Yet both go flaunting around the skies like women parading their ne
How many of us bother our heads about a field full of varnished but
We can't eat them!
Yet You find buttercups so cheap and fascinating to produce that go
carpets flop around everywhere.
Then there's the huge, heaving seas. Why make so much water, Jesus?
We can't drink it!
And all those snowflakes endlessly parachuting to earth. Why send s
and why each one a different pattern and s
Sheer extravagance!
No, Jesus. You are by no means economical.
Even the picnic on the hill resulted in twelve basketfulls of leftovers.
It wasn't six bottles of well water that You changed into wine but
SIX THIRTY-GALLON stone jars full!
Once again, sheer extravagance!

Then there were those fishermen bobbing about in a boat all night without
catching so much as a sardine. You just spoke the
word and their nets were crammed to breaking point
with flapping silver fish. Just like You,Lord. Not
content to give an average catch, it had to be an
extravagant one!
Mary of Bethany was extravagant in her worship of You and everyone
yelled, "Economise!"
You replied: "This women's extravagance will.be praised and remembered
for ever".
"Good,my son. You are beginning to glimpse a hue in the rainbow of my
character.
Extravagance to a wild and careless degree is the characteristic of my Father and Me.
I was never precise, calculating and sensible when it came to giving life and love
for you on that dark hill.
When it came to loving you, I knew nothing of economy and
That is why I have the reputation (in heaven anyway!) of being the most
extravagant person ever to walk the dust paths
of this planet.
Your common sense,my son,is all very well in the petty, paltry things,
But it can never be made the bedrock of life,for common sense usually
produces timidity and timidity tags along with
economy.
You see, its possible to be so economical that
no risks are taken;
nothing is ventured;
everything is speculated;
Subsequently, faith is abandoned for common sense and my life is
robbed of all excitement and adventure.
I tell you,my son, not only has wealth been deified these days but
also economy!
And when economy is enthroned, man will do nothing that has a vague
suggestion of extravagance.
You cannot hoard yourself up for a rainy day,son,and justify it in the
light of my teaching.
You must give yourself extravagantly for
Security in the wisdom of your own economic prowess is directly
opposite to the extravagance of my Father
who revels in feeding birds,
cultivating grass and
inventing flowers simply because . . .
because . . . because He enjoys doing it".

Points for Preachers

by J. Alexander Wright

AN OUTLINE

"Only Nine", did you say?

Here's an additional list. All are gifts of the Spirit.

1. Gifts of proclamation. Romans 12:6-8. 1 Corinthians 1:5; 12:8; 10:28; 13:2,8; Ephesians 4:11.

2. Gifts of helping. Romans 12:7; Philippians 1:1; Romans 12:8; 1 Corinthians 12:28; 13:13.

3. Gifts of church leadership. Acts 20:28; Romans 12:8; 1 Corinthians 12:28; Ephesians 4:11; 1 Peter 5:2; 1 Thessalonians 5:12; 1 Timothy 3:1; 5:17.

4. Gifts of special powers. 1 Corinthians 12:9; 10:28, 30; 13:2.

5. Gifts of prayer. 1 Corinthians 12:10,28; 14:15-17. (G. Friedrich, quoted by A. Bittinger in his *Gifts and Graces).*

TALKING-POINT

"He's on faith-lines"

"Living by faith" is, of course one of Paul's great phrases from Galatians 2:20, though he did not mean what some of us do when he used it. When one says, "He (or she) is living by faith" or "He is on faith lines" the implication is that the rest of us are probably not, even though we are O.A.P's or pastors and missionaries receiving a very modest allowance for our upkeep. People attach a kind of spiritual superiority to the former. Some of these go off to overseas missions, though some stay in the home field, not caring about money, assured that God will somehow provide for all their needs. Some of these, well-known evangelists live in this way. They never publish a balance-sheet. The older I grow, the more I question the virtue of all this. It is a curious thing, and rather paradoxical, that these good folk are entirely dependant on those who do responsibly think and care about money and how to earn it and disburse it. If all were to "live by faith" in this manner, there would be no-one to answer their faith!

Irresponsibility is no virtue, and I fear that some of this so-called "faith" is just that; the irresponsible depending upon the responsible. Not all, for there have been shining exceptions whom we have come to admire and thank God for. Truly we cannot serve God and mammon, but we can use our mammon to win people to God and Heaven (Luke 16:9).

So let us drop this distinguishing but meaningless phrase. We all live by faith. No true Christian puts his trust in the uncertain riches of this world. The Lord is the providing Shepherd of us all.

INCIDENT

Any souls lately?

The writer once heard a well-known British Pentecostal preacher say to a gathering of ministers, that if any of them had not won a soul for Christ in the past six months, he was a backslider. I thought of Dr. Robert Morrison who laboured for seven years in China before one man was converted. At his death, twenty years after that, only seven converts could be counted as the fruit of his life-work.

"I know how hardly souls are wooed and won;
My choicest wreaths are always wet with tears".

Redemption Hymnal 83

Your religion

Is your religion Christlike?
silent under chastisement?
patient in tribulation?
strong through disappointment?
Is your religion dynamic?
driving you onward?
urging you upward?
impelling you forward?
Is your religion love incarnate?
uplifting the fallen?
encouraging the weary?
strengthening the weak?
Is your religion a purifying fire?
consuming the dross?
devouring the unlovely?
beautifying the gold?
Is your religion an abiding faith?
allaying doubts and fears?
seeing light through the darkness?
claiming heaven today?
Is your religion a constraining influence?
keeping you from evil?
helping in discouragement?
holding you to the path?
Is your religion an animating hope?
expecting victory?
looking for progress?
awaiting the consummation?

—Edward Urquhart

Thoughts from the Book of ***Exodus***

by F. Lavender,
Pastor of our Croydon Church

77. The Crowning Glory (Exodus 40:34)

WE have already commented on the beauty of the Tabernacle and of its furniture – it was certainly as glorious as the design of God and the craft of man could make it. The final chapter of Exodus tells how the Tabernacle was erected on the first day of the second year after the Passover night which brought Israel deliverance from slavery. Our text declares the supreme wonder of the Tabernacle; the cloud of the Presence came down, and the Tabernacle was filled with the glory of God. Moses had spent many days communing with God on Mount Sinai, yet even he could not stand in the presence of the overwhelming manifestation of the majesty of God.

The disciples one day pointed out to the Lord Jesus the magnificent buildings of Herod's temple; yet they were as blind as the scribes and the Pharisees. They could not see that the true glory was not in the stones or the decorations, but resided in the presence of the Lord of glory, for whom the Temple had been erected. The mighty One Whom heaven and the heaven of heavens cannot contain (2 Chronicles 6:18); He, the creator, who fills and overflows all things, condescended to dwell amongst men and women – the true glory of Herod's Temple was that the Son of God walked in it!

The Jewish elders were incensed because the children praised Jesus in the Temple, but the Lord said that the children had seen what the elders had missed. In these materialistic days do we see with childlike eyes? Men delight in splendid, well-appointed, even luxurious buildings, but the real glory of a Christian church is "Jesus in the midst". The finest buildings will decay in time and even the best will be swept away in eternity, (John in the Revelation said, "I saw no temple therein"). We will still gather around the Lord Jesus – "The Lamb is all the glory of Immanuel's Land".

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JULY

1Th Thou wilt keep him in perfect peace Isa. 26:3
2F Whose mind is stayed on Thee Isa. 26:3
3S Underneath are the Everlasting Arms Deut. 33:27
4♣ God . . . hath saved us and called us II Tim. 1:9
5M I will give you assured peace Jer. 14:13
6Tu Lay hold upon the hope set before us Heb. 6:18
7W Set your affections on things above Col. 3:2
8Th Called unto His eternal glory I Peter 5:10
9F Lead me into the land of uprightness Psa. 143:10
10S Called unto the fellowship of His Son I Cor. 1:9
11♣ Wait patiently for Him Psa. 37:7
12M It is more blessed to give than to receive Acts 20:35
13Tu Hope maketh not ashamed Rom. 5:5
14W Take heed to yourselves Luke 17:3
15Th Know that the Lord, He is God Psa. 100:3
16F The word of our God shall stand for ever Isa. 40:8
17S Jesus said: I will not leave you comfortless John 14:18
18♣ Worship the Father in Spirit and in truth John 4:23
19M I will give peace and quietness I Chron. 22:9
20Tu Be strong and of a good courage Josh. 1:6
21W God . . . fill you with all joy and peace Rom. 15:13
22Th I will strengthen thee Isa. 41:10
23F Every one that asketh receiveth Luke 11:10
24S Surely He shall deliver thee Psa. 91:3
25♣ Worship before the Lord thy God Deut. 26:10
26M Now is the day of salvation II Cor. 6:2
27T Ask, and it shall be given you Matt. 7:7
28W He shall teach you all things John 14:26
29Th I will redeem them from death Hos. 13:14 (Psa. 34:22
30F The Lord redeemeth the soul of His servants
31S I will never leave thee, nor forsake thee Heb. 13:5

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May Osman's page

Coals of fire

A DAILY NEWSPAPER reported in September that "Hospital porter Alan Wadkin has become a victim of a boycott he helped to organise. He was recovering after an emergency operation at Hammersmith Hospital, West London, in one of two wards 'blacked' by members of the National Union of Public Employees because private patients are in the wards. The 700 bed hospital has no separate private wards".

Since the Union's ban, members of the administrative staff have been working a 24 hour special rota in such duties as delivering food, mail, medical supplies and blood, and in moving patients to and from the wards. Two junior doctors wheeled Mr. Wadkin to the operating theatre and later returned him to the men's surgical ward. N.U.P.E. shop steward Andy Cutner said "It's too bad for Alan. We can't lift the ban for one man. Administrative and medical workers are doing the work, so he will not be in danger".

Can't you see the crass stupidity and selfishness of these men? The Junior doctors are already overworked and they put in a fantastic number of working hours each week. I know a few of them, and I've heard about the conditions under which they work. Sometimes when they are "On call" they get no sleep for two days or more, and now they are taking on their shoulders the jobs of these men who have a bee in their bonnets about allowing people to pay for their hospital treatment if they can afford to do so; or if they have been paying in to medical insurance schemes for such contingencies.

I wonder how Alan Wadkin felt, knowing that he needed this emergency operation, and then having to be wheeled to the operating theatre by men who were overstraining themselves because of his ban. These doctors surely heaped "coals of fire" upon his head, and I only hope it burned up the dross and helped him to see clearly.

Sometimes in our Christian lives it is so easy to meet sharp words with a hasty retort instead of holding our tongues. Or to repay someone who has slighted us by slighting them. The Bible exhorts us "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you". Or even to go a step further as in Romans 12:20 "If thine enemy hunger, feed him; If he thirst, give him drink: for in so doing thou shalt heap *coals of fire* on his head", and often by this treatment you will find that you will win over your enemy. If you have someone who is a thorn in your side then start to pray for them, and it's wonderful what God can do. My husband and I have experienced this in our own lives and I have proved this to be good advice.

On one occasion a young lady said to my husband "Pastor, so and so hasn't invited me to her new house since she got married, but she's invited many of the other young people and I feel very hurt and left out". He said "Well, *you* give a party", and her sister interrupted and said "Yes! Let's have a party and don't invite her". "Not at all", said my husband, "Put her at the top of your list and invite her first". And so the rift was mended.

The Word of God says "A man that hath friends must shew himself friendly" (Proverbs 18:24) and it's up to us to go out of our way to speak to other members of our assembly and show love and concern for them. We have been told of people who have gone to an Elim Church and no-one, but no-one (apart from the pastor shaking hands at the door) has spoken to them. One young lady came to our church in Birmingham and she told us that she had been to another Elim assembly for six weeks and no-one had enquired who she was, or where she came from and she felt very lonely and dispirited. Brethren! Sisters! These things ought not to be. Let's get back to being known as "The Church with the friendly welcome", and also the church where there is no need for coals of fire.

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MARRIAGE

PORCH—NEWTON. On August 16th, at the Elim Pentecostal Church, Stanley Road, West Croydon, John Portch to Yvonne Newton, both members of our Croydon Church. Officiating minister: Frank Lavender.

WITH CHRIST

PATMAN. On September 18th, Sarah Ann Patman, esteemed member of our Barnsley Church and a faithful Sunday school worker for many years. Officiating minister at funeral: G. Harpin.

RAPKINS. On August 11th, Mrs. Christine Rapkins, aged 78 years, foundation member of our Croydon Church, was called home after much suffering. Officiating minister at cremation: Frank Lavender.

SMYTH. On September 4th, William Robert, faithful and beloved elder of our Lisburn Elim Church and formerly of Moneyslane. "He was a good man, and full of the Holy Ghost and of faith". Officiating ministers at funeral: R.J. George and W. McCandless.

STANFORD. On August 11th, Catherine Stanford, beloved mother of Mrs. L. Whiteman. "At home with the Lord". Officiating minister at funeral: B.C. Richardson.

ITINERARIES

The President (Leslie Wigglesworth):
October 15, Grangetown; 16, Bishop Auckland; 17, Sunderland, District Ministers' meeting; 18, South Shields; 19, Newcastle a.m; Stockton-on-Tees p.m; 20-23, National Evangelistic Conference, York; 25, Ordination service, Clapham; November 1, Colchester; 2, Clacton-on-Sea a.m; Chelmsford p.m; 3, Braintree; 4, Ashingdon; 8, Clapham (South London Presbytery Rally).

David Butcher:
October 14, Stamford; 15, Peterborough; 16, Glenfield; 17, Leicester; 18, Rugby; 19, Northampton a.m; Banbury p.m; 20, Coventry; 21, Nuneaton.

J.H. MacInnes:
October 11, Parkstone and Wimborne; 12, Springborne a.m; Winton p.m; 13, Eastleigh; 14, Gosport; 15, Sholing; 16, Southampton; 17, Romsey; 18, Salisbury; 19, Canada a.m; Andover p.m; 20, Weymouth; 21, Yeovil; 22, Merriott.

Peter McCann:
October 11, Hereford; 12, Bridgwater a.m; Weston p.m; 14, Wells; 15, Cheltenham; 16, Gloucester; 17, Bristol.

London Crusader Choir, with Douglas B. Gray:
October 11, Rickmansworth; 18, Hackney; November 8-9 Spalding.

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Coming Events

BARKING. October 11-14. Elim Pentecostal Church, Ripple Road. Golden Jubilee Crusade with Eric Carter, Len Magee and Ken Legg.

BIRMINGHAM, Erdington. October 11-12. Elim Pentecostal Church, South Road. Harvest Thanksgiving. Saturday at 7. Sunday at 11 and 6.30. Preacher: D.W. Cartwright. Convener: Ken Smith.

BIRMINGHAM, Stirchley. October 11. Elim Pentecostal Church, Hazelwell Street. Film, "Jerusalem II", at 7.30. Pentecostal Meetings, including Kathryn Kuhlman's healing service in the Holy Land. Convener: J.B. Coleman. October 19. An evening with Gideons International at 6.30. Convener: J.B. Coleman.

BLACKPOOL. October 18. Jubilee Temple, Waterloo Road. Anniversary celebration. Saturday at 7. Sunday 11 and 6.30. Preachers: A.A. Biddle and H. Jeffery. Singing by Southport Choir (Saturday only).

BLACKPOOL, Marton. October 11. Elim Pentecostal Church, Fredora Avenue (off Preston Old Road, Norfolk Road). Saturday at 7. Minister's 4th anniversary. Preacher: Arnold Brooks. Musical items by supporting churches. Sunday at 10.45 and 6.30.

BOURNEMOUTH, Winton. October 25-27. Elim Pentecostal Church, Hawthorne Road. Minister's seventh Anniversary and Convention. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Laurie Lambert. Musical ministry by Wessex Gospel Choir, conductor D.S. House. Convener: George Backhouse.

BRECON. October 18-19. Elim Pentecostal Church, Brynmawr Terrace, off Walton Street. Annual Convention Saturday at 7. Sunday at 11 and 6.30. Preacher: Felix Lloyd-Smith.

BROADSTAIRS. October 24. Elim Pentecostal Church, Ranelagh Grove, St. Peter's at 7.30, special visit of Haralan Popov (Tortured and imprisoned by Communists for thirteen years).

CAERPHILLY. October 11-19. Elim Pentecostal Church, St. Fagan's Street. Bible Week. Weeknights (except Monday and Friday) at 7.15. Sunday at 6.30. Preacher: Stanley Beresford.

GLOUCESTER. October 11. Elim Pentecostal Church, Park End Road. Monthly Rally conducted by Laurie Lambert and the Coventry Choir. Saturday at 7.

HEREFORD. October 11. The Town Hall. Quarterly Rally at 7.30. Preacher: W.R. Jones. Singing by New Creation Singers.

HULL. October 9-14. Elim Pentecostal Church, Mason Street. Special meetings on the Baptism and gifts of the Spirit. Weeknights (except Monday) at 7.30. Sunday at 11 and 6.30. Preacher: L.W. Green.

IPSWICH. October 9, 11, 12. Elim Pentecostal Church, Vernon Street. Church anniversary services. Thursday and Saturday at 7.30. Preacher: W.M.E. Plowright. Sunday at 11 and 6.30. A.P. Atkinson. Convener: A.S.F. Horne.

MALTON. October 13-16. Elim Pentecostal Church, Greengate. Teach-in on the Second Advent every evening at 7.15. Preacher: A.R. Boston (A.o.G.). Convener: D.E. Hocking.

READING. October 26. Elim Pentecostal Church, Waylen Street. First Anniversary of Ron Williams. Sunday at 11 and 6.30. Preacher: P.S. Brewster.

ROMSEY. October 11. Elim Pentecostal Church, Middlebridge Street. Christian Challenge Hour at 7.30. "Soon" — A unique ministry.

SCOTLAND. October 18. Coatbridge High School, Albert Street, Coatbridge. Saturday at 3 and 6.30. "Praise God Together". Annual Scottish Presbytery Youth Rallies. Praise, Preaching and Sharing. Taking part, Rod Kingstone (Worthing) and 'Group Two' (Portsmouth).

SILVERDALE. October 11-12. Elim Pentecostal Church, Albert Street. Youth weekend. Saturday at 7. United Reformed Church, Victoria Street. Sunday at 11 and 6.30, Albert Street. Preaching and singing: Selwyn and Shirley Cox. October 13-19. Revival and Divine Healing Crusade. Preacher: John Cave. Convener: D.S. Williams.

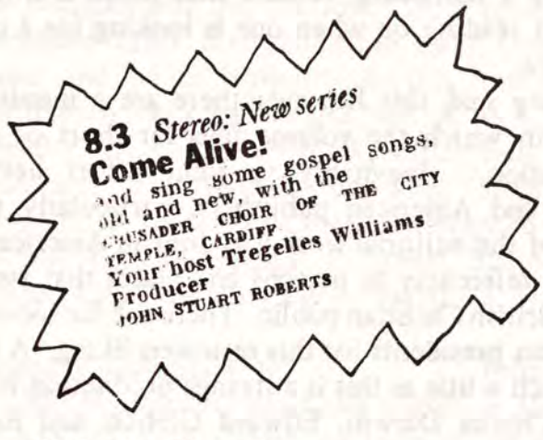
STOCKPORT. October 11-12. Elim Pentecostal Church, Mottram Street, church Anniversary weekend: Saturday at 7.30. Sunday at 10.30 and 6.30. Preacher: B.C. Vidamour.

TONYPANDY. October 25—November 8. Central Hall. Rhondda for Christ Crusade. Preacher: George Canty.

HAVE YOU HEARD

"COME ALIVE"

ON SUNDAY MORNING?



Cardiff City Temple
Crusader Choir
on BBC Radio 1 and 2
Each Sunday at 8.03 a.m.

Tour of Great Britain

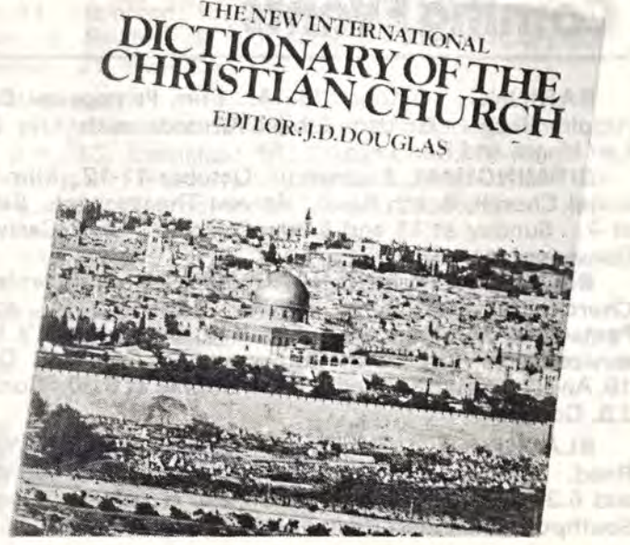
Philip Enloe and Oliver Raper (South Africa)

October 12-23

12, Palmers Green a.m; Slough A.o.G. p.m;
13, Finsbury Park; 14, Northampton;
15, Graham Street, Birmingham; 16, Accrington;
17, Rotherham; 18, Darlington; 19, Bristol;
20, Llantrisant; 21, Newport A.o.G; 22, Cardiff;
23, E.B.C, Capel

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BOOK REVIEW



The New International Dictionary of the Christian Church. J.D. Douglas, General Editor, *published by the Paternoster Press, EXETER. Price £10, postage and package 75p extra.*

BY ANY standard this is a remarkable book. In the first place there are over 200 contributors who write more than a million words in almost 1200 pages. Altogether this serves to produce a very useful work of reference that will find its way into libraries and on teachers and ministers bookshelves. The book is also remarkable in several respects and the Editor and the publishers are to be congratulated on the completion of a massive undertaking. In the first place the breadth of topics touched upon and the characters referred to make a tantalising volume that make it difficult to resist reading on when one is looking for a quick reference.

Having said this however there are a number of points in which the volume falls far short of one's expectation. Inevitably, a joint effort between British and American publishers, particularly when much of the editorial work was done in America, will contain references to persons and places that are new to the British Christian public. There are far too many American presidents for this reviewers liking. A book with such a title as this is a strange production indeed when Charles Darwin, Edward Gibbon and Robert Ingersoll are afforded a space, and yet G. Campbell Morgan, H.P. Liddon and Vincent Taylor do not have a separate entry. The bibliographies are also strangely uneven, and in a number of cases even standard works are ommitted, as for example, Barbour's life of Alexander Whyte is not mentioned. It is strange also that the 1516 New Testament of Erasmus is ommitted. On the other side however some of the articles, as for example on C.S. Lewis and the Clapham Sect are models of that extremely difficult art of saying so much with a bare economy of words, and the bibleographies in each case direct the students to the best of the relevant literature.

Another matter however of more serious concern is the fact that matters of interpretation have been allowed to creep into this dictionary where such are completely unwarranted in a book of this nature. In the overlong section on page 856 on Catholic Pentecostalism, the writer, H.M. Carson, says: "speaking in tongues is a kind of prayer of the subconscious to help us defeat our minds". In another section, on Edward Irving, (page 517) it is the Editor himself who writes of Irving's "unbalanced emphasis . . . . and his encouragement of speaking in tongues during public worship. A sad process of deterioration set in". It might have been better if he had taken more notice of the article on the Catholic Apostolic Church on page 203 where Irving is treated much more sympathetically by a member of the Christian Brethren Research Fellowship.

The section on Pentecostalism contains next to no references to the Pentecostal Movement in Britain, in contrast to the article in the *Oxford Dictionary of the Christian Church.* The Assemblies of God have a separate entry, but the writer is confused by the fact that the name is used for similar groups in different parts of the world. The 1925 conference did not agree to compile the *Redemption Hymnal,* this was an earlier production, *Redemption Tidings.* To say that the International Church of the Foursquare Gospel "is the best-known pentecostal body", is certainly not true, not even in America.

These are not meant to be carping criticisms, of what is after all, a very fine production, one which I have found to be a very useful work of reference, but what does cause concern and raises all sorts of questions in my mind is this. If there are basic errors in those areas about which the reviewer possibly knows more than the authors of some of the articles, and some of these errors are of a fundamental nature, how reliable is the dictionary in those areas about which the reviewer has a very limited knowledge?

Inexplicable ommissions can easily be remedied in subsequent re-prints. Inadequate bibliographies can easily be added, but some of the more fundamental questions of interpretation demand a more radical revision.

D.W. Cartwright

The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, October 13th **John 16:16-33**

"Your joy no man taketh from you" (v.22).

CHRIST did not promise his disciples an easy path, on the contrary He warned them that they would have tribulation. In Greek, the word was used to describe a method of torture in which a heavy stone was placed on the victim so that the life was crushed. This might have terrified even the stoutest hearts. They were not to be left on their own; though their Lord was to be taken from them so violently, his parting words were about peace; "My peace I give unto you" (14:27). Now he tells them that they will have joy, which none can take away. May the "joy of the Lord" be our strength today. The strength of this verse can carry you through the week.

Tuesday, October 14th **John 17:1-12**

"I pray for them" (v.9).

THIS CHAPTER should really be called the Lord's prayer. The other well known words which begin, "Our Father which art in heaven. . . .", are really the prayer of the disciples. This is the Lord's prayer, but it is not a prayer for Himself, that came later in the agony of the Garden of Gethsemane. We should observe that the whole of the prayer is for "them". The finished work of v.4 is that of giving instructions to the disciples as v.6 and 8 make clear. The finished work of Christ, as far as His earthly ministry was concerned was to reach its climax in the cry of triumph on the cross (John 19:30).

Wednesday, October 15th **John 17:13-26**

"I pray not that thou shouldst take them out of the world" (v.15).

THE world went on its own course, the majority did not even acknowledge that the son of God had come to live amongst the children of men. Now that He is shortly to return to His Father He prays for the disciples who are to remain in a hostile world. The psalmist, and more than one prophet have wished to "fly away and be at rest". Running away from the world however is an unhealthy form of escapism. The wonder of our faith is that we can live in the world and yet not be part of its corrupt system.

Thursday, October 16th **John 18:1-14**

"They went backward, and fell to the ground" (v.6).

THROUGHOUT the period of His earthly life the Son of God had veiled his divinity in humanity. But now, for a brief moment that glory breaks through that frail frame of flesh and the armed guards fell backward. Yet now He asks them "Whom seek ye?" This time He allows them to take Him, but not before He asks that the small group who were with Him should go free. He goes with them now, and even Peter's stout defence is of no avail, there can be no turning back now. There was no other way for sinful men to be brought back to God.

Friday, October 17th **John 18:15-27**

"He said I am not" (v.17).

PETER'S strong denial stands out in sharp contrast to the honest admission of Christ. When some further questions are asked (v.19) they want to know about the disciples and the doctrine. Once again the Good Shepherd turns their attention away from the disciples and on to Himself. At this time they were particularly vulnerable, and this is seen in Peter's denial. The Gospel of Mark, which tells us a great deal about Peter, tells us that when Christ was risen from the dead He sent a special message to Peter, not because he was superior to others, but because he needed special encouragement (Mark 16:7).

Saturday, October 18th **John 18:28-40**

"My kingdom is not of this world" (v.36).

AGAIN we have a stark contrast—Pilate and Christ. The one was govenor of a small but troublesome Roman province; the other was really the creator of the world! Pilate had dealt with prisoners before, but this man was different. At the beginning of His ministry, Jesus was visited by one of the religious leaders, Nicodemus. This man was astonished when he was told "you must be born again". Now a political leader is equally astonished when he hears of another kingdom. As far as he was concerned there was no king but Caesar, and no kingdom but Rome. Christ's kingdom would outlive every empire.

Sunday, October 19th **John 19:1-16**

"They smote Him with their hands" (v.2).

PRIOR to this, the men who rejected Christ confined their assaults to words. They now resort to the use of force. He was now scourged by the cruel lash. The whole purpose was to degrade him, and the object was to mock Him. Yet He was a king. At the beginning of His ministry they mocked Him by saying "Behold, the friend of publicans and sinners". Yet these very words were a compliment.

East Anglia
Eastern Presbytery Camp

Report by John Harrison, Lowestoft

IN perfect weather in early August the advance party for the joint Presbytery Camp, arrived at Lower Farm Marsh, Holland-on-Sea, near Clacton, to begin setting up camp on a new site.

For the next five days, people and equipment continued to arrive, and after a lot of hard work a camp which was merely talk in committee, immerged from the various boxes and packages.

On Monday August 11th, the eleven-day camp officially began under the direction of "Commie" – Pastor John Harrison. Campers and Staff arrived from Norwich, some for the first time. In all, nearly 120 were at the camp, representing eighteen churches. The cooks were Mrs. Hill and Mrs. White, padres P.K.G. Rose and A.P. Atkinson; the adjutants were Mark Drew and Derek Edmunds.

In perfect weather, on a perfect site, (only four minutes from the sea) we experienced Gods perfect blessing. About twelve decisions were recorded, and each one was personally counselled. Many youngsters re-dedicated themselves to the cause of Christ in front of their families and friends. Others were found seeking the Lord long after the main evening rally had finished, and some experienced the baptism in the Holy Spirit.

We were inundated with visitors. Westcliff Sunday school enjoyed their Annual trip at the camp site and a Presbytery Barbecue organised by Pastor Atkinson was also held. Over 250 young people joined in for a meeting on the beach where they listened intently to a challenge from the Word of God by Derek Edmonds. The Sunday morning Communion service is always an event looked forward to. This year's service was really lovely and a number of campers openly led in worship. For the evening service, campers and staff were distributed to Colchester, Walton and Clacton, and at each service God blessed their varying ministries.

Apart from the wonderful weather, we also had two thunderstorms, some heavy rain and high wind which made camp exciting for some and exacting for others, but the general opinion of both staff and campers was "A very good camp". We would like to thank all those who played a part in making the camp such a success, but most of all we thank our great God and heavenly Father, without whose love, mercy, grace and providence the camp would not have been possible.



Elim Youth Camp, Holland-on-Sea, Essex, held in August 1975. Photo by Barbara Davenport.

The Elim Evangel



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Proclaiming the Truths of Pentecost

Official Organ of the Elim Foursquare Gospel Alliance

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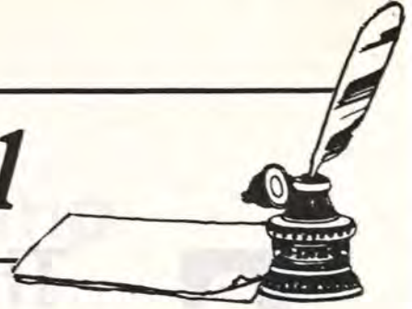
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Editorial



SUNDAY, October 19th is being observed as Christian Literature Sunday in a number of churches.

When Paul wrote to Timothy he exhorted him not only to "Let no man despise thy youth" but also to "give attendance to reading" (1 Timothy 4:12,13). It is quite true of course that the prime subject in his mind would have been the reading of Scripture. This would have meant reading the Old Testament in the main as a considerable portion of the New Testament had not then been written, though we ought to add from a very early date the writings of Paul and other letters came to be regarded as Scripture (2 Peter 3:16; Colossians 4:16).

The majority of Christians however in those early times would certainly not have possessed a complete copy of the Scriptures themselves. In the first place, one of the longer books like Luke or Acts would have occupied a scroll of over 30 feet in length; if a whole Bible had been in existence in those times it would have occupied a complete shelf. The scarcity of copies was overcome to a certain degree by the remarkable way in which the scriptures were memorised by even ordinary folk. It was quite common up to the time of the invention of printing for ordinary people to memorise the whole of the Book of Psalms. In some respects the invention of printing made men lazy, but whether there is any particular virtue in memorising a whole section of scripture today, particularly when an equal effort if not always made to understand exactly what the words mean, we are a little inclined to doubt.

We can thank God that today the position is completely reversed; for Christian believers in Western countries at least the number of Christian books and Bibles is staggering.

Over the past few years, more than 30,000 titles appear annually in booksellers lists in this country; of that number more than 1,000 per annum are under the general title of "Religious". Some books can be very beneficial, but others can be positively damaging.

Christianity has been called the religion of the Book, and we need to remember that the Bible is a book supreme; nevertheless there are a great many other books that are written that will help you in your Christian life and experience, whilst others can be given to your friends and neighbours, and these may well result in winning them for Christ as well. On Christian Literature Sunday we simply pose the question, "Have you read any good books lately?".

FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – 1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.

ELIM CHURCH NEWS

Front cover picture:

Mr. George Gibson, foundation member of the Markethill Elim Church lays the foundation stone of the new Elim Church on the site of the old building in the town.

Photo: *Armagh Guardian*

MARKETHILL **Pastor: R. Cotter**

A LARGE gathering turned up at Markethill for the stone-laying ceremony at the site of the new Elim Church in the town.

Among those present was Pastor A. Wilson, Superintendent of the Elim Church in Ireland, who gave a short address to the audience which numbered around 200 people, remarking on the fact that over £7,000 has been paid towards the church, which will cost approximately £17,000, a great achievement indeed, since the money comes from the members of the church itself.

Pastor Raymond Cotter, who is in charge of Markethill Church, invited Mr. George Gibson to step forward and lay the foundation stone. By way of explanation Mr. Cotter told the congregation that the Elim Church in Markethill had been started back in 1923 when a handful of people gathered together. Since them the church membership has grown to 60, and of the people who met together at the first services, Mr. Gibson is the only one still remaining, so he was given the honour of laying the stone.

The new church will be twice the size of the previous one, having a seating capacity of 150. This was necessary as the former building was too small for the congregation that meets there on Sundays.

The new building which will include a car park, is on the site of the previous one, and it is hoped it will be completed by February 1976.

S. PHILLIPS

—Ulster Gazette and Armagh Standard

ALLOA **Pastor: Ken Legg**

TWELVE young people from the Aberdeen Church, led by Pastor Tom Burns and his wife, conducted a week's crusade in our small, but growing church at Alloa. All expenses for food and advertising were paid by the young people themselves, some of whom gave up a week's holiday to join in the group. The programme, after morning prayers consisted of distribution of advertising leaflets, afternoon open-air meetings, and an evening service at which the various singing items were provided by the young people. The atmosphere of each service was both happy and relaxing, and we were delighted that sixteen people from the Glasgow Church supported the mission.

There were also opportunities for swimming and mountain climbing, and on one occasion two team members were stuck half-way up a mountain; fortunately however a mountain climber, complete with all the proper equipment, suddenly appeared and he was able to lead the two friends to safety.

Pastor and Mrs. Legg have achieved much in establishing a church in a very hard town. There is a fine youth group which they have named the Alloa Youth Choral; the group is led by Ken Legg and the pianist is Marion Goodfellow.

TOM BURNS

ST. HELIER, Jersey **Pastor: G.H. Wallace**

ONE of the highlights of any Sunday school year is the Annual outing, and this is certainly true in Jersey. Not that we dislike coaches, but we prefer to use lorries for this occasion, and every year sees an increase in numbers as the boys and girls gather at the church to await the arrival of the lorries to take them on a tour of the Island. This year, eight lorries were used, only one broke down on the journey adding a little more excitement for all concerned. After the trip around the Island the convoy arrived at the Glass Church where a splendid meal had been made ready by a willing band of workers. After the meal, games were held on an adjoining sports field. The light was beginning to fade as the lorries finally left for the journey back to St. Helier, taking tired but happy boys and girls back to the church at Stopford Road, and finally home.

G.H. WALLACE

St. Helier Sunday school go on their outing in eight lorries.



OXFORD **Pastor: John Hyde**

WE HAVE just celebrated our minister's third Anniversary, and we had as our preacher Pastor Leslie Thomas of Newton Abbot, A.o.G. who remained to conduct a series of Childrens meetings at which a number of boys and girls reponded to the gospel.

During the past year we have experienced much blessing in our church and we have rejoiced to see people finding Christ as Saviour; others have been baptized in the Holy Spirit. At the beginning of the year we had a visit from Dr. and Mrs. Brian Wigglesworth who told us of the great work being done in preaching the gospel over the Radio in parts of the world where it cannot usually be taken by missionaries. In February Miss Anne Stephenson from the Transvaal visited us, and we learned how God is richly blessing the work in Transvaal. John Cuthbert and the Northampton musical group, Gospel Lights and also Rev. and Mrs. Woodrow Fletcher (U.S.A.) visited us in the Spring and God blessed their ministry. It was a joy to have with us Pastor and Mrs. D.W. Cartwright in May. His inspiring messages and testimony of Mrs. Cartwright encouraged us all. During the month of July Mr. Hook from the Soldiers and Airmans Scripture Reading Association and Pastor Lathan, Swindon, also ministered to us. Miss Olive Garbutt from the Elim Missionary Scoiety, Headquarters visited us in July.

We look forward to another very active year which begins with a Childrens Crusade at Blackbird Leys branch Sunday school, and is to be conducted by Pastor Arthur Thomas.

JOHN HARVEY

YORK **Pastor: I.W. Lewis**

THE second visit to York of the Philippine Miracle Choir brought great blessing to everyone who listened to their ministry.

They began in the All-Age Christian Education hour on Sunday morning where they sang and testified to the boys and girls.

Later, in the Communion service their devotional rendering of their songs brought blessing and an atmosphere of worship in which we sought to glorify the Lord in thanksgiving and praise. Their dedicated sincerity was an example to all of us. That "All things are possible" was evident as we looked at these young men and women, some of whom came from former cannibal families but who are saved and glorifying Jesus in worship.

Before the evening service, an open air meeting was held in King's Square, and a crowd gathered to listen to the bright, cheerful singing of our visitors. We were enchanted when the leader asked the young daughter of Mr. and Mrs. Nellist, missionaries to the Philippines, to sing to us. It was delightful to hear her and see her enthusiasm, even though she is only four years old.

After a bright gospel service in the church, during which the choir ministered in testimony and song, a good number of the congregation stayed behind to enjoy a time of praising the Lord in the freedom of the Spirit.

We will remember the visit of the Philippine Miracle Choir for some time to come.

ALEX LAURENCE





CHIPPENHAM **Pastor: C. Kingham**

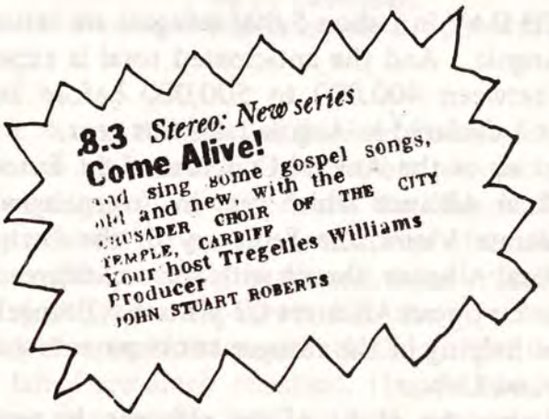
THE INDUCTION of Pastor Carl Kingham at Chippenham was incorporated with one of our regular "Four Corner Convention" meetings. Despite very heavy rain over 100 friends attended and were wonderfully blessed by the Lord during this time of fellowship. Brother Claude Gourzong travelled from Mevagissey in order to minister to us for the service and he stayed on to minister all day on the Sunday.

The convention meetings have been such a blessing as friends from the A.o.G. from Malmesbury and Swindon, together with Elim folk from Swindon and Chippenham, are now joined by others from A.o.G. in Stonehouse, Elim friends from Bath and members of the Church of God in Trowbridge.

The blessings continued on Monday evening when we were favoured with a visit from our President Leslie Wigglesworth who delighted us with his singing "What Jesus means to me". He also ministered to us from the word of God and gave us a most up-to-date report on the news coming in from the mission fields. We praise the Lord for all His goodness and blessings received over recent months, and we look forward to even greater things in the future.

MARK PHILLIPS

HAVE YOU HEARD
"COME ALIVE"
ON SUNDAY MORNING?



Cardiff City Temple
Crusader Choir
on BBC Radio 1 and 2
Each Sunday at 8.03 a.m.



JULY

1 Th Thou wilt keep him in perfect peace Isa. 26:3
2 F Whose mind is stayed on Thee Isa. 26:3
3 S Underneath are the Everlasting Arms Deut. 33:27
4 ♣ God . . . hath saved us and called us II Tim. 1:9
5 M I will give you assured peace Jer. 14:13
6 Tu Lay hold upon the hope set before us Heb. 6:18
7 W Set your affections on things above Col. 3:2
8 Th Called unto His eternal glory I Peter 5:10
9 F Lead me unto the land of uprightness Psa. 143:10
10 S Called unto the fellowship of His Son I Cor. 1:9
11 ♣ Wait patiently for Him Psa. 37:7
12 M It is more blessed to give than to receive Acts 20:35
13 Tu Hope maketh not ashamed Rom. 5:5
14 W Take heed to yourselves Luke 17:3
15 Th Know that the Lord, He is God Psa. 100:3
16 F The word of our God shall stand for ever Isa. 40:8
17 S Jesus said I will not leave you comfortless John 14:18
18 ♣ Worship the Father in Spirit and in truth John 4:23
19 M I will give peace and quietness I Chron. 22:9
20 Tu Be strong and of a good courage Josh. 1:6
21 W God . . . fill you with all joy and peace Rom. 15:13
22 Th I will strengthen thee Isa. 41:10
23 F Every one that asketh receiveth Luke 11:10
24 S Surely He shall deliver thee Psa. 91:3
25 ♣ Worship before the Lord thy God Deut. 26:10
26 M Now is the day of salvation II Cor. 6:2
27 T Ask, and it shall be given you Matt. 7:7
28 W He shall teach you all things John 14:26
29 Th I will redeem them from death Hos. 13:14 (Psa. 34:22
30 F The Lord redeemeth the soul of His servants
31 S I will never leave thee, nor forsake thee Heb. 13:5

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News Round-Up

Refugees in Portugal

EACH DAY in Lisbon 5,000 refugees are returning from Angola. And the anticipated total is expected to be between 400,000 to 500,000 before Independence is declared in Angola later this year.

Speaking at the Annual Congress of the European Evangelical Alliance which met in Copenhagen this week, Jaime Vieira, the Secretary of the Portugese Evangelical Alliance, shared with representatives from eighteen European Alliances the plans that Evangelicals have for helping in the refugee encampments sited in and around Lisbon.

Outlining the plight of the refugees, he stressed that the immediate need is for powdered milk, baby food and blankets. Responding to this appeal, George Hoffman, the Director of TEAR Fund – the official relief arm of the European Alliances – immediately contacted his London office and made arrangements for a cash grant of £2,000 to be made available for the purchase of blankets. TEAR Fund's Overseas Aid Department then put through a call to its newly opened office in Amsterdam, and made arrangements through Jan van Barneveld, the Executive Secretary, for an airlift of milk powder to be put into operation.

This relief operation in Lisbon will be administered by a combined team of Portugese Evangelicals, embracing Baptist, Brethren, Pentecostal and Salvation Army representatives, who are all linked to the Evangelical Alliance of Portugal.

The Missionary Secretary acknowledges with gratitude the following anonymous gifts received during July, August and September

9629	Ghana	50.00
9639	Anon.	5.00
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9815	Anon, Bath, Christmas gifts.	1.00
9817	Anon. Bibles, Guyana	10.00

LESLIE WIGGLESWORTH

The Secretary General also acknowledges a gift of £10 from C.K. for the Expansion Fund.

Coming and goings

Pastor and Mrs. J.T. Bradley have arrived back in Cheltenham after spending almost a year in South Africa where their only son John now lives.

Pastor and Mrs. H.W. Greenway left on October 9th for a visit to Tasmania where they expect to stay for about two months.

Rural Evangelism

SUNDAY, September 28th was observed as a day of prayer for village evangelism in a number of churches. John Halliday of Mission for Christ who specialises in working in rural areas tells us that he himself was converted in the Cheltenham Church under the ministry of Ron Jones in 1971.

The enclosed photographs shows two former chapels which had been turned over to secular use, one as industrial premises and the other as an antique shop.

The following facts should surely stir us all to prayer. 12½ million people live in rural Britain. One denomination alone closed 2,000 chapels and churches during the period between 1960 and 1970 and the majority of these were in villages. In one year 786 village churches and chapels were closed and many others are faced with closure because of dwindling congregations.





LETTER OF THANKS FROM PASTOR M. R. MABITSELA



P.O. Box 398,
Tzaneen,
S. Africa

To the Elim people and churches in U.K.

Greetings from South Africa.

By means of this letter I would like to express my gratitude to the Elim Missionary Council for inviting me to go round the churches. It was a wonderful experience for me. Thank you also very much for inviting me to participate in the Conference where I learned a lot.

A big "thank you" to the pastors and their congregations who made me so welcome. It was so nice to meet the people who had been praying for us for years and to get to know my fellow-ministers. Your friendship has given me great joy. The fellowship and Christian love shown to me in the churches made me feel at home in a foreign land. Thank you very much for all you have done for me.

As for the people who accommodated me in their homes, I don't know how to express my gratitude to you. Your love and care have overwhelmed me. May God bless you and reward you.

When I returned home I had a great welcome from my family and the churches. But after an absence of three months so much work awaited me that I was unable to write immediately. Please forgive me for the delay.

Thank you very much all of you.
God bless you.

Your brother in Christ

M.R. Mabitsela

Thoughts from the Book of ***Exodus***

78. Divine Constancy (Exodus 40:38)

by F. Lavender,
Pastor of our Croydon Church

OUR thoughts from the Book of Exodus have shown Israel to be a changeable, unstable people. As abject slaves they had rejoiced when they were set free, yet they wanted to return to slavery when difficulties arose. They readily professed devotion to the Lord and loyalty to His Word, but they quickly turned from Him in idolatry and rebellion. Yet God's love for Israel remained constant. He continued to dwell among the people and to lead them in the way. Israel's faithlessness could not alter His faithfulness, and the cloud of His presence remained with them throughout their journey.

The disciples had seen the glory and beauty of the Lord Jesus; they witnessed His miracles, heard His word of power, and for more than three years, they had shared His daily life and could testify to His perfection. When He faced imminent death they had pledged their undying loyalty, yet within hours one of them had betrayed Him, and another had denied all knowledge of Him, all His friends had forsaken Him, and when He came to His greatest trial there was no one to stand by Him. Yet the Bible says that: "Having loved His own . . . He loved them unto the end" (John 13:1). He knew His disciples would fail Him, yet His love for them did not waver.

This final message reminds us of the constancy of the Lord. Others may fail us, we ourselves may have let them down; even the best of us will have to admit that we have not always been faithful to the Lord. Yet He tells us: "I have loved you with an everlasting love", and assures us: "I will not leave you nor forsake you". He is utterly reliable, His promises are completely dependable.



This contribution concludes the series. At a later date Mr. Lavender will commence a series of studies in the Gospel of Matthew.

Back to square one

A FURTHER LOOK AT THE CONTEMPORARY SCENE

by John Lancaster



IN SOME WAYS, the blatant paganism of our modern society is more helpful to the preaching of the gospel than was the self-righteous church-going morality of the Victorians. The restraints of Christian influence certainly preserved much that was good in those days and the inspiration of Christ's teaching moved many to really great achievements in many aspects of human life, but the notion that Britain was ever a "Christian country" is mistaken. It was certainly "Christianized" in the sense that it came under a predominantly Christian influence – but it was never Christian in the sense that even a majority of its people were born-again believers in the Lord Jesus Christ. Thus for centuries, the nation has enjoyed the social and political advantages of Christian ethics and has deluded itself – and the Church along with it – into thinking it was Christian. Now the mask has been torn off – the ball is over – and the ugly face of paganism grins out from its rags. But after the initial shock we ought to be profoundly thankful that the truth has at last dawned. Now we can no longer be complacent about "Christian Britain". Such a place never did exist, even though pagans used to put on their "Sunday best" and look like Christians, and today even the pretence has gone – we know where we stand. That is why the Buddhist speaks on "Thought for the Day", why Christianity is reduced to the ranks amongst other religions in school curricula and why the Church is regarded as irrelevant in modern society.

New Testament situation

But this is where we came in! We are back to square one. This is the authentic New Testament situation. The Early Church had no privileged position as part of the establishment, in fact it was bitterly opposed by both the religious and the political establishments as being a heretical and politically dangerous sect. Hated, misrepresented and persecuted by bigoted Jewish religionists and cynical pagans, this small community of Christians thrived in spite of – and, possibly, partly because of – the almost total opposition they met. They had no "Sunday Observance" laws about which they could influence politicians, no official status through which they could influence the "media" of their day, no voice in public affairs, no "rights" other than those accorded other citizens (and many of them as slaves, were denied even those), no natural advantages whatever, yet they lived joyously, if dangerously, with an irrepressible bouyancy of faith and a spiritual authority none could deny.

The secret

What was their secret? Perhaps the most concise answer if found in the conclusion of the Sanhedrin: "Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they wondered; and they recognized that they had been with Jesus" (Acts 4:11 RSV). Nor was it only of uneducated men that this was true, for the greatest "intellectual" of them all could write: "I was with you in weakness and in much fear and trembling; and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and power" (1 Corinthians 2:3, 4 RSV). In other words, both the content of their message and the power with which they delivered it were derived from Jesus Christ through the Holy Spirit. Their natural limitations – and advantages – were reinforced by their complete dependence upon God. Nowhere is this better seen than in the prayer meeting which followed the release of Peter and John from prison in Acts 4:23-31. Remember, these were men who had already had "an Acts 2 experience"! They knew, however, that they could not live on their

capital, but needed a fresh anointing of the Spirit for a new situation and therefore they got before God in earnest, passionate prayer. These were no mumbled niceties, no wearisome repetitions of threadbare cliches, no measured liturgical prose, that fell from their lips, but the "strong crying and tears" that marked the Master's own prayer life as they "lifted their voices together" in urgent intercession.

It is significant that they asked for two things: "Grant to thy servants to speak thy word with all boldness, while thou stretchest out thy hand to heal, and signs and wonders are performed . . ." (Acts 4: 29, 30 RSV): power to preach the word with boldness, firstly, and the confirmation of supernatural signs, secondly. The word used for "boldness" (*parrhesia*) implies more than courage; it includes the idea of freedom or fluency of utterance – what modern preachers often refer to as "having liberty", or "the anointing". Thus these men acknowledged their utter need of Christ's enabling both as to the content of the message they preached and in the way they preached it. They "determined to know nothing but Christ and Him crucified" and thus they drew their message from Him and delivered it in deliberate and continual dependence upon His Spirit. This did not absolve them from diligent study, indeed it forced them to "devote themselves to the Word" (Acts 6:4, cf 2 Corinthians 4:2 and 2 Timothy 2:15). At the same time, they knew that only by devoting themselves to prayer could they maintain their spiritual authority and effectiveness. They believed that the "effectual fervent prayer of a righteous man availeth much", and therefore they adopted the principle of "praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance" (Ephesians 6:18). This kind of praying demands time and determination, it requires the concentration of a man's energies and the discipline of his mind, so that in prolonged seasons of prayer and constantly through the course of the day he is in vital touch with God. This was the secret of Christ's own prayer life and unless it is reproduced in us, we can never "be with Jesus" in the way the Early Church was.

The prayer for God to "stretch forth His hand" forms the second request. The men of the New Testament were under no illusions. Unless they could draw upon the supernatural resources of the Spirit they could be no match for the paganism of their day. Their society, like ours, was bent on pleasure-seeking; it was materialistic, yet in a way cultured; prosperous, yet bankrupt; high minded in a philosophical way, yet savage in its cruelty; cynical, yet open to superstitions of all kinds and especially to the excesses of occult practice. They knew, therefore, that they were not merely wrestling with flesh and blood, but with the powers of darkness, for whether it was the Jew steeped in the religion of his fathers or the pagan embroiled in the meshes of idolatry, both were blinded by the god of this world and both needed to be turned "from darkness to light and from the power of Satan to God" (Acts 26:18, cf 2 Corinthians 4:4). In such a conflict, the Early Church knew that the weapons of her warfare must be more than human. It takes "divine power to destroy strongholds" (see 2 Corinthians 10:3-5 RSV). In the light of this the Early Church was ready to draw upon all the resources that God had placed at her disposal. While the preaching of the gospel was the main thrust of her evangelism, she sought God for the operation of those gifts of the Spirit which would corroborate the Word and express visually and dynamically the grace of God. "By word and deed, by the power of signs and wonders, by the power of the Holy Spirit . . . I have fully preached the gospel of Christ", said Paul to the Romans (15:18, 19).

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Preacher: A. Wilson (Irish Supt.)

Geoff Cooper at the Hammond organ.

Book the date. **Plan to come.** D.4119

Not so much a Church: more of a chameleon



by Ian Macpherson

IT HAPPENED IN ISRAEL. I was conducting a party round the sacred sites, and we had reached the little Arab village of Al-Azariyeh, the Bethany of the New Testament. Having climbed up from the deep cave traditionally believed to have been the tomb of Lazarus, we had arrived at the mosaic pavement confronting the modern Roman Catholic Church of St. Lazarus. Immediately opposite the main entrance to the church is a small stone pedestal topped with a bronze bust of Pope Paul VI. Just at that moment a chameleon chanced to be standing beside the Pope, as if posing for the camera. Almost involuntarily, I ejaculated: "There they are! Together! The Pope and the chameleon! Both up to the same trick!"

That was not meant as a personal affront to Signor Giovanni Battista Montini – better known as the Pontiff. He seems quite a decent little chap really. But it was intended as a criticism of that ambiguous and multi-faced politico-religious organization of which he is the head. It is not so much a Church: it is more of a chameleon.

In four ways.

The Church of Rome is a doctrinal chameleon

One of its basic articles of faith is a professed belief in the plenary inspiration of the Bible: Nevertheless, not a few of its dogmas and practices run completely counter to the Bible.

Consider several examples.

For the wisest of reasons, our Lord commanded: "Call no man your father upon the earth" (Matthew 23:9). (Quite obviously, to address any man other than one's paternal parent in that manner is to run the risk of impugning one's mother's marital fidelity!) Yet the Roman Church calls its highest official by that very name "Pope" – *Papa,* in Low Latin, hypocoristic for "father" – of which the rather irreverent and disrespectful English colloquial equivalent is "Pop"!

To the ecclesiastics of His day our Lord said: "How can ye believe, which receive honour one of another?" (John 5:44). Has anyone on earth so many honorary titles heaped upon him as the Pope? Here are some of them: "Most Holy Bishop of the Catholic Church; Blessed Lord; Vicar of Jesus Christ; Sovereign Pontiff; Abraham by Patriarchate, Melchisadek by ordination, Moses by authority, Samuel by jurisdiction, Peter by power, Christ by unction". How can any true and good man allow himself without protest to be so addressed? How can any man be genuinely holy who permits people to style him "Your Holiness"?

Or take another case. In the Bible, which Catholics profess to accept as verbally inspired, Mary is reported to have confessed herself a sinner. "My soul doth magnify the Lord", she sings in the Magnificat "and my spirit hath rejoiced in God *my Saviour"* (Luke 1:46). Nevertheless, in 1661 Pope Alexander VII declared: "Mary's soul, in the first instant of its creation and infusion into the body, by special grace and privilege of God and in consideration of the merits of Christ, was preserved immune from all stain of original sin".

Holy Scripture, which the Church of Rome professes to regard as divinely and inerrantly produced, reports the comments of the Saviour's fellow-townsfolk in Nazareth, after they had heard Him teach in their synagogue: "Is this not the carpenter's son? Is not His mother called Mary? and His brethren James, and Joses, and Simon, and Judas? And His sisters, are they not all with us?" (Matthew 13:55,56). And yet the Roman Church invents the myth of Mary's alleged Perpetual Virginity!

The Bible, in whose plenary inspiration Papists profess to believe, affirms: "In the latter times some shall depart from the faith . . .forbidding to marry, and commanding to abstain from meats" (1 Timothy 4:1, 3). Is not that exactly what Rome does, enforcing celibacy upon its priests and nuns, and banning the use of meat on Fridays and during Lent?

The Church of Rome is a political chameleon

Let anyone who doubts it ponder the following facts.

It has recently been revealed that the U.S. Administration has secretly paid billions of dollars to certain South American countries as a bribe to induce them to combat Communism in their respective countries. While receiving this finance, Catholicism was sending four plane-loads of priests per week from Rome to Moscow to act as liason between the Vatican and the Kremlin.

In the pulpit of his cathedral in Londonderry, Bishop Edward Daly fulminated against the I.R.A. He roundly denounced them as being "of the Devil". At the same time a colleague of his, appropriately named "Father" Fell, was serving a twelve-year sentence in a prison in the English Midlands for organizing a group of I.R.A. bombers from among the members of his Catholic congregation!

Some time ago a Catholic spokesman in Belgium reminded his hearers that Karl Marx had once said, "I hate all gods", and then proceeded to castigate Communism as "the politics of hell". Yet on that very day Roman priests in Chile, pursuing a tactful policy on conciliation towards the rapidly increasing Communist element in the population, actually incorporated Karl Marx into the Mass!

It was no fanatical Protestant iconoclast but the sane and sober William Ralph Inge, former Dean of St. Paul's, who related that he "once said to a wise man, 'If we had to choose between the Red International (Communism) and the Black International (Catholicism), I think I should choose the yoke of the Black!' He replied, 'No, we should soon escape from the Red Tyranny, but the Blacks do not let their victims go'".

Rome's role as chameleon is being severely taxed today because of the Ulster crisis. Despite all her efforts at camouflage, he green keeps shining through. Yet how artfully and adroitly she has striven to assume the colour of her background, rather like a chameleon on tartan!

Acting on the directive of Pope John XXIII – ironically himself now actually suspected by some leading Catholics of having been a Communist agent! – they had got themselves firmly entrenched in positions of influence in the Press, the radio and television.

One way in which Catholic influence is discernible in the mass media is in the subtle manipulation of facts. The facts are reported, of course, but they are reported, where Catholic interests are involved, with a clever slant in favour of Rome.

It is hardly too much to say that, if the B.B.C. had reported World War II as it has reproted the troubles in Northern Ireland, Hitler would have been in Buckingham Palace today. The Germans bombed innocent civilians: so did the British, but will anyone say that the British were as bad as the Germans? I remember motoring through Hamburg not long after the Second World War, when popular feelings were still running high in that city. Noting the British number-plate on the car, the people spat at us; but are we to conclude from this that Churchill and Hitler must be placed in the same moral category?

True, there have been Protestant atrocities in Ulster. No one in his senses would seek to justify them, for patriotism can never excuse terrorism. But surely it is not the violence but the patience of the Protestants that most impresses an honest observer of the contemporary Ulster scene.

Let us get this straight. The real nigger in the woodpile in Northern Ireland is the Roman Catholic Church. It is she who has sown the dragon's teeth of which the present bloody strife is the bitter harvest. Roman prelates may bleat about peace as much as they like: they don't genuinely want peace if war serves better their church's fortunes. Not long ago the Press reported that the Archbishop of Portugal had actually incited Catholic youth in his country to acts of terrorism. What in indictment of a member of the Roman hierarchy!

Not often is it realized that in Scotland there is precisely the same ethnic grouping that there is in Ireland. The only difference is that in the former the Celts are in the North and the Scots in the South, whereas in the latter the converse is the case. Because Scotland is still, thank God, predominantly a Protestant country, we have had peace between the Highlands and the Lowlands for hundreds of years. Whatever Catholic spokesmen claim, the Irish problem is not basically racial but religious. Were it not for Rome with its policy of educational segregation and its imbuement of its youth with hatred for the Protestants, there would be a united Ireland in which the industrious practicality of the North and the artistic genius of the South would combine to produce a country of which its people could be proud.

The Church of Rome is a moral Chameleon

About a quarter of a century ago Cardinal Heenan – Bishop Heenan as he then was – perpetrated one of the shadiest pieces of double-dealing in the history of British broadcasting. He had been invited to give a series of morning talks on radio, under the heading "Lift up your Hearts", and he had prepared his script and submitted it to the censor for official approval. The censor read the script and rubber-stamped it for presentation on the air.

Now it is obviously unethical for anyone who has had such a script approved to alter it or add to it any way before it is broadcast. About that there is a

gentleman's agreement which no decent person would dream of violating. Bishop Heenan did. Prior to delivering the talk in question, he scribbled in the margin of the script certain unfounded and inflammatory allegations of the persecution of Catholics in Ulster, and dared to present them on the radio. There was, of course, a storm of protest. When it had subsided, I noticed in the religious Press an item intimating that the Catholic Church was appointing a commission "to clean up broadcasting". Bishop Heenan was a member of that commission!

Lecky, the historian, in his well-known work, *Rationalism in Europe,* charges Roman Catholicism with the murder of 50 million innocent people – a charge which has never been rebutted. One thinks of the shocking barbarities of the Spanish Inquisition, known in R.C. circles as "the Holy Office" and sponsored by the so-called "Saint" Dominic, in which countless numbers were tortured on the rack or were torn to pieces on the terrible strappado; one thinks of the appalling massacre of the French Protestants on St. Bartholomew's Day (August 24, 1572), an event said by historians to have given special pleasure to the Pope; one thinks of the reign of Bloody Mary, Catholic Queen of England, who in three years murdered three hundred persons, sending to the stake such noble characters as Latimer and Ridley – one thinks of all these, and then one marvels at the effrontery of the Pope in recently canonizing a handful of Roman rogues whom he is pleased to describe as "the English martyrs", best known of whom is Sir Thomas More, "the man for all seasons", who, we are asked to believe, was so humane, polished and urbane as to be a perfect model of an English Chancellor, but of whom a not unfriendly biographer records that "he crushed heretics as man crushes an insect beneath his foot"!

Now, if all this had been officially acknowledged, deplored and repudiated by the Catholic hierarchy, the matter might well be consigned to the apostolic archives. But it has not. Rome may have relented: Rome has not repented. The monstrous and barbaric methods employed by the "Holy Office", have never been publicly renounced by the "Holy Father". And this is the organization which arrogantly assumes the role of moral monitor of the world.

The Church of Rome is a spiritual Chameleon

What is one to make of a church elastic enough to include within its bulging borders Caesar Borgia, fourth son of Pope Alexander VI, reported to have been the very epitome of all that is "most crafty, revolting and cruel", and Bernard of Clairvaux, who wrote the metlingly beautiful, "Jesus, the very thought of Thee with sweetness fills my breast"; the notorious Torquemada, a byword for brutality, and the saintly Cure d'Ars; the iniquitous Catherine de Medici and the gentle Therese Newmann, a Bavarian peasant woman, reputed to have spent so long in brooding on the sufferings of Christ as finally to have borne the stigmata herself?

In the Papal attitude to the current Charismatic Revival the same ambivalence is apparent. Within a few days of one another two pronouncements were issued by the Vatican. The first was published in Italy, where the rapid rise of Pentecostalism is causing not a little concern to the Catholic hierachy. Here the faithful were solemnly admonished not to seek for ecstatic spiritual experience, not available through the normal church channels. The second pronouncement was released in Norway, a Charismatic country, and here the Pope was reported in the Press as stating that Mary, the mother of our Lord, was present in the Upper Room on the Day of Pentecost for the express purpose of helping the apostles to receive the baptism in the Holy Spirit!

Perhaps I was not so wrong, after all, when, seeing the Pope and that camouflaging creature occupying the same pedestal, I exclaimed: "Both up to the same trick"!



BOOK REVIEWS

How to Produce Sunday School Plays and Sunday School Plays, *by David V. Davenport, published by Colin Venton Ltd., Uffington Press, High Street, Melksham. Price £1.25 (hardback) postage and packing 20p extra. Price 75p (paperback) postage and packing 14p extra.*

HANDBOOKS on these important subjects are difficult to acquire. Sunday school personnel often write to the Elim Youth Department requesting ideas for Sunday school Anniversaries and special children's meetings. David V. Davenport who is the secretary of our Southend-on-Sea Church, has compiled a number of excellent programmes for such occasions. He has been producing plays and sketches for over twenty years. The books derive their inspiration from the experience of the author in the Sunday school and Bible class of his local church. The first book *How to Produce Sunday School Plays* incorporates constructive suggestions which will improve any production. Attention is also drawn to difficulties which can be anticipated and avoided. There are chapters dealing with costumes, lighting, scenery, sound effects, properties and encouraging the children to participate. The second book *Sunday School Plays* presents a choice of eight plays and sketches in prose and verse. The subjects range from the drama of a court scene in "The Bible on Trial", which contains nineteen speaking parts for children, to scenes in a hospital waiting room and operating theatre in the sketch "Heart Trouble" in which nine children take part. All the items contain a clear presentation of the Christian message. These books will be widely appreciated by workers in Sunday schools, Bible classes and youth departments.

ELDIN R. CORSIE

Walking and Leaping, *by Merlin R. Carothers, pub-by Coverdale House Publishers, price 60p, postage and packing, 12p extra.*

WALKING AND LEAPING appeared in my mail at 10 a.m., and when I finished it at noon, tears of joy were coursing down. This latest of Merlin Carothers' "praise" books updates us on his last four years, now out of the military, and in pastoral ministry. Rejoicing as your new car is written-off, the Holy Spirit as holiday courier, tragedy of the order of Job for a man in the 70s, and how to build and fill a 1200 seater church in one year are the highlights. I heartily recommend this and all of Merlin Carothers' books.

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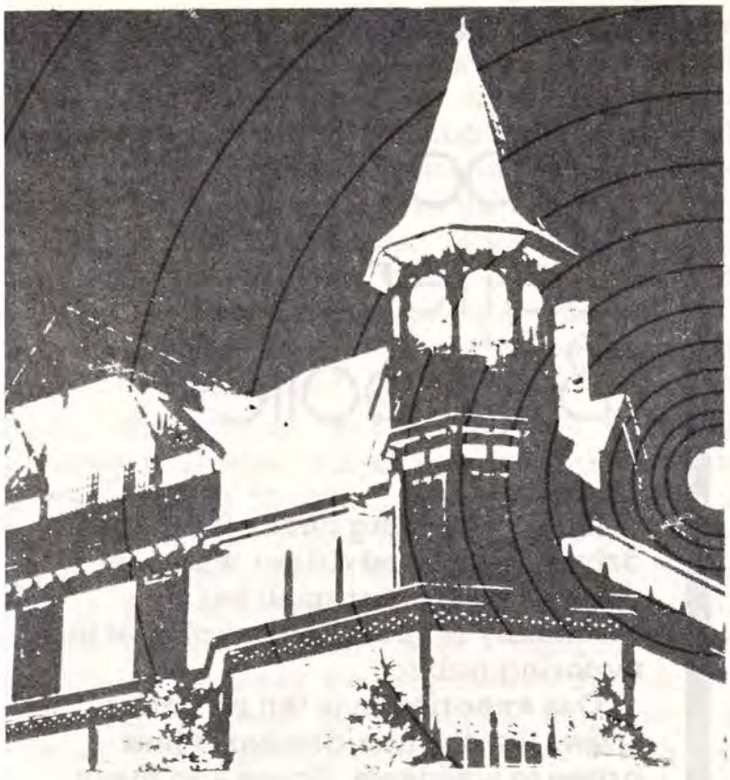
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lonument to fear

by Charles R. Hembree

ON THE outskirts of San Jose, California, is a rambling mansion built as a monument to fear and superstition.

Known as the Winchester House, the wierd structure was started when a spiritualist medium told its owner she would never die as long as she continued building. But, the medium said, as soon as the hammering stopped or the sound of sawing ceased, death would surely come. Having just lost her daughter and husband, son of the famed inventor of the Winchester rifle, Mrs. Winchester began building and never stopped until her death in 1928.

During 38 years she added more than 130 rooms, remodeled several times, and rebuilt after the 1906 earthquake.

Today a grotesque structure looms on the San Jose skyline. In the Mystery House, there are stairs that lead nowhere, doors that open into blank walls, secret passageways, and steps only 2 inches high.

Thousands tour the home annually to view the strange sights and learn about the tormets of that lonely, fear-filled woman.

Fear drives people to do strange things. Some try to drown their fears in self-explosion by following the motto, "Eat, drink, and be merry".

Others attempt to quiet their torments with drug-stained needles or cheap wine. A few absorb themselves in their work or possessions to quell the nagging fears.

However, none of this really works – as is obvious by the sickness we find in our society.

Lest we despair, there is an answer. The Bible gives us Paul's message to young Timothy. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Timothy 1:7).

Note the logical sequence. First, He gives power. Power can be misused, so He also gives love to temper power. Power alone would make us egocentric with little understanding for those not so endowed. Love brings power into proper perspective.

Then, a sound mind is given for channeling love. Love is not that adolescent behaviour glorified in so many silly songs. Rather, real love makes sense out of life, order out of chaos, and responsibility out of ruin.

Does this promise really work? Yes! Thousands testify of this.

Recently a woman wrote to a New York pastor: I've been a victim of nerves and fears for over 20 years. My husband died about 22 years ago, and I tried to take out an insurance policy, being then 47 years old. I was turned down.

"I went to my family doctor and asked him what was wrong with me, and he told me there were lots of things the matter; that I could expect anything, anytime.

"Well, I just gave up; and every time I got sick, I would think, *Now, I'm going to die.*

"I have lived this dying life for over 20 years. But now, at the age of 69, after reading your book and memorizing the Scripture verses as you said to do, I feel wonderful; and I am no longer nervous or afraid.

"I have now found myself so that I have quit dying and started living all over again. My health is better; and as I continue to absorb the Bible and walk with the dear Lord, I am living in the light".

Speaking of the incident later, the pastor said what happened to this lady was she found Christ, learned to love His Word, and her fears faded in the presence of the Lord and Creator.

God gives us the spirit of power, and of love, and of a sound mind when we appropriate His promises to our lives.

And how do we find this salvation from fear and frustration? The Bible tells us: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9).



May Osman's page

Harvest

WHEN I was a little girl, the Sunday I loved above every other was Harvest Sunday. In the village where I was brought up the folk really went to town over the Harvest Festival. I can vividly remember the expectancy that was mine as I stepped into church on Harvest morning. The glorious sight then met my eyes – the flowers, fruit, vegetables, sheaves of corn as well as the loaves of Harvest bread which were all mingled together giving such a rich odour. How lustily we sang the grand harvest hymns, "All is safely gathered in, ere the winters storms begin", and the church rang with the voices of a packed congregation, many of whom never attended any other service. We were thankful to God for once again packing our barns and ensuring that we would not go short of food during the ensuing winter months.

Looking back with hindsight I can see that our love to God was really only cupboard love. We only loved Him for His material provision, and I can never remember hearing a sermon telling us of the spiritual provision God has made for us through Jesus Christ. I was not even saved, and I am sure that the majority of the congregation had not found Jesus as their personal Saviour either, and I shudder to think how many lies we sang as we roared out the grand harvest hymns.

Today, as a born again believer I have a deeper understanding of what Harvest Thanksgiving really means; here at Springbourne we bring only flowers from our gardens to decorate the church and we give our gifts, in money, to the Evangelistic Fund for a harvest of souls. We found that the hospitals simply didn't want our fruit and vegetables, and some of it was going off before we could get it all delivered. So now, the money we would have spent on produce we give to the Evangelistic Fund, and I would commend this procedure to every Elim Church.

Can we find any reference to keeping Harvest Festivals in the Word of God? Yes, we can. If you read Leviticus 23 you will find there the procedure for keeping the Passover, or the Feast of Unleavened Bread. This was kept early in the year when the barley harvest had just begun. On the day after the Sabbath the priests took the specially selected sheaf of barley and waved it before the Lord (Leviticus 23:11) in token of the whole crop, and as a thankoffering to God. Not until the first fruits had been offered to God could the new barley be used. The Passover speaks of the death of Jesus – the first fruits speak of His resurrection. He was raised for our justification, and He was the earnest of the coming harvest. "Now is Christ risen from the dead, and become the first fruits of them that slept".(1 Corinthians 15:20).

The Feast of Pentecost followed fifty days later, at the beginning of wheat harvest. This time the wheat had to be baked into two loaves which were waved before the Lord as first fruits. Christ was the first fruit without leaven; His people are indicated by the first fruit, loaves with leaven. These two loaves can represent the Jew and Gentile. For Christ "Hath made both one, and hath broken down the middle wall of partition between us" (Ephesians 2:14). Both are accepted by God because the offering has been made once for all.

The third feast was the Feast of Tabernacles or Ingathering in which the corn and wine were safely gathered in. This was the most joyful festival of them all, and the people were commanded to celebrate this feast for seven days. Today is the day of ingathering. Look upon the fields, they are white indeed unto harvest; it is now time for us to be doing some reaping. We are so reticent, and we hold our tongues when we should be witnessing for our Lord. Never before have the people of the world been so indifferent to the welfare of their souls. Indeed some of them don't believe that they have souls. But we must be about our Father's business so that many will be safely garnered into the barns of our Heavenly Father. Remember that as this is EXPANSION YEAR in Elim and all your gifts to the Evangelistic Fund will be gratefully received. Even now our Evangelists are out on campaigns putting in the sickle, and we can all have a part to play by our gifts.

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KILCREGGAN. October 31—November 2. Scottish Presbytery YOUTH RETREAT at the Worldwide Evangelisation Crusade Conference centre at Kilcreggan. Guest preacher: PETER HILL. Cost for weekend (Friday evening to Sunday afternoon) £5.50. Bookings to Brian J. Hayes at Edinburgh City Temple. C.4259

MARRIAGES

CROFT—HESLINGTON. On September 13th, Trevor Croft to Ann Heslington, both members of our Graham Street Church. Officiating minister: Edward F. Cole.

CROTHERS—CALLICOT. On September 6th, at Edinburgh City Temple, Gary Crothers to Elizabeth Callicott. Officiating minister: Brian J. Hayes.

HURLEY—BUSH. On September 27th, Robert Stephen Hurley (Crusader Secretary) to Sheila Pauline Bush (Acting Sunday school Superintendent) at Springbourne Elim Church. Officiating minister: J. Osman.

MORTON—SMITH. On September 20th, at the Elim Pentecostal Church, Selly Oak, Birmingham. Paul Anthony Morton to Geraldine Ann Smith. Officiating minister: David Woodfield.

PATERSON—FORSYTH. On September 20th, at Edinburgh City Temple, Denis Paterson to Carol Forsyth. Officiating minister: Brian J. Hayes.

DEDICATION

RENSHAW. On September 14th, at our Banbridge Church, Bianca, daughter of Sylvia and Sidney Renshaw, pastor of our Coleraine Church, was dedicated to the Lord. Officiating minister: P.F. Taylor. C.4260

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WITH CHRIST

ALLEN. On September 17th, Emma Rosalie Allen, aged 86 years, founder member of our Falmouth Church. Officiating minister at funeral: A.E. Cole.

HAWES. On September 18th, at Whiston Hospital, Hilda Hawes, beloved wife of Pastor Leslie Hawes and mother of Pearl and Gaius after much suffering, latterly member of our Holyhead Church, with the Lord which is far better. Officiating ministers at funeral: F.G. Evans and H.W. Greenway.

SAVILLE. On September 19th, Muriel Maud Saville, aged 68 years, faithful member of Hull City Temple. Officiating minister at funeral: C.J. Watkins.

MARSH. On August 23rd, William James Marsh aged 85, for many years head usher and faithful member of Springbourne Elim Church. A beloved husband and father he will be greatly missed. Officiating minister at cremation: J. Osman.

ITINERARIES

The President (Leslie Wigglesworth):
October 18, South Shields; 19, Newcastle a.m; Stockton-on-Tees p.m; 20-23, National Evangelistic Conference, York; 25, Ordination Service, Clapham; November 1, Colchester; 2, Clacton-on-Sea a.m; Chelmsford p.m; 3, Braintree; 4, Ashingdon; 8, Clapham (South London Presbytery Rally); 9, Epsom; 22, Leyton (East London Presbytery Rally).

David Butcher:
October 18, Rugby; 19, Northampton a.m; Banbury p.m; 20, Coventry; 21. Nuneaton.

J.H. MacInnes:
October 18, Salisbury; 19, Canada a.m; Andover p.m; 20, Weymouth; 21, Yeovil; 22, Merriott.

P. McCann:
October 26, Burton-on-Trent; 28, Burton Joyce; 29, Loughborough; 30, Ilkeston; November 1, Lincoln; 2, 3, Beeston; 4, 5, Nottingham; 6, Derby; 8, Giltbrook; 9, Long Eaton.

London Crusader Choir, with Douglas B. Gray:
October 18, Hackney; November 8-9, Spalding; 23, Broadmoor; 30, Hainault.

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Brazil
Radio Londrina — 18.30-18.55 (Brazil time), each morning Radio Wenceslau, 30 minutes every Sunday.
Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.
Guyana
Guyana Broadcasting Service every Saturday at 9 a.m.

Coming Events

BANBRIDGE. October 26 – November 6. Elim Pentecostal Church, Victoria Street. Ten-day Gospel Crusade. Sunday at 6.25. Monday to Thursday 7.55. Preacher: W. Dempster.

BARKING. October 26-27. Elim Pentecostal Church, Ripple Road. Sisterhood Anniversary. Sunday at 6.30. Monday at 3. Speaker: Mrs. V.J. Walker.

BLACKPOOL. October 18. Jubilee Temple, Waterloo Road. Anniversary celebration. Saturday at 7. Sunday 11 and 6.30. Preachers: A.A. Biddle and H. Jeffery. Singing by Southport Choir (Saturday only).

BOURNEMOUTH, Winton. October 25-27. Elim Pentecostal Church, Hawthorne Road. Minister's seventh Anniversary and Convention. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Laurie Lambert. Musical ministry by Wessex Gospel Choir, conductor D.S. House. Convener: George Backhouse.

BRECON. October 18-19. Elim Pentecostal Church, Brynmawr Terrace, off Walton Street. Annual Convention Saturday at 7. Sunday at 11 and 6.30. Preacher: Felix Lloyd-Smith.

BROADSTAIRS. October 24. Elim Pentecostal Church, Ranelagh Grove, St. Peter's at 7.30, special visit of Haralan Popov (Tortured and imprisoned by Communists for thirteer years).

CAERPHILLY. October 25. Elim Pentecostal Church, St. Fagan's Street. Sunday at 6.30. Preacher: L.W. Green.

CLACTON-ON-SEA. October 25-26. Elim Pentecostal Church, Hayes Road. Thirty-Ninth Anniversary services. Saturday at 7. Musical ministry by Lowestoft Youth Group. Light supper afterwards. Sunday 11 and 6.30. Preacher: Arthur Coleman (Oldbury). Convener: Patrick Rose.

HULL. October 21-26. City Temple, Hessle Road. Annual Convention. Tuesday to Thursday at 7.30. Preacher: Jim Hunt. Saturday 7.30. Sunday 10.45 and 6.30. Preacher: David Dean.

IPSWICH. October 26. The Town Hall. Great revival service at 6.30. Conducted by A.S.F. Horne. Followed by after-church rally at 8.

KILCREGGAN. October 31-November 2. Scottish Presbytery YOUTH RETREAT at the Worldwide Evangelisation Crusade Conference Centre at Kilcreggan. Guest Speaker: Peter Hill. Information from: Brian J. Hayes at Edinburgh City Temple.

MOUNTAIN ASH. November 1. Elim Pentecostal Church, Knight Street, Swansea Evangelistic Male Voice Choir, Saturday at 7.30.

READING. October 26. Elim Pentecostal Church, Waylen Street. First Anniversary of Ron Williams. Sunday at 11 and 6.30. Preacher: P.S. Brewster.

SCOTLAND. October 18. Coatbridge High School, Albert Street, Coatbridge. Saturday at 3 and 6.30. "Praise God Together". Annual Scottish Presbytery Youth Rallies. Praise, Preaching and Sharing. Taking part, Rod Kingstone (Worthing) and 'Group Two' (Portsmouth).

TREHARRIS. October 18-21. Elim Pentecostal Church, John Street. Annual Convention. Saturday at 7. Sunday 11 and 6. Monday and Tuesday 7.15. Preacher: J.H. Vaughan (Eastbourne). Singing: Mountain Ash Elim Choir.

TONYPANDY. October 25-November 8. Central Hall. Rhondda for Christ Crusade. Preacher: George Canty.

YARDLEY, Birmingham. October 26. Baptismal service at 6.30. Visit of "Olivet" singers. After-church meeting at 8.15.



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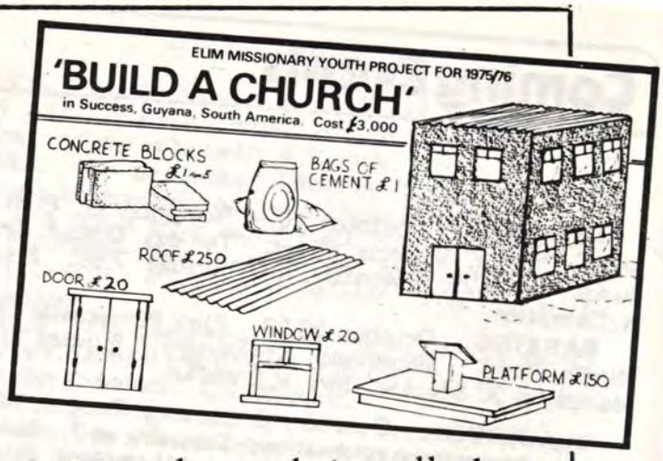
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Greetings!

The missionary project for 75/76 for our Youth work is called, "BUILD A CHURCH". The object is to provide the cash to pay for all the materials and furniture for a building in Guyana, South America.

On the outskirts of Georgetown there is a large area called SUCCESS. The people who live there are mainly Hindus and Moslems. Some time ago our missionaries Ian and Valerie MacInnes were led to open a work in that needy place, and as a result many have been won for the Lord.

Among these there is a fine group of young men who are really fired up and ready to work to build a church. They have a piece of land, and all that is now needed are the materials which will cost about £3,000.

If you wish you could set a target to buy so many concrete blocks, bags of cement, a window, a door, a pew on the pulpit. If we give them the materials they will finish the job.

The enclosed poster can be coloured in as the cash comes in; the scheme starts on Sunday, October 5th, 1975.

Let me say "thank you" for the magnificent response for "Wheels for Witness". The total will be announced at the Youth Rally in Birmingham. Up to the time of writing it was £2,445.34. Bicycles have been purchased in Brazil, Guyana, Formosa, Tanzania, South Africa and other needy places.

Every blessing,

Yours sincerely,

Archie A. Biddle

The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, October 20th **John 19:17-30**

"What I have written I have written" (v.22).

PILATE is now firm and stubbornly refuses to change the wording of the superscription that was fixed to the cross. We can now look back at the event and know that Pilate is only remembered because of what took place on that day. The Son of God who bore such shame on that day is truly King; He is not just the King of the Jews. One day "the kingdoms of this world (will) become the kingdoms of our Lord, and of His Christ" (Revelation 11:15).

Tuesday, October 21st **John 19:31-42**

"He was dead already" (v.33).

THE GOSPEL writer relate the story of the crucifixtion with a bare economy of words. They do not dwell overlong on the physical suffering of Christ. Just as there was darkness over the face of the land from mid-day until three in the afternoon, so there is a veil of silence drawn over the account of the sufferings of Christ. Our Lord suffered the cruel agony of physical pain which only ended in death, but more than that He "bare our sins in His own body on the tree" (1 Peter 2:24).

Wednesday, October 22nd **John 20:1-18**

"Mary said unto Him . . . Master" (v.16).

THERE are some beaufiful personal touches in this passage. Peter is not so swift on his feet as that other disciple (John), but he is more bold. We should notice that the tomb was not *empty;* it had been *vacated!*

We have the sorrow of Mary and her brave words, "I will take Him away" (v.15). When Jesus speaks to her there must have been something in the way that He spoke when He said, "Mary". Previously she had though He was the gardener but now she recognizes Him. She uses a particular term in her own native tongue. Aramaic, *Rabbouni,* which means "Master". If you have a special need today then remember the Risen Lord can meet your need. He still calls His own sheep by name.

Thursday, October 23rd **John 20:19-31**

"Peace be unto you" (v.19).

THE message of peace which had been given a few days before is now given again. Mary and the others had to learn that the old relationship could not be restored (that is what the words "do not touch me" really mean). They are now being prepared for a new relationship that was to be "by faith, not by sight". Even though their Lord was to be absent in a physical sense, His peace would remain. Some, like Thomas. have found if difficult to believe, but the Risen Lord is prepared to meet the doubter more than half way. The Gospel which begins with the profound statement, "The word was God", now draws to a close with the confession of a man whose faith has been restored."My Lord and my God".

Friday, October 24th **John 21:1-14**

"They caught nothing" (v.3).

WHEN the disciples had first responded to the call of Christ, He had provided them with a large catch after they had toiled all night. On the first occasion Peter had felt so guilty that he said, "Depart from me; for I am a sinful man, O Lord" (Luke 5:8). Now that he knows the Lord better he jumps into the water so that he can meet the Lord.

When we make mistakes or stumble in the way we may feel like hiding ourselves from the Lord, but at such times we need to seek His presence.

Saturday, October 25th **John 21:15-25**

"Feed my sheep . . . Follow me" (v.16,19).

ATTENTION has frequently been drawn to the fact that there are two Greek words for love in this passage, the one word being stronger than the other. When Christ asks Peter "Lovest thou me?" He uses the stronger word. Peter's reply, "Thou knowest that I love Thee", uses the weaker word. This has more a sense of "I am fond of you". This is true so far as it goes, but we should not press the distinction too far. What is more important is what form our love takes. Our love for Christ is not only a personal thing, it needs to be expressed in action. This was the lesson on the lake.

Sunday, October 26th **Psalm 119:1-24**

"Thy word have I hid in mine heart" (v.11).

THE PSALMS contain many important words of practical advise on how men and monarchs should live. This particular Psalm lays great stress upon the value of God's word. We may sometimes read God's word as a duty, but even in duty we can find a delight.

Isle of Wight Camp for Seniors

Report by Barbara Veness

CAMP really began at Waterloo station on July 25th, when crowds of young people, armed with suitcases, sleeping bags and guitars, descended on platform 7. Mrs. Rammell was weaving in and out of the mob, checking who had arrived, and seeing us all safely on to the train which was to take us to Portsmouth. From there, a series of coaches, ex-London tube trains and a ferry brought us to "The Duck Pond", a notorious landmark, beloved of all regular Elim campers.

Just up the road was Long Elm Field, spotted with white bell and ridge tents, where about 300 of us (240 campers and 60 staff) were thrown together for one or two weeks. Most of the faces around us were strange, but we gradually got to know one another, and by Monday, we felt as if we'd been there for weeks. There was plenty to do during the day. Apart from the beach, there was table tennis, football, volleyball or badminton for the sporty; a piano, guitars, or an organised music workshop taken by Len Magee for the musical; a record and book shop for the scholarly; Sunshine Corner for the very young (i.e. the workers' children), and . . . "spud-bashing" for those who were evidently accustomed to breakfast in bed!

We were amazed at the goodness of God to us as far as the weather was concerned. The temperatures were often up in the eighties, and the sun shone constantly for the whole fortnight, with the exception of one day of rain following a night of thunder and lightning. We were down on the beach most days, swimming in the freezing water, paddling away on hired floats, throwing frisbees, or just soaking up the sun on the sandy beach: Judging from the tans when we returned, you'd have thought we'd been to the Tropics!

Mealtimes were very eventful, with plenty of cheering and hammering on the tables when anyone had a birthday, or when Commy or one of the Padres made a "witty" remark, and with chaotic stampedes as soon as "seconds" were mentioned. But more important, of course, was the spiritual food. The spiritual strengthening of the campers was the main aim of the camp, and the atmosphere was ideal for worshipping God. Many rose early each morning, in order to be ready when the bell was rung at 7.30 for "Prayer Time". There were further devotions at breakfast, and later, at 10.15 a Bible study was held. The first week we studied the working of the Holy Spirit, and the second week the subject was the love of God. Some went for long walks alone to become better acquainted with the Lord. But the evening meetings were perhaps the highlight of the day, when we would sing, hear testimonies and solos, followed by the preaching of the Word. The two Padres, Bryan Vidamour and Len Magee, were really inspiring to listen to, and so was Commy, alias Pastor Brian Richardson, who preached on both Sundays. Although many sermons were preached, and no two the same, the lesson which was indelibly impressed on most of our minds over the two weeks was that we need to make ourselves completely available to God.

Many were saved at camp, and even more made a recommitment of their lives or were baptized in the Holy Spirit, so I am sure the organisers considered these results a just reward for all the months of hard work, plus the tremendous cost of such a camp. It was my first time at camp, and I hope it will not be the last.

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The Elim Evangel



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The Elim Evangel

Proclaiming
the Truths of Pentecost

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Elim Foursquare Gospel Alliance

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Editorial



BY THE time many of you read this Editorial, the York Evangelistic Conference will be over.

Now someone may well be tempted to say, "What! Not another Conference!" But to anyone who does, we would first of all remind him that, in spite of the dislike that some people have for conferences, we should remember that various conferences have played an extremely important part in the history of the Christian Church. Students of Church history have frequently looked back to various dates and have observed that certain conferences have been veritable turning points in the history of the Church. Names such as Jerusalem A.D. 48, Nicea A.D. 325, Chalcedon A.D. 451, Worms A.D. 1521, Hampton Court A.D. 1604, Edinburgh A.D. 1910 and Lausanne 1974, have all become significant for future generations of Christian

Now we do not suggest that the York Conference will be world-shaking, but it could well be an important and significant milestone in the history of the Elim Pentecostal Church.

The York campaign in February 1934, which led to the establishment of the Elim Church in that city, was, as far as we can discover, the last major campaign conducted by George Jeffreys which resulted in the founding of an Elim Church. In the years immediately following 1934, the Elim Conferences were preoccupied with many other matters.

We should note, however,that in 1935 the ELIM EVANGEL reported that twenty-four new Elim Churches had been established during that year, and of that number, only one effort by George Jeffreys and his revival party led to the establishment of any assembly which has continued since that time. Several other campaigners however were also active during this period.

If we only talk about Evangelism and do not go out and put into operation the ideas which emerge from these discussions, then the York Conference (or any other) will be a waste of time and expense. If on the other hand such meetings do anything to direct the gifts and energies of our movement into fruitful fields that will win the men and women of our towns and cities to Christ, then it will not only be worthwhile on this occasion, but we may well also have to plan for further meetings in other parts of the country.

Our task is not just to talk about Evangelism; it is not even just to bring people to church; the task that the Lord has given us is to "Go. . . and make disciples of all nations" (Matthew 28:19 RSV).

FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – 1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.

ELIM CHURCH NEWS



Front cover picture: Dedication of new Elim Pentecostal Church, Port Talbot.

PORT TALBOT **Pastor: A.J. Taylor**

WE look back over the past few months with amazement and a deep sense of excitement and gratitude at the way God has been working in our midst. For many years we have been planning to build a new church, but we have met all sorts of set-backs and delays, especially during the past year or so when inflation has added to our problems. It seemed as though the Lord had brought us to the place where we realized that the project was beyond the means of such a small assembly. Then God moved in and took over, and in no time at all, all the difficulties were overcome, workers and materials were provided, and the site that had been vacant for so long was cleared and the foundations of our new church were laid.

What if it did rain on the day of the dedication? We needed rain anyway! For those of us who huddled under umbrellas, joyfully singing the praises of our God, they were like "Showers of blessings".

During our pastor's visit to Israel in July we had the pleasure of welcoming John Coleman and his wife and family, and we enjoyed their ministry and their fellowship.

During the local carnival our Sunday school children were dressed up as children of every land, and a good witness was proclaimed to many who never go near a church.

We decided to hold a Summer School for children, and having billed the area the previous week, the Vacation Bible School started at 9.30 a.m. on Monday, August 4th. The Lord wonderfully under-took by supplying all the literature free. We had fifty-four children's packs and the teaching aids, but unfortunately were not able to cater for that number of children due to the severe limitations of our building. The children were waiting outside at 9 o'clock each day, and one lady told us that her daughter was up and dressed ready for Bible School at 6.30 and had to be sent back to bed.

Our numbers were not high, but they remained constant each day, with the majority being in the five to ten age group.

When our pastor came home from his holidays we had a second Beach Mission on Aberafan Beach.

It was a great thrill for our young people to join with Pastor Paul Epton and the young people from Crewe. Although the weather was not very good for the full fortnight, we had attendances of up to 120 children.

A great many contacts were made, and souls were saved. One of the highlights of the mission was when we were given an opportunity to broadcast one of our afternoon Sunshine Corner sessions over the local radio station.

ALUN TAYLOR

Now that the summer is over, our church building is going up steadily, and our numbers are increasing; people are now taking notice that there is an Elim church in the town.

BETTY JONES

RUGBY **Pastor: John Whitehead**

THE OPENING LINE of a prominent report in our local newspaper read: "The Christian word in Rugby will soon be ringing out across telephone wires". After considerable prayer and preparation we have now commenced our telephone ministry – "Rugby Dial-a-Message". By dialling Rugby 71983 the caller hears a recorded two minute talk. This is a 24 hour ministry! Already there has been considerable interest in the town from both Christians and non-Christians, and some have been counselled.

We are very conscious of God's blessing in our church. Our Junior church, which replaced the old style afternoon Sunday school, is now flourishing. August is usually a quiet month in such towns as ours, but a great deal has happened in our church during the month. Two new members were welcomed into fellowship and a local evangelical church joined us for a baptismal service in which two of our people were baptised. A Junior Church Holiday Club was held, and this attracted up to seventy children and received very favourable comment in the local press. We also showed the film "A Thief in the Night" and nearly 300 people came to the screening: we praise God that several decisions were made for Christ.

VAZON, Guernsey **Pastor: A.C. Jarvis**

OUR annual Sunday school anniversary meeting was taken by the Junior department, whose ages range from three to ten. The afternoon did not follow any set programme, but was comprised of recitations, solos and a violin recital. Paul Guille was the guest preacher for the afternoon, and he spoke to us about Jesus being the "Light of the World", which was based on a ten-part recitation given by the children.

In the evening the theme was "The Strait Gate", the senior scholars each taking a part. Both meetings were well attended by parents and friends of the Sunday school scholars. Although no decisions were made, the gospel was faithfully proclaimed.

BARBARA GUILLE

SOLIHULL **Pastor: D.E. Carr**

DURING our recent childrens' campaign, meetings were held every evening. The preacher was "Uncle Blackie" Manning of our Selly Oak Church who unstintingly gave of his time and talents for the Lord's work. The announcements were given each evening over the loudspeaker, and the hearty singing of the choruses which drifted from the building, aroused considerable interest in the neighbourhood. The highlight was the one evening when our meeting had to be held out of doors. The Lord provided fine weather, and in this way many people in the area learned of the existence of our church for the first time. We felt privileged to have so many children attend, and the most exciting thing was seeing some of them give their hearts to the Christ.

MARGARET CARTER

Wavelength

ELIM ON THE AIR

United Kingdom

Radio Brighton 202M 95.3 VHF "QUEST" with F.A. Hodge Sundays at 11.02.

B.B.C. Radio 2. Cardiff City Temple. "Come Alive". Sundays, 8-8.30 a.m., from September 28 to the end of the year.

Radio Leeds. "Cornerstones". A 30 minute programme produced by Leeds Evangelistical Council. Chairman: Pastor J.E. Moore. Sunday at 5 p.m. and Wednesday at 4 p.m. until Paril 1976.

Brazil

Radio Londrina – 18.30-18.55 (Brazil time), each morning

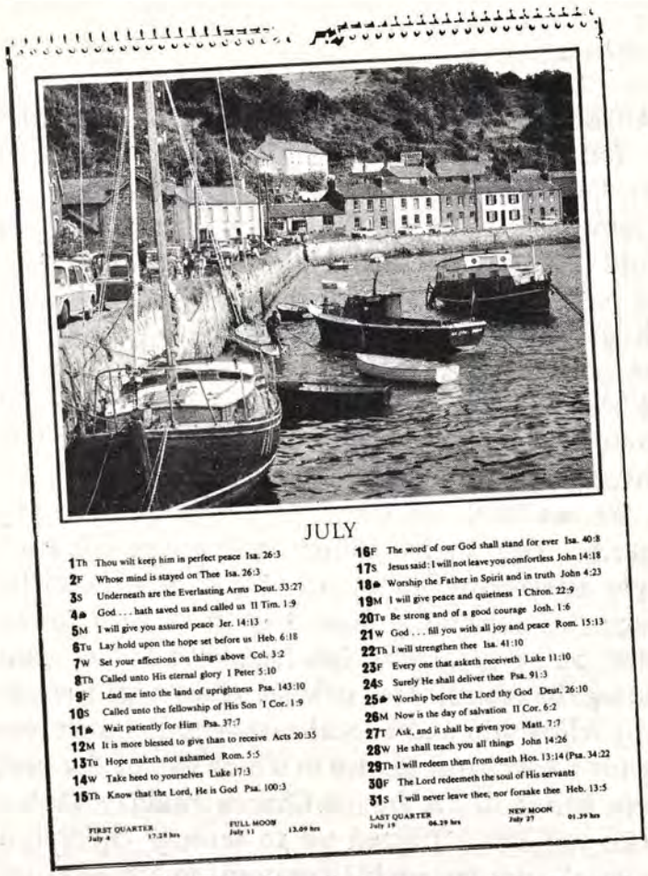
Radio Wenceslau, 30 minutes every Sunday.

Ghana

Church of Pentecost on G.B.C. every Monday at 9.45 p.m.

Guyana

Guyana Broadcasting Service every Saturday at 9 a.m.



JULY

1Th Thou wilt keep him in perfect peace Isa. 26:3
2F Whose mind is stayed on Thee Isa. 26:3
3S Underneath are the Everlasting Arms Deut. 33:27
4● God . . . hath saved us and called us II Tim. 1:9
5M I will give you assured peace Jer. 14:13
6Tu Lay hold upon the hope set before us Heb. 6:18
7W Set your affections on things above Col. 3:2
8Th Called unto His eternal glory I Peter 5:10
9F Lead me into the land of uprightness Psa. 143:10
10S Called unto the fellowship of His Son I Cor. 1:9
11● Wait patiently for Him Psa. 37:7
12M It is more blessed to give than to receive Acts 20:35
13Tu Hope maketh not ashamed Rom. 5:5
14W Take heed to yourselves Luke 17:3
15Th Know that the Lord, He is God Psa. 100:3
16F The word of our God shall stand for ever Isa. 40:8
17S Jesus said: I will not leave you comfortless John 14:18
18● Worship the Father in Spirit and in truth John 4:23
19M I will give peace and quietness I Chron. 22:9
20Tu Be strong and of a good courage Josh. 1:6
21W God . . . fill you with all joy and peace Rom. 15:13
22Th I will strengthen thee Isa. 41:10
23F Every one that asketh receiveth Luke 11:10
24S Surely He shall deliver thee Psa. 91:3
25● Worship before the Lord thy God Deut. 26:10
26M Now is the day of salvation II Cor. 6:2
27T Ask, and it shall be given you Matt. 7:7
28W He shall teach you all things John 14:26
29Th I will redeem them from death Hos. 13:14 (Psa. 34:22
30F The Lord redeemeth the soul of His servants
31S I will never leave thee, nor forsake thee Heb. 13:5

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NEW MOON July 27 01.39 hrs

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Thank you for praying for Sale

says Alexander Tee



BY THE TIME you read this report, the crusade in Sale will be over. We have been very conscious of God's presence in the meetings and we attribute this to the prayers of God's people. Over 150 people have responded to the gospel appeal, and follow-up work is now well in hand.

The team and ministers of the Presbytery have given marvellous support and it has been a joy to work with such willing and dedicated men. The following report appeared on the front page of the *Sale Guardian* along with a picture:

FOLLOWING a successful two week Divine Healing Crusade of the Rev. Alexander Tee and his team in Sale Civic Theatre, the first service of the new Elim Church, founded by Mr. Tee, will be held on Saturday evening, in St. John's Hall, Marsland Road.

The services are in contrast to the traditional idea of church services. There is not the reserve and formality found in most churches, and the ministers were interrupted through the proceedings. "The response has been most encouraging. People have been coming back telling us how their pains have gone. Others want our lively type of evangelistic services to continue in the town", said Mr. Tee.

Until a permanent church is obtained in the area, the Rev. Trevor Miles, who is to be the Elim minister in Sale, will be working from St. John's Hall.

He told the *Guardian:* "The length of time it takes to get a permanent church depends on the availability of property and land".

His services will for the present be held regularly every Sunday, Wednesday and Thursday at the hall in Marsland Road, with regular Divine Healing services in addition to evangelistic and Youth service.

LONG EATON **Pastor: R.L. Currie**

OUR twenty-seventh anniversary coincided with the visit of our President-Elect, Pastor John MacInnes, whose son Ian was our minister a few years ago.

On Saturday evening we had a wonderful meeting as Pastor MacInnes spoke about taking services with the lepers in Guyana. We were deeply moved as he told us how many accepted the Lord.

Mrs. Margaret Saunderson, who has been associated with the church from the beginning, and who is now the Sunday school Superintendent was presented with a bouquet by Mrs. Sally Sanders, one of our Sunday school teachers. Mrs. Saunderson then presented a cheque for £40 to Mr. MacInnes for the missionary work in Guyana; this money had been given by the children of the Sunday school during the past year.

The Sunday services were richly blessed as Pastor MacInnes spoke at the morning and evening meetings. An offering was taken at the end of the evening meeting, and this amounted to £31.61, which was given to the Elim Missionary Society.

Mrs. KATH MACKENZIE



BACK TO SQUARE ONE



by John Lancaster

John Lancaster was a member of the Evangelical Alliance Commission on Evangelism. He is a member of our Executive Council as well as being a member of the Elim Bible College Council and the Publications Board. He has been in the Elim ministry since 1946 and has been minister of our Eastbourne Church since 1957.

THE CHALLENGE of a pagan world calls for the response of a truly Pentecostal Church. Only the finger of God could overcome the cleverness of Egypt's magicians and point to the conscience of Pharaoh, and only the full range of the Spirit's resources can enable the modern Church to face the challenge of the forces of darkness. We need to seek God for a fresh visitation of the Spirit and a new distribution of the gifts of the Spirit amongst us.

That there have been sad abuses and distressing failures in this area none will deny, but that is no excuse for abandoning the resources which God has given to the Church. What is needed is a humble confession of failure and a true repentance of the Church before God – and after that a fresh seeking after God. We need to search our hearts before God as to why we have often failed. With the honesty of the disciples we need to ask: "Why could we not cast him out?" With their humility we need also to listen to the answer (Mark 9:28, 29). Loss of compassion, loss of faith in the power of God, loss of reliance on the authority of the name of Jesus, loss of willingness to get really involved with the long-term needs of people, loss of the personal holiness without which we cannot have a satisfactory relationship with God, all these and many other things are factors we need to face. We dare not cover the cracks with contemporary wall-paper, we must come out into the open with God. Too often, though, we are reluctant to do this. It is quicker and less hurtful to our pride to turn a blind eye to our failures and to try and bluff our way out. We are tempted to feel that if we can re-organise our existing resources, devise new schemes and pour some psychological paraffin on the dying embers of enthusiasm we can "get things going". Not that new ideas and the stimulation of faith and enthusiasm are wrong. Spirit-filled men have always been inventive and enthusiastic. The danger lies in failing to understand where the causes of failure lie and thus trying to find instant, do-it-yourself remedies which in fact only add another thickness of paper instead of dealing with the real structural defects of the building.

The only way forward

There are times when at every level, national, local and personal, we need to do what the disciples did after the death of John the Baptist: "The apostles returned to Jesus and told him all that they had done and taught" (Mark 6:30). When last did we lay bare our motives for His examination, our message for His critique, our methods for His discerning analysis? Too often the work of God jerks uneasily on its way like a car running on the wrong grade of petrol. We have acted on our assumptions instead of referring to the Maker's handbook. "Examine yourselves, to see whether you are holding to your faith. Test yourselves" (2 Corinthians 13:5 RSV). These words,

though primarily addressed to the individual and his personal faith, need to be extended to the whole Church in every area of its life and practice. The preacher needs to re-examine his ministry before God, both as to its content and the manner of its delivery; the pastor needs to gather his church leaders around him and seek with them to know whether in the structure of local church life they are merely perpetuating traditions or following the leading of the Spirit;the Christian worker, the Sunday school teacher, indeed every believer, in whatever category he ministers, needs to constantly examine his life and work before God. This takes time and sometimes is a most uncomfortable exercise, disturbing alike to our self-esteem and complacency, but it is the only way to keep in step with the Holy Ghost.

History has turned full circle. The world we face today bears a striking resemblance to the one the early Church faced – a blatantly pagan world, confused by conflicting ideologies, exposed to demonic forces, despairing amidst insuperable problems and yearning for peace. We are well and truly back to square one. But if the problem is the same, so are the resources to meet it. The authority of the name of Jesus has not diminished one iota, neither has the Word of God lost its power to thrust as a sharp two-edged sword into the hearts of men. The dynamic of the Holy Ghost is still available to the Church and the great supernatural gifts of the Spirit are still bestowed upon the church which will earnestly covet them. While we look at our failures we must not lose sight of the power of the risen Christ to work in and through us. Honest with ourselves we must be, but open to God's Word and Spirit we must also be. The same divine resources which enabled the early Church to challenge and triumph over the powers of darkness are available to the man and the church who will humbly and earnestly seek the Lord.

"People consumed by the inner fire of the Spirit", wrote Dr. John Mackay of Princeton, "are the counterpart in human life of the smashed atom which releases cosmic force". To taste the energies of the age to come may be a shattering experience in which our motives, our concepts of evangelism, our ideas of the ministry, our attitudes to the needs of people, in fact our whole routine of life may be torn apart, melted and fused again in a new, astonishing shape. Whether or not we are prepared for this may determine whether or not we are caught up in the momentum of God's purpose for our age. Pentecost is more than a "once-off" experience of "the Baptism", it is allowing the hammer of the Truth and the fire of the Spirit to do their creative work. Only thus does God forge men and bend nations.

Think before you sing

The singing of a hymn should be a great experience for us – it can be a prayer, a testimony, a praise, or an invitation. Someone has written some interesting comparisons on the hymns we sing:

We sing "Sweet Hour of Prayer" and content ourselves with five to ten minutes a day.

We sing "Onward Christian Soldiers" and wait to be drafted into His service.

We sing "Oh for a Thousand Tongues" and don't use the one we have for God.

We sing "There Shall Be Showers of Blessing" but do not come to church when it's raining.

We sing "Blest Be the Tie That Binds" and let the least little offence sever it.

We sing "Serve the Lord With Gladness" and gripe about all we have to do.

We sing "We're Marching to Zion" but fail to march to Sunday school and church.

We sing "I Love to Tell the Story" and never mention it to our neighbours and friends.

We sing "Cast Thy Burden on the Lord" and worry ourselves into nervous breakdowns.

We sing "The Whole Wide World for Jesus" and never invite our next door neighbours to church.

We sing "Oh Day of Rest and Gladness" and wear ourselves out travelling or cutting the lawn.

We sing "Throw Out the Life Line" and content ourselves with throwing out a fishing line!



New Wine – New Wineskins!
or Are the Pentecostal Churches too old? (Matthew 9:14-17; Luke 5:37-39).

by F. Lavender, Pastor of our Croydon Church

THE significance of our Lord's words is often missed, even though history bears constant testimony to their truth. John the Baptist's disciples had become regarded as part of the Jewish religious system – certainly they looked upon themselves as such – and they joined in all the usual religious observances. Very soon, however, it became apparent that the Lord Jesus and His disciples did not keep the fast days, so the disciples of John joined with the Pharisees to ask him for an explanation. The words of the Lord Jesus made clear to the deputation that He had not come to add a new dimension to Judaism, but to commence something totally new, to bring about a spiritual revolution. This mighty move of the Holy Spirit could never be contained by the "old wineskin" of Judaism; it would need a "new wineskin" – the Church.

The promised outpouring of the Spirit took place on the day of Pentecost. It led to some initial problems and brushes with the Jewish leaders, but, after a short time, the Church settled down in Jerusalem, being grudgingly accepted as an outlandish sect of Judaism, the "sect of the Nazarene". Contrary to the will of God and the command of Christ, the main body of believers gathered in a close community. All their needs were met from a central fund. Life was comparatively comfortable. Then a "storm in a tea cup" led to the appointment of the first deacons and, among them, a fiery, powerful preacher named Stephen. He was not content merely to serve tables, but, under the constraint of the Holy Spirit, he proclaimed Christ with such power and conviction that he was soon in trouble with the Jewish authorities, who arrested him and brought him to trial.

In his defence Stephen reminded the Council of some of the unsavoury history of Israel, showing how they had constantly rejected the chosen prophets of the Lord, who had been sent to prepare the way for the coming of Christ. Then Stephen declared that those who were accusing and trying him were guilty of the worst crime of all; they had not simply rejected and crucified a prophet, but the Christ Himself! This was all true, of course, but was regarded as insulting by the Jews, who were furious with Stephen, and stoned Him. Following Stephen's martyrdom, the Church was scattered, the Judaistic connection was severed and the Lord's purpose for proclaiming the gospel was fulfilled. The believers went everywhere declaring the good news, and soon Samaritans and Gentiles were brought into the Church. We have an account of the final attempt to restore the Judaistic connection in Acts 15.

In the early part of this century, a new, startling outpouring of the Holy Spirit took place in many parts of the world. Among those favoured places was All Saints Church, Sunderland, where the vicar, the Rev. A.A. Boddy, was gloriously baptised in the Spirit, and his church had a heavenly visitation. Soon people from many parts of the country were going to Sunderland to see for themselves what was happening, to discuss this remarkable phenomenon and to receive for themselves the baptism in the Spirit. Those new Pentecostal believers then returned to the worship in their home churches, many of them convinced that the spiritual lives of those churches would be transformed and revived as their own experiences became the experiences of the majority of Christians. The Christians who had been baptised in the Spirit met for Pentecostal fellowship outside their normal church meetings, often in houses, but with no intention of starting new churches. At first they were received by their churches with a mixture of coldness, suspicion and tolerance, but rarely with enthusiasm. Before long, resentment, opposition and hostility were directed at those holding the Pentecostal faith, and they were faced with the unpleasant fact that they must either renounce their testimony or leave their fellowships. Many then left their own churches and formed new assemblies, leading to the birth of some of the Pentecostal denominations. However, this was over sixty years ago and now something new is taking place.

Once more people in the various denominations are receiving the Holy Spirit. This moving of the Holy Spirit is far more widespread, overwhelming and urgent than that of seventy years ago. It is, in-

deed, the outpouring of the Spirit upon all flesh promised through Joel. For some years reports had been reaching us from other lands of wonderful movings of the Holy Spirit. More recently, these same things have begun to occur in our own land. This move of the Spirit is now gathering in momentum and intensity, and many local churches seem to be experiencing revival as their people enjoy what we accept as an article of faith, viz. the baptism in the Holy Spirit. I have found that conversations with Christians from other churches invariably turn to some aspect of this charismatic renewal. However, the testimony of both Scripture and history is that a separation is inevitable. In fact, this separation is already beginning to take place, as a result of the opposition of the non-Pentecostal sections of churches to those who are filled with the Spirit. Some charismatic ministers and laymen are being compelled to leave their churches and withdraw from their fellowships. Why should this be, and why is separation inevitable?

In some cases, simply because truth and error cannot mix, whether the error is Mariolatry and other forms of idolatry and superstition on the one hand, or modernism on the other. There are other cases to do with churches that are nominally fundamental and evangelical where the only answer is that given by the Lord Jesus in Luke 5:39. People do not want a "new" experience, they have no wish to be disturbed, they simply want to continue their well-ordered existence and they resent change. They certainly cannot justify opposition on Scriptural grounds.

I remember that, when I became a Christian, I thought that everyone who knew me would be so amazed by what had happened to me that they would want to become Christians too. Like many others, before and since, I was surprised that this did not happen; in fact, many former acquaintances kept out of my way. This rejection of change and hostility toward a "new" experience is what Pentecostal believers of an earlier generation discovered when they declared their experiences to those with whom they had worshipped, and it is what some of the new Pentecostals are also beginning to find out.

There is a question which the recognised Pentecostal churches must answer: are we too old to receive an inflow of new, exciting life? As the new Pentecostals are forced to leave their churches, will those who look for an established fellowship feel at home with us, or will they feel compelled to establish new churches because we have lost our spiritual glow and have become formal? One way by which we can know that we are getting old is when we say: "The young people were never like this in our day!". As we look at the new Pentecostals, is this what we are saying in a spiritual sense? Are we so conscious of the exuberance, informality, perhaps the mistakes and brashness of the charismatics that we look upon them with disapproval instead of rejoicing because: "They have received the Holy Spirit as we did at the first"? Or are we so aware of the error of some of the churches in which they worship that we cannot conceive that they have genuinely received the Holy Spirit and that, as they follow the Spirit, He will lead them out of that which is offensive to Him, as he did the Pentecostals of an earlier generation? No doubt such an influx of new life would bring problems and difficulties, and the experiences of some folk would prove to be spurious, yet it could also lead to new possibilities and horizons in outreach. The problems of the maternity home, nursery and school are to be preferred rather than those of stagnation, decay and death.

I am well aware that some may accuse me of simply being interested in the building up and enlarging of the Pentecostal churches, and I freely acknowledge that, if this were not a genuine interest, I would not be a Pentecostal minister. I recognise, of course, that the kingdom of God is very much greater than the Pentecostal churches, but the Lord has called me to work for the extension of His Kingdom *through* the Pentecostal Movement, and I see no reason to apologise for desiring the building up of the Pentecostal churches. Nevertheless, those who would make such an accusation against me miss the point which I am trying to make. I regard the charismatics' obvious enjoyment of the baptism in the Holy Spirit, in which we believe, as a call to us who are Pentecostals to examine our present condition. Over the years, often by painful experience, we have learned important lessons; also, we have closely examined the doctrines relating to the Holy Spirit. We can, therefore, be of immense help to the new Pentecostals, provided our present experience of the Spirit is vital and fresh. If our response to experience has resulted in cynicism, and if our doctrine of the Spirit is only head-knowledge, then we are useless. What we need to do, therefore, is to look hard at our present experience of the Holy Spirit in our lives and in our churches and, where there is consciousness of coldness, apathy and formality, to seek a renewal of the spiritual glow and the bubbling joy which should characterise every Pentecostal church.

It is most exciting to hear of the way in which some of our churches are experiencing visitations of the Spirit. May every one of our churches be centres of revival – God-honouring, Christ-exalting and Spirit-filled – the love of Christ binding us to one another and constraining us to reach out to others with the message of salvation.

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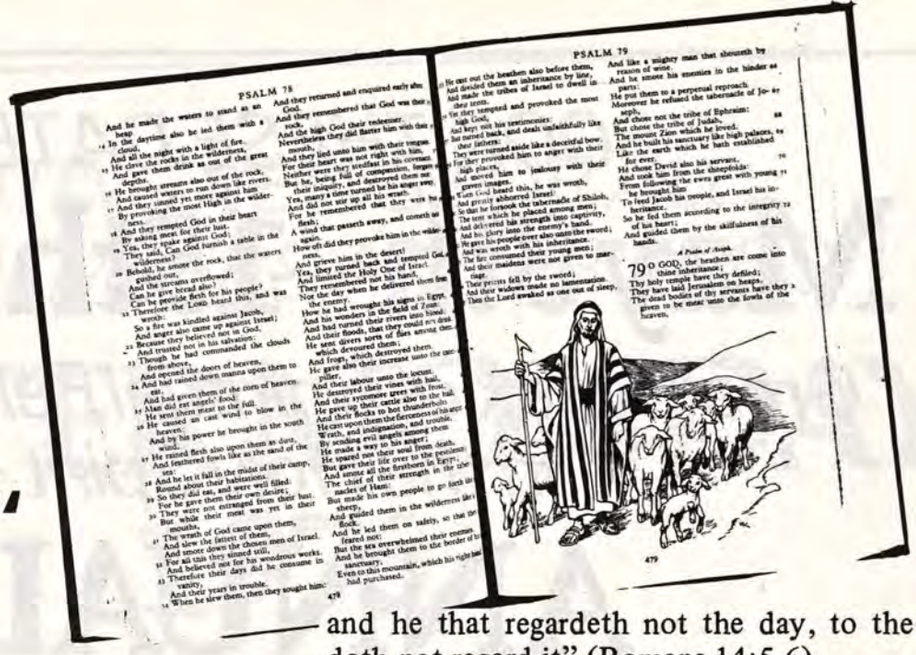
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Points for preachers

"The Bible Says"


PSALM 78

And he made the waters to stand as an heap.
14 In the daytime also he led them with a cloud,
And all the night with a light of fire.
15 He clave the rocks in the wilderness,
And gave them drink as out of the great depths.
16 He brought streams also out of the rock,
And caused waters to run down like rivers.
17 And they sinned yet more against him
By provoking the most High in the wilderness.
18 And they tempted God in their heart
By asking meat for their lust.
19 Yea, they spake against God;
They said, Can God furnish a table in the wilderness?
20 Behold, he smote the rock, that the waters gushed out,
And the streams overflowed;
Can he give bread also?
Can he provide flesh for his people?
21 Therefore the LORD heard this, and was wroth:
So a fire was kindled against Jacob,
And anger also came up against Israel;
22 Because they believed not in God,
And trusted not in his salvation:
23 Though he had commanded the clouds from above,
And opened the doors of heaven,
24 And had rained down manna upon them to eat,
And had given them of the corn of heaven.
25 Man did eat angels' food:
He sent them meat to the full.
26 He caused an east wind to blow in the heaven:
And by his power he brought in the south wind.
27 He rained flesh also upon them as dust,
And feathered fowls like as the sand of the sea:
28 And he let it fall in the midst of their camp,
Round about their habitations.
29 So they did eat, and were well filled:
For he gave them their own desire;
30 They were not estranged from their lust.
But while their meat was yet in their mouths,
31 The wrath of God came upon them,
And slew the fattest of them,
And smote down the chosen men of Israel.
32 For all this they sinned still,
And believed not for his wondrous works.
33 Therefore their days did he consume in vanity,
And their years in trouble.
34 When he slew them, then they sought him:
And they returned and enquired early after God.
35 And they remembered that God was their rock,
And the high God their redeemer.
36 Nevertheless they did flatter him with their mouth,
And they lied unto him with their tongues.
37 For their heart was not right with him,
Neither were they stedfast in his covenant.
38 But he, being full of compassion, forgave their iniquity, and destroyed them not:
Yea, many a time turned he his anger away,
And did not stir up all his wrath.
39 For he remembered that they were but flesh;
A wind that passeth away, and cometh not again.
40 How oft did they provoke him in the wilderness,
And grieve him in the desert!
41 Yea, they turned back and tempted God,
And limited the Holy One of Israel.
42 They remembered not his hand,
Nor the day when he delivered them from the enemy;
43 How he had wrought his signs in Egypt,
And his wonders in the field of Zoan:
44 And had turned their rivers into blood;
And their floods, that they could not drink.
45 He sent divers sorts of flies among them, which devoured them;
And frogs, which destroyed them.
46 He gave also their increase unto the caterpiller,
And their labour unto the locust.
47 He destroyed their vines with hail,
And their sycomore trees with frost.
48 He gave up their cattle also to the hail,
And their flocks to hot thunderbolts.
49 He cast upon them the fierceness of his anger,
Wrath, and indignation, and trouble,
By sending evil angels among them.
50 He made a way to his anger;
He spared not their soul from death,
But gave their life over to the pestilence;
51 And smote all the firstborn in Egypt;
The chief of their strength in the tabernacles of Ham:
52 But made his own people to go forth like sheep,
And guided them in the wilderness like a flock.
53 And he led them on safely, so that they feared not:
But the sea overwhelmed their enemies.
54 And he brought them to the border of his sanctuary,
Even to this mountain, which his right hand had purchased.

PSALM 79

And like a mighty man that shouteth by reason of wine.
66 And he smote his enemies in the hinder parts:
He put them to a perpetual reproach.
67 Moreover he refused the tabernacle of Joseph,
And chose not the tribe of Ephraim:
68 But chose the tribe of Judah,
The mount Zion which he loved.
69 And he built his sanctuary like high palaces,
Like the earth which he hath established for ever.
70 He chose David also his servant,
And took him from the sheepfolds:
71 From following the ewes great with young he brought him
To feed Jacob his people, and Israel his inheritance.
72 So he fed them according to the integrity of his heart;
And guided them by the skilfulness of his hands.

A Psalm of Asaph.

79 O GOD, the heathen are come into thine inheritance;
Thy holy temple have they defiled;
They have laid Jerusalem on heaps.
2 The dead bodies of thy servants have they given to be meat unto the fowls of the heaven,

479

by J. Alexander Wright

BUT many a one who believes in, "The swine he is unclean unto you; of their flesh ye shall not eat". (Leviticus 11:7), enjoys a prime slice of bacon at breakfast-time. It would be nice to hear a Baptist preacher on (1 Corinthians 1:14-17): "I thank God I baptised none of you . . . for Christ sent me not to baptise . . .". A C. of E. bishop should be good on "Neither as being lords over God's heritage . . ." (1 Peter 5:3). What about a Congregationalist, or Reformed minister on, "If two of you agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven" (Matthew 18:19)? And what about a Brethren preacher on, "Your sons and your *daughters* shall prophecy" (Acts 2:17), with six points like Kipling's six honest serving men: what, who, how, where, when, and why? But nearer home, and far more frequently, Pentecostals on, "Though I speak with the tongues of men and of angels, and have not love" (1 Corinthians 13:1)?

Teetotalers (the writer is one) are not over enthusiastic about, "Take a little wine . . ." (1 Timothy 5:23), or vegetarians about 1 Timothy 4:3-4 where the writer condemns those who command "to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth; for every creature of God is good; and nothing is to be refused if it be received with thanksgiving". Seventh-day Adventists and Sabbatarians should preach on: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it" (Romans 14:5-6).

How unconvincing are the Quakers and the Salvationalists when they come to, "This do in remembrance of Me" (1 Corinthians 11:24).

I have a few texts for Calvinists and Arminians, but not for the present. They are in a special category!

But there are searching texts that apply to all of us, irrespective of label. What about, "If thy brother shall trespass against thee, go and tell him his fault between him and thee alone (Matthew 18:15)"? "Not very popular, is it? Or, "Be content with such things as ye have" (Hebrews 13:5). There are some wealthy brethren among us, successful in business, or holding good positions. What about, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come . . ." (1 Timothy 6:17)?

A story is told of the famous Dr. Joseph Parker, addressing a united gathering of Christians. A certain brother had spoken of himself as "just a humble Presbyterian". When Parker arose to speak he said that when he heard our brother's words he said to himself, "I will now turn aside and see this great sight!" He could say that again, and of us all.

We preachers "choose our text", as we say, but what of the texts we neglect? Do we ever let the text choose us? We are prone to emphasize those which most appeal to us and neglect others which we may find embarrassing.

Dr. G. Campbell Morgan said somewhere, "The whole truth does not lie in. 'It is written', but in 'It is written and again it is written'". Truth has two wings and without both it cannot fly abroad.

Missionary offerings from our Junior Departments

		£
March 1975		
9280	Erdington Girls' Guild – Guyana	3.00
9281	Southend Young People	10.00
9287	Ingatestone	4.40
August 1975		
9712	Kidderminster Sunday school	50.00
September 1975		
9773	Ingatestone Sunday school "Wheels for Witness"	5.57
9777	Newtownards Sunday school	17.55
R230	Dowlais Sunday school	7.50
9784	Barry, Branch Sunday school	10.00
9785	Blackburn Sunday school	6.44
9796	New Earswick Sunshine Corner	30.00
M/R	Birkenhead Sunday school	4.34
9806	Kingstanding, "Wheels for Witness"	15.36
9807	Liverpool, Branch Sunday school "Wheels for Witness"	5.50
9808	Romsey Young People, "Wheels for Witness"	30.25
9809	Camp Hill Sunday school, Nuneaton, "Wheels for Witness"	30.00
9814	Elim Sunday school, Caldicot, "Wheels for Witness"	30.00
9816	Southend Young People, "Wheels for Witness"	7.50
9820	Blackpool Jubilee Temple, "Wheels for Witness"	8.50
9821	Port Talbot Sunday school, "Wheels for Witness"	15.50
9829	Sheffield Sunday school	107.53
9833	Belville Street and Gibbshill Sunday schools, Greenock, Sunday school prizes Guyana	30.00
9837	Gosport Sunday school, "Wheels for Witness"	10.00
9839	Eldad Junior Crusaders, "Wheels for Witness"	17.00
9839	Eldad Sunday school, "Wheels for Witness"	13.00
M/R	Sunderland Sunshine Corner, "Wheels for Witness"	10.00
9845	South Shields, "Wheels for Witness"	7.00
M/R	Hanley, Beginners' Class	5.00
9847	Chelmsford Sunday school	6.07

Thank you, young people, in the name of the Lord,

Leslie Wigglesworth,
Missionary Secretary

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Sounding forth the Word in Brazil



"The Word of the Lord sounded forth" (1 Thessalonians 1:8).
"Faith cometh by hearing . . . the word of God" (Romans 10:17).

by Stephen D. Huntly, Sao Paulo



GOSPEL RADIO is one of the most effective means of evangelism. The Radio message can reach people of all ages, in all walks of life, and right where they are. It speaks to the man driving his car down the motorway, the mother at work in her kitchen, the patient in hospital, or the internee in prison. It goes into areas where the evangelist himself cannot go. It penetrates the steaming forests of Mato Grosso in the interior of Brazil, and it is also heard in the traffic-congested asphalt jungles of the big cities. From the cotton-picker on the fazenda to the housewife on the twentieth floor of an apartment block, people listen to radio here in Brazil, as the great number of letters we receive testifies. We receive letters from children and teenagers, middle-aged businessmen and bed-ridden octogenarians.

Here in Brazil, the radio has been effectively used to call people together and to pioneer new churches. Since Carlito de Oliviera, Elder of our Londrina church, started broadcasting over Radio Auri Verde a few years ago, six new branch congregations have been established. One of his regular listeners is the State Deputy to the Federal Parliament, and brother Carlito has shown me letters from this man, including a telegram inviting him to visit the Federal Capital of Brasilia.

In June 1974, another of our pioneer evangelists, Roque Arruda, commenced a weekly programme over Radio Wenceslau in the interior of the State of Sao Paulo. He works in a largely rural area where great distances are covered between each town and community. After six months of radio broadcasting and literature follow-up, he had gathered a congregation of 150 people on a farmstead fifteen kilometres from his other pioneer church in Presidente Epitacio. Among the many letters he has received is one inviting him to open a new Elim Church 200 miles away in Campo Grande, capital of the State of Mato Grosso, and even one from across the border in Paraguay.

Radio Auri Verde at Londrina costs us about £9 for six twenty-five minute programmes a week, or £36 for a month of twenty-four programmes. Radio Wenceslau costs about £3 for a weekly programme, or £12 a month. The total bill for broadcasting over both of these radio stations, not including literature sent to inquirers and postage, is about £580 per year. What evangelist would not like to reach thousands of listeners and open several new churches for such a relatively small outlay? This fruitful work must continue.

The following extract which I have translated from a letter received last month is testimony to the effectiveness of gospel radio work. The letter was written on prison notepaper by a young internee, Marco Antonio dos Santos, and is counter-signed by the prison governor. "Before my conversion I was a spiritist. Many times before I was arrested and interned in the penitentiary, I passed by evangelical churches, but was afraid to go in because I thought that I would not be welcomed. How glad I was to hear the message of pardon and forgiveness through our Lord Jesus Christ on your radio programme here in prison. Since surrendering to Jesus I now devote my time to studying the Scriptures and reading evangelical books".

Please pray for our radio evangelism. Only eternity will reveal its full effect and the lives transformed through hearing the gospel.

Missionary Secretary's note: The cost of these broadcasts have been covered by EWMA projects. We are very grateful to our sisters for their generosity.



May Osman's page

Knowledge

I RECENTLY READ a magazine article by Barbara Crane which said, "A machine has been invented to stand at the side of a baby's cot. Whenever the infant wakes and starts to coo or whimper a plastic head moves towards him emitting sounds similar to those made by a parent talking to a baby. This invention was probably inspired by someone who had heard of research which revealed that during the first few months of life a baby responds happily to any face-like object, even an ugly mask which would frighten him later".

What an invention! This seems to be well-intentioned but mis-used research; surely we should use such knowledge to aid inter-personal relationships rather than devise machines to replace them. A baby needs, and flourishes, on mother-love. It is no good trying to bring up children by precepts worked out in a research laboratory. It is far better to be natural and warm hearted towards them, even if you do make mistakes sometimes.

One wonders where all this modern technology and research are taking us. It is true that there is an increase of knowledge in the world today, but is it all *good* knowledge? This machine is acting a lie and deceiving the baby for a short period only. He'll soon be able to detect the real from the false, but is the cost of this machine justified for such a few weeks? Surely this man could have put his skill and knowledge to better effect.

What does the Bible say about knowledge? "Knowledge puffeth up, but charity edifieth" (1 Corinthians 8:1). There are many young people studying in our universities and colleges today, who are gaining knowledge but no wisdom; "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments" (Psalm 111:10). If we reverence, or fear, God then we shall want what is best for our children, and our standards of conduct will be such that they will always be willing to trust us. This machine deceives the baby – well, be sure that as Christian parents you never deceive your child. If you promise your child anything, whether it be a present or a spanking, when the time comes, do just what you have promised. Your child should be able to depend upon your word; he will never develop complexes, because he has the *knowledge* that you are always trustworthy.

The simplest people can have wisdom, even if they haven't imbibed knowledge. One day three learned men wanted to cross a river, so they hired a boatman to ferry them across. As they proceeded, one of them asked the boatman, "Do you know anything about Astrology?" "No, sir. I've never been to school" the man replied. "Oh! then a good part of your life has been wasted", said the first learned man. "Have you ever studied Philosophy?" asked the second learned man. "I've just said I've never been to school, and I can only do the work I am doing now". "Alas" said the second learned man "Half your life has been lost". Then the third learned man asked if he knew anything about Biology or Psychology and the boatman just replied, "No, sir". Suddenly there was a fierce gust of wind which capsized the little boat and all four were thrown into the water. As the boatman started swimming for the shore he shouted to the three learned men, "Gentlemen, do you know anything about Swimmology?" No, they did not. Then said he, "All your lives will be lost".

I'm so glad that I have found Jesus as my personal Saviour. That was the greatest discovery I ever made, and it has made such a difference to my life. Jesus is my way of life and hope of Heaven. My knowledge may be limited but I do "*know* Him, and the power of His resurrection" (Philippians 3:10). He has brought me into a wonderfully worthwhile life, and He can do the same for you.

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BIRTHS

GEE. On September 29th, to Ruth and Barry of our Sheffield Church, a son, Stephen James.

THOMPSET. On September 30th, to Pastor and Mrs. Philip Thompset of Edinburgh City Temple, God's gift of a son, Jeremy Marcus.

PETTICREW. On August 15th, to John and Gill Petticrew (nee Tippen) of our Paisley Church, God's gift of a son, David Edward.

MARRIAGES

HALE-BIRCH. On September 13th, Keith Hale to Janet Birch, of our Sheffield Church.

HEARNSHAW-SMITH. On August 9th, Peter Hearnshaw to Mary Smith, of our Sheffield Church.

WARDLEY-GLEADALL. On September 20th, Peter Wardley to Janice Gleadall, of our Sheffield Church. Officiating ministers: Arnold Brooks and A.V. Gorton.

ITINERARIES

The President (Leslie Wigglesworth):
October 25, Ordination service, Clapham; November 1, Colchester; 2, Clacton-on-Sea a.m; Chelmsford p.m; 3, Braintree; 4, Ashingdon; 8, Clapham (South London Presbytery Rally); 9, Epsom; 22, Leyton (East London Presbytery Rally); 23, Romford a.m; Dagenham p.m; 24, Islington; 25, Ilford; 29, Rochester; 30, Broadstairs a.m; Blean p.m.

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Coming Events

BANBRIDGE. October 26 – November 6. Elim Pentecostal Church. Victoria Street. Ten-day Gospel Crusade. Sunday at 6.25. Monday to Thursday 7.55. Preacher: W. Dempster.

BARKING. October 26-27. Elim Pentecostal Church, Ripple Road. Sisterhood Anniversary. Sunday at 6.30. Monday at 3. Speaker: Mrs. V.J. Walker.

BOURNEMOUTH, Winton. October 25-27. Elim Pentecostal Church, Hawthorn Road. Minister's seventh Anniversary and Convention. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Laurie Lambert. Musical ministry by Wessex Gospel Choir, conductor D.S. House. Convenor: George Backhouse.

CAERPHILLY. October 25. Elim Pentecostal Church, St. Fagan's Street. Sunday at 6.30. Preacher: L.W. Green.

CLACTON-ON-SEA. October, 25-26. Elim Pentecostal Church, Hayes Road. Thirty-ninth Anniversary services. Saturday at 7. Musical ministry by Lowestoft Youth Group. Light supper afterwards. Sunday 11 and 6.30. Preacher: Arthur Coleman (Oldbury). Convener: Patrick Rose.

EDINBURGH. November 4. Highland Church, Tolbooth St. John's, Castlehill (adjacent to Castle). "Meeting Point" with Adrian Snell at 8. First of a series of bi-monthly outreach concerts. Please join us in prayer. Tickets 50p, from The City Temple, George IV Bridge, Edinburgh.

KILCREGGAN. October 31-November 2. Scottish Presbytery YOUTH RETREAT at the Worldwide Evangelisation Crusade Conference Centre at Kilcreggan. Guest Speaker: Peter Hill. Information from: Brian J. Hayes at Edinburgh City Temple.

IPSWICH. October 26. The Town Hall. Great revival service at 6.30. Conducted by A.S.F. Horne. Followed by after-church rally at 8.

MOUNTAIN ASH. November 1. Elim Pentecostal Church, Knight Street, Swansea Evangelistic Male Voice Choir, Saturday at 7.30.

OXFORD. November 8. City Temple, Botley Road, Saturday at 7. Graham Street Crusaders. Sunday at 11 and 6.30. Preacher: E.F. Cole.

READING. October 26. Elim Pentecostal Church, Waylen Street. First Anniversary of Ron Williams. Sunday at 11 and 6.30. Preacher: P.S. Brewster.

ROMSEY. November 8. Elim Pentecostal Church, Middlebridge Street. Christian Challange Hour at 7.30. Preacher: Peter Cole.

SCOTLAND. October 18. Coatbridge High School, Albert Street, Coatbridge. Saturday at 3 and 6.30. "Praise God Together". Annual Scottish Presbytery Youth Rallies. Praise, Preaching and Sharing. Taking part, Rod Kingstone (Worthing) and 'Group Two' (Portsmouth).

TONYPANDY. October 25-November 8. Central Hall. Rhondda for Christ Crusade. Preacher: George Canty.

YARDLEY, Birmingham. October 26. Baptismal service at 6.30. Visit of "Olivet" singers. After-church meeting at 8.15.

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IS SOMEONE ROBBING YOUR CHILD?

PARENTS would immediately challenge anyone who would seek to rob their children. These days it is hard enough to earn sufficient money to provide for our families without an intruder coming in to rob them of the provision we have made.

We want the best that life can offer for our children. We want them to be equipped, trained and educated as much as possible. Many parents scrimp and save to provide nice clothes and shoes and other necessities. When illness comes we never dream of being careless; we do all we can to nurse them back to health.

Good parents want to see their children taking their places in modern society in ways that will make them proud parents, proud in the right way, proud in the sense that they are satisfied that their sacrifice and hard work have not been in vain.

One important area

There is one important area of training in many a child's life which is being unconsciously omitted by thousands of good parents who are themselves splendid citizens.

To rob any child of training which moulds its character is very sad. Moral welfare and good ethics are a credit to any family. One well tried and proved institution in this field is the Sunday school where some of the great cultural needs to help us live in today's society are freely met by the wholesome teaching of the Word of God. Sunday school teaching does much more for our children than meets the eye.



Sunday schools have been greatly modernised in hundreds of churches today. Visual teaching-aids, activity packs, and other equipment make the weekly hour of training one of the most interesting features in the lives of young people. Graded teaching has been introduced so that ALL AGES can participate – even parents. This means that you can now BRING your family to Sunday school rather than SEND them. Parents with young children will find this a great help.

National recruiting drive

This leaflet is part of a National Recruiting Drive which is being sponsored locally by the church shown on page 4. The very fact that they have spent money and time to bring this literature to you proves their keen interest in your family. They are obviously "on the ball" and have a Sunday school programme which is planned to prepare children to meet the many evil pressures brought to bear upon them by our modern society. Your child is the target of cunning commercial interests which are after their money and care not how they ruin your child's future or character. The Sunday school is interested only in the well-being of young people. How unwise it is to rob them of the defences it will give them against moral and spiritual catastrophe. Do you really want your child to grow up to be good?

No parent would neglect a nasty cut or severe bruise caused by an accident to their child. Such neglect would be almost criminal. Yet many parents simply do nothing to help their children to get to Sunday school. An old proverb reads: "A fence at the top of a cliff is better than an ambulance at the bottom". We sincerely invite you either to send or to bring your children this coming Sunday to the following address:

Copies of the leaflet can be obtained from National Youth Director, Kensington Temple, Kensington Park Road, London W11, price £1.25 per hundred.

The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, October 27th **Psalm 137:1-9**

"How shall we sing the Lord's song . . .?" (v.4).

THESE PEOPLE were the people of God. Yet so much had gone wrong in the recent history of their nation. They had been taken into captivity in Babylon, and now their enemies wanted them to sing a song. When the present circumstances seem to be against us we need to remember the promises of God. Paul and Silas could sing even in prison (Acts 16:25). Babylon might appear to triumph for a time, but its prosperity would be short lived. Zion was to be rebuilt. Weeping may endure for the dark night, but joy will return with the dawning of a new day.

Tuesday, October 28th **Psalm 138:1-8**

"Though I walk in the midst of trouble" (v.7).

IN THE PSALMS, the writers faced troubles and difficulties many times. Sometimes they found life hard, but even in the midst of the deepest trials the strong and confident note of faith is to be heard. God will still work out His own purpose, and He will perfect that which concerns the life of His servant.

Wednesday, October 29th **Psalm 139:1-12**

"Darkness and light are both alike to Thee" (v.12).

IN BIBLICAL times the heathen were afraid of the darkness. The psalmist sees something of the almightiness of God, whose ways are too wonderful for the human mind to grasp (v.6).

The wicked may try to hide themselves in some secret place under the false impression that no-one can see them. "Men loved darkness rather than light, because their deeds were evil" (John 3:19). These verses which give warning to the ungodly will give encouragement to the believer.

Thursday, October 30th **Psalm 139:13-24**

"How precious are thy thoughts unto me" (v.17).

WHAT a wonderful thing it is to think about the Lord today, or at any time. What is even more wonderful is that He also thinks about us. His thoughts are always for our good. "For I know the plans I have for you, says the Lord, plans for welfare and not for evil, to give you a future and a hope" (Jeremiah 29:11 RSV).

Friday, October 31st **Hosea 1:1-11**

"The word of the Lord came unto Hosea" (v.1).

THE WORD OF GOD which came to the prophets had sometimes to be delivered by these men at times of great national importance. Hosea, who lived in the Northern Kingdom of the ten tribes, had not only to suffer from the usual pressures of external circumstances, as Jeremiah and others did, but He also had these pressures within his own family circle. Yet out of his intense personal tragedy, he is able to show to us the intense love of God for the sinful nation of Israel.

Saturday, November 1st **Hosea 2:1-13**

"Say unto your brethren" (v.1).

THE two names mentioned here, "Ammi" and "Ruhamah" mean, "My people" and "Pitied". This section shows to us how God has to deal with His people in their unfaithfulness. Even when His hand is heavy, He still longs that those who wander into evil ways will turn to Him again. The way of the transgressor will always be hard. The laughter of the disobedient gives a very hollow sound. Let us pray today for those who have wandered into evil ways. Let us do what we can to win them again to the way of truth (James 5:19-20).

Sunday, November 2nd **Hosea 2:14-23**

"A door of hope".

IT WAS at the valley of Achor that Achan was punished (Joshua 7:24,26), yet now God promises that at the very place of utter failure there is a door of hope. Israel's faithlessness will be forgiven and she will be restored to favour once more. The words are quoted in the New Testament (Romans 9:25,26) by Paul with reference to Israel. Peter, who has the same words in mind, tells his readers that they "In time past, were not a people, but are now the people of God" (1 Peter 2:10).

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Is it too late?

by Michael Carr B.Sc.

EVIL forces are sweeping across our land with alarming speed. Jeremiah puts it this way: "I am sending snakes against you, such as no man can charm" (8:17 NEB). An insidious malignity like a brood of serpents has found habitation in the rock of our nation's sanity, biting their vemon into the heel of society.

Anarchy is so rife that it needs only a tilt to push this land into revolution. Authority has broken down in the home, church, industry and state. These four major areas have become infected with the poison of rebellion as normal restraints are rudely brushed aside.

The prospect before us is growing increasingly dark, and the lamenting cry of the prophet is almost absent. Isaiah's words to Israel are very apt: "Of all the sons you have borne there is no one to guide you, of all you have reared not one to take you by the hand" (51:18 NEB). Counsel and comfort are sadly lacking as hostile agencies prevail in cunning confusion. Moderate politicians and spiritual leaders are unusually quiet and the general populous are apparently ignorant of the dangers that threaten them.

When a country like ours is in such a hopeless plight it needs desperate measures to remedy its precipitous decline, but there is a noticeable absence of real concern amongst our churches. Talk is not action, it seems all mouth and no knees.

God has borne with this land in its hypocritical religiosity and waited for a heart-rending which is the characteristic of all true revivals. The so-called charismatic move which promises so much seems to lack the deep and continuous intercession necessary as the harbinger of a spiritual awakening. Revival will only come to those who have prepared for it, and although there is talk everywhere of the coming visitation from God, there is little evidence in the personal walk of the Church that anticipates the expected deluge.

The only way out of our dilemma is for us to stop paying lip service to Christianity. Our enemies sneer with justifiable sarcasm, because our faith appears a non-event. The eleventh commandment to "love one another" is spitefully broken. Churches are plagued with bitterness, resentment, pride, jealousy, lust, anger and organisational fetters. As ministers we may be guilty of Isaiah's condemnation: "They dress my people's wounds, but skin-deep only". The singing of scriptural choruses and the lifting up of hands so common today can be symbolic of a new found liberty, but is it the mark of a new found cleansing? The Shekinah glory of God can only be received in close proximity to the blood: the hurt of a dying nation cannot be given to a person who finds the Holy of Holies too bright.

Deep repentance and cleansing are prerequisites to a resurgence of spiritual urgency: unless the pulpit shuns populatiry and speaks the "Truth in love" this land will slip into religious oblivion.

The anti-spirit of England needs to be bound through much travail, and it will not come through jolly meetings so designed to surface-coat the individual into a false sense of secutiry. The preaching of today must present a clear soul-searching, burden-bearing message, lest the people are deceived and lulled into a sleep worse than death. There is a need for Holy Ghost inspired, courageous ministry that will lead the people into God's presence, with not only praise on their lips and worship in their hearts, but with intercession that breaks the back of human nature and takes hold of God with a grip of faith, for faith moves mountains.

Israel's folly was that they made God's house a "Robbers' cave" (Isaiah 7:11-12 NEB), not a place of ill gotten riches, but an assembly of thieves who took the divine presence from the sanctuary through fleshly compromise. Are we any better? The times dictate a long introspective look lest we exceed our spiritual experience with vocal pretence. Our nation needs us but are we able to meet the challenge? Are we too late – and shall we yet hear a cry like that of Israel under Egypt's cruel bondage in this fair and pleasant land?

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The Elim Evangel



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The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial



THE NATIONAL YOUTH RALLY has come and gone. Birmingham Town Hall was crowded, and it was standing room only at night. One of the good things about the meetings was the liberty with which they were conducted. I don't know if it is a sign of advancing years, but when I think back, the meetings a few years ago were not so free as they are in many places today.

There is certainly a greater degree of involvement in our meetings than there was a few years back. But before we start thinking that a revival is round the corner, let us ask ourselves if clapping our hands (or stamping our feet) is real participation.

The early Christians certainly had less meetings in a closed fellowship of the church than we do. Buildings that were set aside for exclusively Christian use did not appear for a good many years. We must not conclude from this that we can dispense with our meetings, as some have mistakenly done. The local assembly must be the training ground for our further service.

When I mentioned the subject of participation in an Editorial some time ago someone wrote to complain that discussion was not encouraged in their church! Now I did not know the place in question, in fact I'm not sure the church was one of ours anyway! Any minister worth his salt should be delighted that one of the congregation came and asked a question about something he had said (or failed to say) in a sermon.

Yet even this is not real participation. One of the tasks of the ministry is to teach, another is to train, but it is incumbent upon all to TELL. We must not only join in the good things of God, we must share them.

Some time ago I had to interview a specialist at a hospital on the subject of diet in relation to special food. One thing I learned was that obesity sometimes begins in infants because they are overfed.

Spiritual obesity is a crime when millions are dying for want of the "Bread of life".

Front cover picture: Many young people respond to the appeal at the National Youth Rally in Birmingham Town Hall. *Photo by Peter Bayliss.*

FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – 1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.

ELIM CHURCH NEWS

DAGENHAM **Pastor: J. McBurney**

IT WAS a very happy occasion for us when the baptistry in our new church was used for the first time. Both of the candidates were recent converts. The presence of the Lord was very much in evidence as the service progressed. We were also delighted to welcome Justin Hammond, son of our crusaders, Jenny and Paul. Justin was only seven days old, and he had left the hospital less than two hours before the service began. It is good to know that his first public appearance was in the house of God. We pray that the Lord will make him perfect, stablish, strengthen and settle him.

James McBurney with the two candidates.



BRIGHTON, The Lanes **Pastor: F.A. Hodge**

DURING the past few months we have seen the working of the Holy Spirit in ever increasing blessings on the church. The emphasis on the family fellowship has become an integral part of our worship. More and more young people are entering into the fellowship and some of these youngsters had been lonely, deluded and without any hope for the future. The elderly and middle-aged are also coming back to the Lord. One sister told me she left the church twenty-three years ago. When she got home after the service, her daughter said to her, "Mum, you have changed. What has happened?". She replied, "I have found the Lord again".

Our Sunday evening after service and the Tuesday fellowship meetings are very popular and have reached an attendance of sixty-eight in the past few weeks. On Sunday July 20th, seventeen new members were given the right hand of fellowship, and in the past few weeks, nine others have been baptised. The presence of the Lord was very real; the lower half of the church was filled to capacity for the first time for many years, we are confident that the balcony also will be filled very soon. Another unusual feature is the large number of overseas visitors who attend our services. In one meeting there were people from ten different countries. We had at least one word in common, "Hallelujah!".

W.H. BARRETT

ACCRINGTON **Pastor: I.S. Smale**

A LARGE number of people celebrated harvest with us this year. On Saturday we had a harvest supper, which was an informal event and attracted seventy-five people. There were several singing items, and after, we were treated to the Lancashire delicacy, potatoe pie and fruit salad. We were reminded of those people who had no harvest this year, when we were shown a filmstrip called, "Love never gives up" put out by Tear Fund, which was about workers and conditions in Bangladesh. Many of the people present were unsaved, and we thank the Lord for the contacts made that night.

On the Sunday, the Sunday school took the eve-

ning service, directed by the superintendent and the teachers. The children presented three demonstrations: "The sower and the seed", "One way, Jesus Christ", and "Harvest", after which our pastor gave the gospel message. When the appeal was given about fourteen people, children and adults, made decisions to follow Christ.

MAURA BANIM

HUDDERSFIELD **Pastor: E.J. Thomas**

ON Friday, September 5th a packed church welcomed Pastor E.J. Thomas to Huddersfield.

Many local Elim churches were represented and the District Superintendent, Peter Smith, who convened the meeting, welcomed Mr. Thomas to the West Yorkshire Presbytery.

A very timely and challenging word was preached by Pastor J.E. Moore. A feature of the meeting was the presence of a number of people who had been saved in campaigns conducted by Pastor Thomas on previous visits to Yorkshire.

The welcome to the church was given by the Church Secretary, Mr. G. Haigh, and Mrs. Smith of Barnsley ministered in song.

We pray that God will abundantly bless our brother as he continues his ministry.

J. GRISDALE

RUNCORN **Pastor: F. Gilroy**

OUR new assembly held its first Baptismal service on a recent Thursday evening. The service had to be held at St. Helen's Elim Church because we do not have a building of our own. David Tinnion led the service, and many of his members joined with us in this act of witness. Pastor F. Gilroy preached on the necessity of water baptism, after which he baptised five people including a father and son, and three housewives. It was thrilling to hear them testify of their faith in Christ.

Book Reviews

Living in the Sunshine, *by Francis W. Dixon, Lakeland paperback, published by Marshall Morgan and Scott, price 60p, postage and packing, 10p extra.*

I ENJOYED this book of ten sermons, and found them both informative and helpful. Francis Dixon was minister of Lansdowne Baptist Church, Bournemouth for nearly thirty years, and he maintained a large congregation with his expository preaching. This book is a fine example of Mr. Dixon's ability to proclaim God's Word in down-to-earth and easy-to-understand terms. His apt use of illustration is a lesson to any preacher.

The title of the book is derived from the first sermon on Jude 21. "Keep yourselves in the love of God", which Mr. Dixon paraphrases "Living in the sunshine". The other nine texts are both familiar (Psalm 37:23-24) and unfamiliar (Deuteronomy 28: 6), but each sermon is both enjoyable and readable.

DAVID J. BLAKE

Six books by Oswald Chambers, **Workmen of God** *at 60p.* **Biblical Ethics** *at 60p.* **Knocking at God's Door** *at 40p.* **The Moral Foundations of Life** *at 60p.* **Our Brilliant Heritage** *at 60p.* **The Philosophy of Sin** *at 40p. Published jointly by Oswald Chambers Publication Association and Marshall Morgan and Scott. Postage and packing 10p extra on each volume.*

BEING an addict of Oswald Chambers I can do nothing but recommend the above six books newly published in paperbacks.

All Chambers books are records of addresses and lectures during ten years of inspiring ministry to students and congregations. A man of brilliant intellect, disciplined in mind and body he displayed absolute devotion to his Lord.

His thinking was way ahead of his time, interpreting ideas that will never become dated or obsolete.

I find with Oswald Chambers that one can open up at random, reading as little as a single paragraph in the neatly arranged format, and fall upon some pithy, thought provoking, sometimes radical truth.

His teaching is never words for the sake of words, but, as in *The Moral Foundations of Life,* he excavates beneath the surface of the Christian's twenty-four hour day, to unearth possibilities for a far-reaching, victorious experience. Possibilities carefully portrayed in a simple, yet logical manner, will benefit every open, unprejudiced mind. Punchy pieces like the following . . . "To pray about what we know we should do is to piously push the whole thing overboard and think no more about it". Or, "Moods never go by praying, moods go by kicking".

PHILIP E. STREETER

All books reviewed or advertised in 'ELIM EVANGEL' are available from Elim Church Bookroom, P.O. Box 38, Cheltenham, Glos.

and family

THE whole nation was shocked by the tragedy which happened to a family from South Wales who died whilst on holiday in France on July 8th, but the shock was even greater for our Swansea Church, for Dr. and Mrs. Peter Davies and their children were members of the church, and they were deeply involved in its many activities.

There was a sense of great grief, and yet of spiritual victory as the church was packed to capacity, with hundreds of people outside, for the funeral of this Christian family.

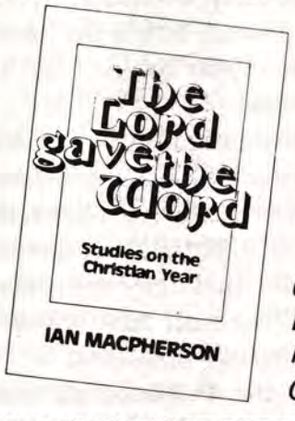
It was a very solemn moment as the four coffins were brought into the City Temple. The bearers were lecturers from the University of Wales in Swansea, the deacons of the church, Sunday school teachers and stewards. These twenty-two men, led by Pastor Edward Jarvis, came down the central aisle and placed the coffins at the front of the church. The service in the church was very moving, as tributes were paid to the work and Christian testimony of this family. Dr. Peter Davies often ministered with great blessing, and his wife Lilian had blessed many with her beautiful singing of the gospel. The Vice-President of Swansea University, Professor Isaac, read out a tribute from the Principal of the University College, Professor R.W. Steele. During this tribute to Dr. Peter Davies' great academic ability it was stated that he had received international recognition for his work on the structure of metals, and was acclaimed as one of our country's leading scientists. His colleagues from the university also paid tribute to his Christian faith.

A former minister of the church, Pastor Edward Cole, also paid tribute on behalf of ministers who had served in the pastorate of the Swansea Church. Mr. J.C. Grove, the headmaster of Olchfa Comprehensive School, read the scriptures, and a small party of school children were in uniform to remember their class mate who had so suddenly been taken into the presence of the Lord.

Although this was a very sad occasion, as Pastor H.W. Greenway ministered the Word the light of hope in Christ, and the realisation of victory that shone through the experience of those present was like a rainbow in the valley of human tears. This service ended with a note of triumph as Canon David Walker, Chaplain of the University, concluded the service in the church with prayer.

It was a very moving moment as we stood amidst the beautiful scenery of Swansea Bay as four coffins were committed to the earth by Pastor Edward Jarvis, to await the day of resurrection when the Lord Himself shall return to raise in incorruptible glory those who have died in faith.

Pastor Ramon Hunston, District Superintendent of the Welsh Presbytery and a former minister of the Swansea Church, spoke of the meaning of this moment to the great crowd who were assembled. He spoke of victory in Christ for every Christian, and challenged all those present to be sure of their own eternal destiny.



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Campaign at Dehri-on-Sone

SPECIAL prayer is asked for a campaign to be conducted by brother V. Shipley in Dehri-on-Sone, Bihar, India. November 10-16. Some parts of this area are reputed to have an illiteracy rate as high as 85%. Elim Missionaries Sylvia Beardwell (who is home on furlough at present) and Olive Jarvis are working in this area. Pat Hinxman is also working in the area during the absence of Sylvia Beardwell.



Considerations arising from a one-off magazine produced by the Student Christian Movement.



The Pentecostals and Politics

by George Canty



THE Pentecostals are revolutionaries. You wouldn't always think so, but they are. Sticks of gelignite can look like ordinary church candles. Even respectable British folk carry in their souls the stuff of which revolutions are made, when they are Pentecostal.

Dr. William Barclay told Elim's Secretary General that he couldn't understand a thrusting body like Elim bothering about speaking with tongues. He surprised me. Surely Dr. Barclay has the perspicacity to see further than that. It should be obvious to everybody who thinks about it that there is a vital link of causation between Elim's thrusting activity, and that of Pentecostals everywhere, and this matter of speaking with tongues.

This "odd triviality" as some call it, happens to be of the most fantastic significance. When God becomes so much part of a man's life, then his tongue becomes the organ of the experience, and the whole world had better take notice. "The tongue can no man tame", said James.

I suppose that never in human history have people looked so well, thanks to proper food, health care and beautiful clothing. Then they open their lips . . .! There's the real modern man. So, when the Spirit of God can be so fused with human nature, and the Divine will with the human will, that we "speak with tongues as the Spirit gives utterance", a vast new potential is evident. Most important, this potential is exhibited in the realm of flesh and blood. It is a physical sign which must carry with it exciting physical meanings.

It should be observed that with tongues come healings, and similar visible happenings. Healings are miracles, but they are called "signs" in Scripture. Signs of what? Merely of power? We do not look into things very deeply if we only see a healing as proof of God at work. It should impress us as a revelation of the whole attitude of God, who is all love for people who are alive now. Human life as it goes on now on this planet is important to God. "God so loved the world that he gave His only begotten Son". And after all, the second coming of Christ would be meaningless unless it is to be a coming to this present world.

The Pentecostal testimony is therefore linked with this age and all that goes on today, not only in Church, but everywhere. Theology and worship will be affected, but much more. Society itself is involved. Here is a new life-force so vivid it can affect the "me" that comes out when I speak. How could it fail to relate to the way the world is run?

Nevertheless we are understandably shy of becoming enmeshed in social affairs. The social-gospellers have failed to impress us with their talk or action, especially today when so many of them seem to favour such extreme Left-wing ideas, that they even send funds to terrorist groups. "No man that warreth entangleth himself with the things of this world".

When outsiders scrutinise the Pentecostals they seem to apply one test – our social action. Academics

chew endlessly on our racial relations or political reactions. They seem to forget that we wouldn't be Pentecostals at all if we hadn't felt the need of God and salvation beyond everything else – and we are the common people. We were not attracted in our millions because we saw how "relevant" Pentecost was, or because it had revolutionary political features. Some of us think the world would go on a lot better if every politician retired tomorrow. Well, that odd lot, the Student Christian Movement (shades of *Honest to God),* have put together twenty-four large pages about us Pentecostals and our politics. Digging around in the Third World they have uncovered a seam or two of their prized revolutionary material. From this they seem to line us all up with Left-wing and protest.

Peter Kami (co-ordinating secretary of the S.C.M.) found the President of the Christian Pentecostal Church of Cuba. He quotes him, including a disgusting four letter word I don't believe any true Pentecostal has ever used, and comments that here was a discovery of "something wonderful and utterly new". Under the obvious pressures of the Castro regime, where we know believers have been fiercely persecuted, the Christian Pentecostal Church has adopted a declaration calling on all members to support the socialist aims of Castro.

Again he points to Brazil where one of many Pentecostal groups has linked with the World Council of Churches. Its leader Manoel de Mello admires and imitates the renowned Catholic Archbishop Helder Camara, much criticised in Britain for his trendy Leftism.

We know the Chilean Pentecostals probably voted mostly for Communist Allende (and probably now wished they hadn't), and the Italian Pentecostals preferred their home-grown brand of Communism to the Catholic Democrats at the polls, quite understandably, considering their recollections of their Catholic persecutioners. From such material the S.C.M. assume that Pentecost is politically "reactionary", "revolutionary" and "progressive" and part of the international socialist revolt. That, for the S.C.M, at least justifies Pentecostal existence.

The Pentecostal churches of the West who exercise their freedom to go ahead with the New Testament job of winning folk for Christ and establishing churches on sound lines, are regarded as "more organised and more boring" than ordinary churches. That at least is the view of Dr. Walter Hollenweger. I still count him amongst my friends. I'm sure he knows a lot about organised Pentecostals, but I hope he will forgive me if I say he is sometimes guilty of expressing some wild views.

Let me illustrate this, because we cannot accept that unless we are socialist revolutionaries we are boring.

Dr. Hollenweger means it as a tribute to us when he says that at first we existed on a minimum of doctrinal agreement. I'm an old Pentecostal hand, and can vouch that this was not the case. Later, he tells us, we organised, and tied ourselves down with doctrinal statements. This caused "protest" (academics look around for protest within organisations on the usual uncritical assumptions of sociology). Protest, he says, produced "The Jesus People Movement". Actually there is no such thing. He means just the Jesus people. Now these folk were never part of the Pentecostal churches, so they were not a protest group within it. They were part of a population drift who found Christ in a Pentecostal way.

Dr. Hollenweger shares another developing idea. Our theology is not found in our "old-fashioned and boring books" but in our worship. That is where our theology takes concrete shape and is in itself able to shatter the social patterns. Quite right – or nearly so. Our trumpet sound and shout of praise to the Lord can bring down the city walls, and thus let the forces of God into the streets. Amen! Preach it, brother Hollenweger!

However this is the point. Our theology is not just the theology of shout. **We shout because we know what we believe.** It is our doctrine that creates our energy, and this sets us encompassing the city every day and seven times on Sundays. Our doctrine is this, that God has come down into our midst, and caused us to know Him, not in the quiet shrine of our spirit only, but in the midst of our creaturely humanity. Our flesh cried out for the living God and our bodies have now become His temples.

Now if we believe that God meets our human needs – Jesus once fed the hungry crowds and healed the sick–and if our physical parts glow with the presence of the Spirit, we obviously have a message that God has our social concerns at heart, and if He has, we cannot ignore them.

There is no way out – we have to show the same kind of love as Jesus did – not just a spiritual love for souls, but just as we love our wives, brothers and mothers. So what? Are we then to join the Labour Party, or shall we start yet another church scheme for community help – which cuts no ice with anybody? Or perhaps we should get a committee to lay down a blue-print for Pentecostal social action? This is not for me. I've followed it all week by week for years ever since the old war time "Religion and Life" weeks.

Our way is not medicine for a sick society – no pick-me-up. **Society is dead and needs a resurrection.**

It is no use neatly arranging the corpse. It stinketh.

Continued overleaf

There is no lack of fine schemes, social theories, ideologies and welfare do-gooders. The Pentecostals however are here to work a miracle and bring the dead to life.

There is no political body in Britain which seems to have admitted that our more urgent need is spiritual. Victorian leaders at least recognised the spiritual basis of the universe. Materialism simply cannot work, because our world is not merely material. At Creation the invisible produced the visible and the two must continue in welded operation.

The Government has just issued us all with its bold print on the cause and cure of inflation. In fact it has totally missed the cause – our moral collapse, with its attendant corruption, dishonesty, awkwardness, greed and prior interest in number one. Unless the North Sea simply pours wealth into England we are not likely to get out of this state of chronic disaster. The North Sea won't. Compared to the average, uncertain, unbelieving, grousing and worried Britisher today, every Pentecostal is a revolutionary. The greatest contribution we can make to the body-politic is to inject that life into it which has come into us.

The world is possessed with the spirit of murmuring, which muttering discontent is today surging up into foaming waves of savage rage. The Pentecostals praise the Lord and are thankful.

The world has tried to cut the moral corners, grabbing the goods without concern for righteousness. The Pentecostals sing of the law of God, and rejoice in righteousness, holiness and love for others.

Without God "we can do nothing". That is the most critically important thing we can demonstrate. We cannot trade, or deal with nations, or marry, or carry on industry, or play football, or drive a car, or even sleep properly, without God.

Indeed nobody knows why on earth they are on earth without the full Pentecostal experience and knowledge of God. Without this understanding, how can society cohere or succeed? Godlessness reduces our seventy years to a treadmill.

Somebody, somewhere, has to get this saving knowledge across. Somebody, somewhere, will have to stop playing along with politicians, find out where our troubles start, and try to change things. This is what the Pentecostals generally do. If anybody wants to earn their living in politics or in social activity, this is quite acceptable to us – provided that at the end of their working day they get down to the basic work of raising the dead! "You hath he quickened, who were dead in trespasses and sins, wherein ye walked . . . according to the spirit of this world . . .".

Stron

THE official standard of the Elim Pentecost is to refrain completely and absolutely from drink and intoxicating liquor of all de whether as an ordinary pastime of social at a wedding or in the home. It is consider Movement as totally unnecessary and unbe a Pentecostal believer.

No minister in the Elim Pentecostal Ch enter the ministry unless he signs that he total abstainer. This would also apply to ing officials in our churches. There a standards for Christian leadership – "(offence in anything, that the ministr blamed" (2 Corinthians 6:3).

In 1975, a national newspaper had the "Teenage drink – an ever increasing probl year 1974 saw the largest increase in drink The figures for the 18-21 years were consid even worse, with a very large increase.

The rich owners of the breweries and houses have created a method to encour people to commence to drink and acquire for drink by having soft drinks with a dash added. In some circles it is even called a "so but the taste is there, and many alcoholics t trace their downfall back to their first shand

We are now informed by recognised a who hold the statistics, that strong drink i danger than even the taking of drugs, fa volved and far more dangerous. "Wine is strong drink is raging: and whosoever is thereby is not wise" (Proverbs 20:1). spreading to the teenagers and even childre life of the family and home can slowly but destroyed by this evil habit of drink.

A doctor has stated that, behind closed d especially in the large blocks of flats, multiplied thousands of lonely people who drinking themselves to death. Millions of p being wasted, lives are destroyed and ch starving because of their parents' craving fo We must note what Paul said in 1 Corinth that no drunkard shall inherit the kingdom o

Because of drink, many fine boys and control of themselves and, because of this purity, resulting in unwanted babies be

Drink



by P.S. Brewster, Secretary-General

Violence and cruelty also result from drinking by parents, and many children suffer. Christians should study very carefully the principle of example and the weaker brother. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Corinthians 8:13).

A Nazarite was one who never touched strong drink. John the Baptist never touched strong drink. Elders and deacons are warned about drink in the Epistles.

It is surely such a small price to ask for any Christian to agree to become a total abstainer for the sake of their dedication and for the spiritual interest of their brothers and sisters. No man lives unto himself; what we do affects other people and they are looking to us for an example.

How often has it been said in some circles, "If my Pastor takes an occasional drink, if our church officials drink, then so can I", even, "If my parents drink, then so can I".

It surely becomes a very good example to abstain totally from strong drink of any type.

Further, as we look around, not only should we abstain, but even the very smell of drink should become obnoxious to us.

The overlords in the brewery world have obtained the very best talents in the country to advertise strong drink. They infer that sportsmen drink, that drink does you good. In fact, according to the advertisements, you would almost seem to be the odd one out if you did not drink. They lull the mind into thinking that everybody drinks and therefore, that you are not "with it" unless you like strong drink.

It is a total waste of money, it is injurious to the health and it robs people of their will-power and sensitive judgment. It is the cause of thousands of road accidents resulting in so many deaths.

For the sake of others, for the sake of purity, for the sake of your souls, and for the sake of your church and testimony, we advise young people to leave alcohol alone entirely. In defence, some will say, "I won't be tied down, neither will I allow anyone to suppress my conscience". The reply, to this is that, once we come to Christ, we surrender *all* to His Lordship and we live under His domination and will, and, in fact, we have no freedom at all, except in Christ.

To those who entertain any doubt about drink and cannot come to a firm decision, it is always wise to give the benefit of the doubt to God.

In these days of permissive living, drug taking, alcoholism and smoking, our beloved Elim members will surely rise as one in the standard of holiness to the Lord. The command is to be separate from the world and to abstain from all appearance of evil.

HOLY LAND PILGRIMAGE, 1976

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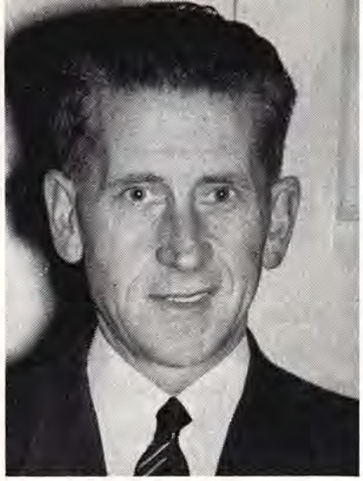
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Notes of an address given at the 1975 Ordination Service

The greatest Job in the World



by A. Wilson,
Irish Superintendent

THE work of preaching the Word of God is the noblest calling in the world and for that reason all who are privileged to partake in this great honour should endeavour to increase their efficiency in their presentation of the message. The realization that the eternal destiny of men, women, and children is at stake deepens the desire to present the gospel in the best possible way. A home might be saved from ruin, a soul from eternal sorrow, and above all else the Lord Jesus glorified if the preacher succeeds in implanting his message in the hearts of his hearers. It is therefore important that he who preaches the gospel should do his job, and do it well.

Timothy was bidden to "make full proof of his ministry" (2 Timothy 4:5). "Stand steady . . . leave nothing undone that you ought to do" (Living Bible). There is something surely to prove. Some are vessels unto honour, sanctified, and meat for the Master's use, and *prepared* unto every good work (2 Timothy 2:21). When our Lord ascended up on high He gave gifts unto men and these gifts were men set apart for various jobs. "He gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers" (Ephesians 4:11), from which it is evident that certain individuals are bestowed upon the churches as pastors. They are given of God, sent from God.

"There was a man sent from God . . .to bear witness of the light" (John 1:6, 7)., Three things are here. "**A man**" – there are human limitations here, so he needs prayer, his own and that of the people of God. If the great Apostle Paul needed the prayers of God's people (1 Thessalonians 5:25), how much more those of us who are of much lesser standard? "**A man sent from God**". As God's messengers, bearing God's message, ministers should have the congregations' respect. "**A man sent to bear witness**" needs the congregation's co-operation. No general ever fought a war on his own. No captain ever sailed a ship single-handed. I trust that those being ordained may be able to speak of the churches over which "The Holy Ghost has made you overseers" (Acts 20:28) and that your ministry "is not of men neither by man", but that you have received it from the Lord (Galatians 1:1). In you, may that ancient promise be fulfilled: "I will give them pastors according to mine own heart" (Jeremiah 3:15), and "I will set up shepherds over them which shall feed them" (Jeremiah 23:4).

The minister's job is a big one, and a very responsible one. Look at Paul's charge to a young minister: "I charge thee before God . . . Preach the Word" (2 Timothy 4:1, 2). Paul was about to be called home; he had conducted a great and long campaign for God. His battles were fought and another was to carry on where he left off. He was about to hand over his command to young Timothy and, among things that concerned him, like personal matters and public ministry, he charged him very strongly in these words: "I charge thee before God . . Preach the Word".

The Word must be preached FAITHFULLY

Preaching is God's great command now as in the past, and the word you are to preach is the Divine Revelation as given in the sacred scriptures. Your teaching and preaching are not to be the commandments and traditions of men or mysterious speculations, but the living Word of the living God. You are not the inspirers or discoverers of truth, but the proclaimers of it. Samuel Rutherford said, "Young man, I say to you, give not one hair's breadth of truth away for it is not yours but God's". You, my young fellow-ministers, this night are being ordained to the ministry, a ministry that many great men of God have handed down to you. Proclaim the Word as clearly, as faithfully, and as uncompromisingly as those who gave it to you. I think of the great reformers who fought and died for this book. I think of the great Pentecostal leaders who, against fierce opposition both from without and within the Church, pro-

claimed with no uncertain sound the glorious Foursquare Gospel, men like the Jeffreys, Smith Wigglesworth, Donald Gee, W.F.P. Burton, and James Salter, men from our own ranks, like John Dyke, and J.J. Morgan now with the Lord, men of God still with us, like Joseph Smith, H.W. Greenway, Samuel Gorman, J.T. Bradley and many others, who, with dignity and grace, proclaimed this glorious message, and who were so faithful to this great charge.

The Word must be preached CLEARLY

Above all let the teaching and preaching of Christ be your pattern. His words were as clear and simple as the light of heaven. Well did the hymn-writer say: "Make the message clear and plain, Christ receiveth sinful men". It was a great night in my experience when I heard this glorious truth!

Preaching is a waste of time if the preacher tells his message in a way incapable of being understood by his hearers. The Saviour was a master preacher because everyone understood what He meant. A school-boy was asked to explain the game of cricket. He said: "There are two sides, one out in the field, and one in. Each man in the side that is in, goes out, and, when he is out, he comes in, and the next man goes in until he is out. When they are all in and out, the side that has been out in the field comes in and the side that has been in goes out, and tries to get those coming in, out. When both sides have been in and out, that's the end of the game". During the broadcast commentaries on the cricket test matches the speakers from time to time explain the terminology of the fine old game. This became necessary because certain listeners new to the sport found it difficult to understand what was meant when the commentator frequently said: "He is bowling at the south end and listeners will know that he has two fine legs, a square leg, and a long leg". Newcomers to the game wondered if he were an expert talking about centipedes!

Christ's preaching was clear: two ways, the broad and the narrow; two destinies, heaven and hell. Make the message clear. Eternity is too long to make mistakes.

We must preach the Word in reference to Man's Condition

The Bible declares that man is a sinner (Isaiah 53:6; Romans 3:23). It is said of Oliver Cromwell that he sat to have the artist Peter Lely paint his portrait. Cromwell had a large blemish on his nose. While painting the portrait the artist left the blemish out. When he presented the finished painting to the great man, Cromwell went into a fit of temper and shouted: "Go and paint me as I am, pimples, warts and all". This is just what the Bible does. The Bible has not one good thing to say ABOUT us, but I am delighted to say that it has a great number of good things to say TO us.

We must preach the Word in reference to the wonder of God's love to us

Have you ever noticed how the Word of God describes God's love? "So loved"—how big is "so"? How can one describe it? Every illustration fails, for " so loved" surpasses illustration.

A father's love, even a mother's love. cannot compare with the love of God. Some think that the deepest of loves is the love of lovers. George Matheson was a blind poet. Before he lost his sight, he was engaged to a girl whom he loved dearly. He had trouble with his eyes, and his doctor informed him that in only a short time, he would be blind. He felt that it was his duty to let his girl friend know, and offer her her release, feeling that, because of her love for him, she would not accept it. When he told her and offered her her freedom, she drew the engagement ring from her finger and gave it back to him, saying, "Why, George, I could not be tied to a blind man for the rest of my life". With earthly darkness closing in upon him, and with his heart darkened with the loss of the girl he so loved, he went to his room and thought of the love that was beyond that of any woman's. He poured forth the throbs of his heart in the immortal words: "O love that wilt not let me go".

God's love not only surpasses illustration, it also defies comprehension, and it provides redemption.

A woman said when told of God's love gift, "I cannot understand such love. I have two children of my own and I would not give one of them for the best friend I have, yet you tell me that God gave His Son for His enemies. I cannot understand such love". Who can? Brethren, let us go and preach it with renewed zeal.

We must preach the Word in reference to the efficiency of His atoning Sacrifice

What a subject: "He died that we might be forgiven"! "Christ died for our sins" (1 Corinthians 15: 3). "The way of the cross leads home".

We must preach the Word if we would promote the Saviour's glory. We will preach the Word and thereby proclaim Christ's power to save, heal, and baptise with the Holy Ghost. We will proclaim the Word by reference to His soon coming in glory. There is no lack of preaching matter in the old Book. Go and tell it to bring glory to Him who brought life to us!

Dead men tell tales

by James E. Griggs

PENTECOSTAL EVANGEL

It is written in the Scriptures that "he being dead yet speaketh." There are lessons for the living in the stories of the dying.

Have you read the "graveyard chapter" of the Bible? It is Genesis 5. and gets its name from the fact its 32 verses are punctuated no less than 8 different times with the statement, "and he died."

This is the final commentary on the lives of men. As the Bible says, "It is appointed unto men once to die. . . ."

As if drawn by some unseen power, and regardless of how they want to draw back, men are marching toward the unavoidable: death. From the time of birth until he draws his last breath, the process of death is operative in man. During childhood and youth the process of re-creation is faster than the process of death. However, as the sunset years lengthen their shadows across the bent frames of men, death demands its toll.

The Bible calls death an enemy, and men fear it instinctively. Even with all the bitter that goes into it, life is still considered sweet, but from every viewpoint death is nothing but horror. And every funeral service, every flowered wreath, every gray tomb, every mounded grave, every memorial cemetery, every obituary, and every saddened face tell us most graphically that men "keep their appointments" with death. The cycle of the physical human body is described in the solemn words, "from dust it came; to dust it returns."

Dead men tell us many things! They tell us that:

1. Death is inevitable. It comes in different ways and uses different means with which to take its prey. It may first send a warning, or it may do its work suddenly in one fell swoop; but should the Lord tarry, the experience of death will come to all. None can escape it.

2. Death does not end all. What a dreadful truth this is to many who live with no thought of eternity and the life hereafter, but what hope and comfort the Christian finds in the fact that death is a door through which all must enter, leading into a wider, broader realm. Death is not a landlocked harbor; it is a pass through which we sail to an ever-expanding ocean.

3. Death allows for no second chance. Many try to argue this point but they find themselves arguing with God, for the Word He has given us about this is very definite. The same verse that says, "It is appointed unto men once to die," goes on to say, "BUT after this the judgment."

Someone has well said, "Death is so final!" There is no recourse from its action—no recall from its realm.

4. Death is no respecter of persons. Death knows nothing of class distinction. It hounds the rich with all their advantages in life, as well as the poor who may be more conscious of the pursuer. The executive in his office is as easily found as the day-laborer at his menial task. The housewife or the secretary, the single or the married, the grandfather or the infant . . . all are subject to its demands.

5. Death is no respecter of age. To the young it seems easy to put off the thought of death and to consider it a problem that belongs exclusively to age. What a very different story experience tells us! A little boy asked his father how old one had to be to die. For his answer, the father handed the boy a tape measure and told him to go measure the length of the graves in the cemetery. There is no age or phase of life that carries a guarantee against death.

6. Death releases eternal souls. Paul speaks of the earthly body as an "earthly house" that will be dissolved, and Peter also talks of putting off "this tabernacle" (2 Corinthians 5:1; 2 Peter 1:14). Death for them was "moving day" and so it is, for the soul is merely released from the physical body to continue eternal existence in either heaven or hell. What an important move this will be, and how we ought to think about and plan for it!

7. Death reminds us of our responsibility. God has granted to each of us the responsibility of choosing his own soul's destiny. This destiny will be an eternal one, and the choice must be made now . . . in this present life; for God says, "Behold, now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6:2).

How about you?

Have you made preparation for the time when you will meet death? God gave His Son—and His Son gave His life that you might have eternal life. Accept the Saviour who Himself said, "He that believeth in me, though he were dead, yet shall he live" (John 11:25).





Thoughts from The Gospel of Matthew

1. Tamar & Co.

(Matthew 1:1-16)

by F. Lavender
Pastor of our Croydon church

IN this "family tree" of the Lord Jesus, we note something very interesting. The male-dominated list of ancestors is interrupted by the mention of five women. We also observe that the choice of these women is very unusual. First, there was Tamar, the daughter-in-law of Judah who was cheated by him, and who responded by seducing her father-in-law (Genesis 38). The next woman to be mentioned is Rahab the harlot, who was an inhabitant of Jericho and a Canaanite (Joshua 2). Then there was Ruth, the Moabitess whose nation hated Israel; in fact, Moab's antagonism toward Israel was so intense that the Lord said that only after ten generations would a Moabite family be accepted into the congregation of Israel (Deuteronomy 23:3-6). Bathsheba is the fourth woman to be mentioned and she, of course, committed adultery with king David (2 Samuel 11) – in fact, had the law of Moses been strictly observed, both she and David would have been put to death for adultery and murder (Exodus 21:14; Leviticus 20:10). Finally, there was Mary, a peasant girl engaged to Joseph the village carpenter of Nazareth (Luke 1:26-27). Why should the Lord draw such special attention to these women, and thus make future generations aware that they figured so prominently in the coming of Messiah, the holy Son of God?

This list is surely a marvellous revelation of the grace of God, for He took hold of the lowest and humblest and used them to fulfil His eternal purpose. They became the human channels through which the Messiah came. It is right that they should be named at the start of Matthew's Gospel, for the gospel is the good news of God to all mankind. This gospel declares that Jesus Christ came to bring salvation to all, even the worst (1 Timothy 1:15), and that He will bring to pass His purpose in all who come to Him in faith; no matter how wicked we may have been, His grace can cleanse, change and use us!

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Thoughts from abroad

by Trevor Partington, pastor of our Hereford church

THREE years ago, my wife and I went on a package tour of Spain. Unknown to me it was, to a large extent, a cultural trip, and this meant visiting endless art galleries and museums. After three days I was sick and tired of hearing the names of El Greco and Picasso. The courier, and many of the people in our party, could see things in those works of art that I could never see. They were captivated by the pictures, but to be honest with you I was bored. You see, to appreciate these things one has to be born with an artistic temperament or have it developed by training. Without such an understanding you will never be a real lover of art.

It's like that with the things of God. Reading the Bible, prayer and church-going mean nothing to an unbeliever. He sees nothing in them; he's dead to their value. But the wonderful thing is this; through conversion, our sense of appreciation was changed and the things of God took on new meaning. At least that ought to be so. But what value do we place on these things now? Do we have a real love for God's Word, and are we consistent in our prayer life? Someone has said: "When the knees are not often bent the feet soon slide".

Writing to the Colossians, Paul said: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him" (2:6). Do you remember the love you had, the zeal you showed, the promises you made and the vision you bore when you were converted? Very well, as we received Christ Jesus, so now we are to live in Him. We must not lose our first love, but be "Rooted and built up in Him, and established in the faith" (Colossians 2:7), and that can only come through a deep love for the things of God on our part.

Viewing those pictures in Spain did nothing for my artistic sense – I have none; but for my spiritual senses as a Christian, a vision of Christ does wonders.

"Vain world, I turn away, Tho' thou seem fair and good;
That friendly, outstretched hand of thine is stained with Jesus' blood.
If in thy least device, I stoop to take a part,
All unaware thine influence steals God's presence from my heart".



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May Osman's page

The Body of Christ

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ" (1 Corinthians 12:12).

IT is a thrilling thought that we are part of the body of Christ. Ephesians chapter one tells us that God "Gave Him (Jesus) to be the head over all things to the Church, which is His body".

The body has many members but they make up one body, one unit. Every part of the body is different, yet they make up one whole. They differ in appearance, function, importance and usefulness, yet every one is essential for the proper functioning of that body. No one part can say to another, I have no need of you. Even those members which seem to be feeble are necessary (1 Corinthians 12:22). Every cell in the body is essential to the health and proper functioning of the body. A doctor told me recently that there is a theory that we develop a set number of body cells during the first few months of our lives and we will always retain that certain number of body cells. So it is not a good thing to overfeed a young baby and thus cause him to overproduce body cells, for he will have to fight to stay slim as an adult. He can never get rid of that number of cells he can only cause them to shrink.

This is a glorious thought for the Christian to take up. We are minute cells in the body of Christ, and although we may feel insignificant, no-one can ever remove us from that Body, we are there to stay.

God has tempered the body together, and all the organs are inter-related by a vast network of sympathetic nerves; when one member suffers they all suffer. So it should be in the church; all the members are all different, but they should not fight each other, they must not divide into different camps. The ugly disease of cancer occurs when body cells split up incorrectly and gather together into a terrible mass which can eventually destroy life. So in our churches there must be no segregation or splitting up into little cliques or this will cause discomfort to the whole church. Our fellowship will be better served through the variety which different members contribute. None of us is exactly the same, God did not intend us to be so. "If we love them which love you, what thank have ye? for sinners also love those that love them" (Luke 6:32).

Some folk can only have fellowship with those who are of exactly the same persuasion. The body of Christ is not made up of Elim members only, but there are cells composed of members of many different denominations. The love of God which is spread abroad in our hearts by the Holy Spirit should enable us to love one another in spite of minor differences of doctrinal interpretation, of our different ways of worship.

You can't force church unity, but there is already a unity amongst varying Christian believers because we all belong to the one body. The Holy Spirit is seeking to fulfill the prayer of Jesus that we may be one, even as the Father, Son and Holy Spirit are one. In these days the Holy Spirit is breaking down many denominational barriers and is bringing about a true unity of the Spirit as never before. *Without compromising any of our beliefs* we are learning to esteem and appreciate Christians of different persuasion to ourselves.

The Holy Spirit is being shed abroad today upon all flesh and we should rejoice to see it so. We should not be insular and all wrapped up in our own little group, we should be outgoing, ready to extend the hand of fellowship to believers in other Christian denominations. The true will emerge eventually from the false. I believe that the Holy Spirit is preparing us right now for our future roles in His kingdom when we shall reign with Him, as part of the body of Christ. So we must obey Christ's command to love one another, even those whom we don't now understand. How can the nose understand the work of the ear? We are all different, but we have one Saviour and one Baptiser in the Holy Spirit, and if we are converted we are all members of one glorious body – the body of Christ.

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November 1, Colchester; 2, Clacton-on-Sea a.m; Chelmsford p.m; 3, Braintree; 4, Ashingdon; 8, Clapham (South London Presbytery Rally); 9, Epsom; 22, Leyton (East London Presbytery Rally); 23, Romford a.m; Dagenham p.m; 24, Islington; 25, Ilford; 29, Rochester; 30, Broadstairs a.m; Blean p.m.

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November 8-9, Spaiding; 23, Broadmoor; 30, Hainault.

Sylvia Beardwell:
November 1, Colchester; 2, Ipswich; 3, Felixstowe.

David Butcher:
November 1, Colchester; 2, Rayleigh.

Peter McCann:
November 1, Lincoln; 2-3, Beeston; 4-5, Nottingham; 6, Derby; 8, Giltbrook; 9, Long Eaton.

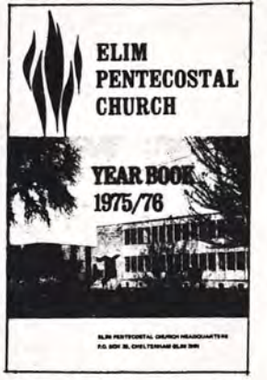
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Radio Leeds. "Cornerstones". A 30 minute programme produced by Leeds Evangelistical Council. Chairman: Pastor J.E. Moore. Sunday at 5 p.m. and Wednesday at 4 p.m. until Paril 1976.
Brazil
Radio Londrina – 18.30-18.55 (Brazil time), each morning
Radio Wenceslau, 30 minutes every Sunday.
Ghana
Church of Pentecost on G.B.C. every Monday at 9.45 p.m.
Guyana
Guyana Broadcasting Service every Saturday at 9 a.m.



COMMENCING Thursday, November 4th, Bristol City Temple, have a fortnightly half-hour programme, going out on hospital broadcasting covering a network of 32 hospitals.

Coming Events

BANBRIDGE. Ends November 6. Elim Pentecostal Church, Victoria Street. Ten-day Crusade. Sunday at 6.25. Weeknights at 7.55. Preacher: W. Dempster.

CAERPHILLY. November 8-9. Elim Pentecostal Church, St. Fagan's Street. Saturday at 7.15. Sunday at 6.30. Preacher: Arthur Johnson. The sick will be prayed for at these meetings.

CAERPHILLY. November 16. Elim Pentecostal Church, St. Fagan's Street. Minister's seventh Anniversary services. Preacher: John G. Cooper.

COLCHESTER. November 1. Elim Pentecostal Church, Walsingham Road. Diamond Jubilee Missionary Conference at 2.30 and 6. Taking part: Leslie Wigglesworth, John MacInnes, Sylvia Beardwell and David and Maureen Butcher.

DUNDEE. November 22-24. Elim Pentecostal Church, Dudhope Crescent Road. Annual Week-end Convention. Saturday at 3.30 and 7. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Fred Packer. Musical ministry: Mr. J. Maxwell and "The Lower Lights". Tea provided between services on Saturday.

EDINBURGH. November 4. Highland Church, Tolbooth St. John's, Castlehill (adjacent to Castle). "Meeting Point" with Adrian Snell at 8. First of a series of bi-monthly outreach concerts. Please join us in prayer. Tickets 50p, from The City Temple, George IV Bridge, Edinburgh.

KINGSTANDING, Birmingham. November 21-22. Elim Pentecostal Church, Warren Road. Visit of Len Magee at 7.30.

MOUNTAIN ASH. November 1. Elim Pentecostal Church, Knight Street, Swansea Evangelistic Male Voice Choir, Saturday at 7.30.

NEWTOWNARDS. November 8. Elim Women's Fellowship Twelfth Annual Rally in St. Mark's Parochial Hall, William Street (Kindly granted) at 7. Guest Speaker: Mrs. J. Osman, (Bournemouth). Praise led by Ulster Temple Choir (Belfast). Convener: Mrs. W.H. Holohan.

OXFORD. November 8. City Temple, Botley Road, Saturday at 7. Graham Street Crusaders. Sunday at 11 and 6.30. Preacher: E.F. Cole.

READING. November 15. Elim Pentecostal Church, Waylen Street. Prophetic Witness meetings at 3.30 and 6.30. Preacher: T.W. Walker.

ROMSEY. November 8. Elim Pentecostal Church, Middlebridge Street. Christian Challenge Hour at 7.30. Preacher: Peter Cole.

RUGBY. November 15. Elim Pentecostal Church, Windsor Street. Preacher: G. Canty. Subject "Miracles today".

SALISBURY. November 8-11. Elim Pentecostal Church, Milford Street. Autumn Convention. Saturday at 7.30. Sunday at 11, 6.30 and 8. Monday and Tuesday at 7.30. Preachers: P.S. Brewster and Ron Williams.

STIRCHLEY, Birmingham. November 8. Elim Pentecostal Church, Hazelwell Street. Missionary films with F.B. Phillips at 7.30. Convener: John Coleman.

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REMEMBER YOUR MISSIONARIES THIS CHRISTMAS

Our brothers and sisters who are serving the Lord through our Elim Missionary Society are always on our hearts. Some kind friends have already sent gifts for our missionaries for Christmas. A gift of this nature will be most welcome. Please send to: The Missionary Secretary, Elim Pentecostal Church Headquarters, P.O. Box 38, Cheltenham, Glos.

NEWTOWNARDS ANNUAL WOMEN'S RALLY

SATURDAY, NOVEMBER 8th, at 7 p.m.

in ST. MARK'S PAROCHIAL HALL, WILLIAM STREET

(kindly granted)

Guest Speaker: MRS. MAY OSMAN (Bournemouth)

Praise led by: ULSTER TEMPLE CHOIR

(Interesting Programme)

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REMINDER: Listen in to Cardiff City Temple Crusader Choir, every Sunday morning at 8 a.m. on B.B.C. 2. D.4265

A round up of Children's books

Light over Monk's Wood, *by Margaret R. Smith, published by Victory Press, price 60p, postage and packing 14p extra.*

THIS story is intended for girls aged between nine and eleven. It is one of those mystery stories packed with adventure, which children love to read, and then imagine themselves in the same situation. The story centres around Debbie, a twelve-year-old girl who is a Christian, and shows how in a simple, mundane way, she tries to be like Jesus, and is used to shed "Light Over Monk's Wood". The results she sees include the conversion of her best friend, to whom she had been witnessing. So any young Christian, trying to share Christ with her school friends, apparently without success, would find encouragement here.

The message of the gospel is unfolded in the plot, and we hear of many little incidents which can teach children to have standards of behaviour, without preaching at them; all this is enveloped in an exciting story, to enthrall girls of this age, and if they are just starting out on the Christian pathway, it will give them plenty of food for thought.

BARBARA VENESS

The Timpitters' Tump, *by Christopher Wright, published by Victory Press, price 60p, postage and packing 14p extra.*

THIS delightful story is one of those adventure-on-holiday yarns that are always a favourite with younger readers. Behind it all is the problem of being a Christian in the ordinary things of life, which is always a challenge and is never easy to the young convert. This is a book to give to the ten to eleven year old who has just started out on the Christian way. Incidently, it is up-to-date and the characters do not buy their rope for a ladder in yards but in metres and they do not travel miles but kilometres!

ROGER LOCKYER

The Sound in the Mist, by *F.M. Gravett, published by Victory Press, price 70p, postage and packing 14p extra.*

THIS adventure story is an intriguing tale. Although it is produced for the ten to twelve age group, one feels that a ten-year-old would have to be quiet alert, mentally, to grasp all the things that are going on. Here again the matter of Christian behaviour is brought out in the actions and reactions of the characters. It is not a book that can be put down very easily. Although described as a book for boys, one of the leading lights is a girl and it may well be appreciated by girls as well as boys.

ROGER LOCKYER

Detective in the Family, *by F.L. Cornish, published by Victory Press, price 70p, postage and packing 14p extra.*

A lovely story telling of a boy named Paul whose desire is to become a detective. He gets involved in a mystery centred around a missing ring which his Uncle is believed to have stolen. The book brings the gospel in very well, mentioning in particular the text: "Seek and ye shall find", proving that God does keep his promises. I think it is appropriate for the suggested age eight to ten years, and it is also helpful in getting across some idea of the new life that Jesus gives.

SHIRLEY RICHLAND

YOU LEARN . . .

1% by taste
1½% by touch
3½% by smell
11% by hearing
83% by sight

YOU REMEMBER . . .

10% of what you read
20% of what you hear
30% of what you see
50% of what you see and hear
70% of what you say as you talk
90% of what you say as you do

Lighted Pathway

The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, November 3rd **Hosea 4:1-19**

"There is no truth . . . nor knowledge of God in the land" (v.1).

GOD does not punish men for what they do not know; He judges them according to the light they have received. The people here were judged because they deliberately chose not to know God. Such a decision can only have disastrous consequences, whether it is in the life of an individual or a nation.

Tuesday, November 4th **Hosea 5:8-15; 6:1-6**

"Come let us return unto the Lord" (6:1).

THE stern tone now changes. Though the Lord had to deal severely with the people, this was for their good.

The words "For I desire mercy, and not sacrifice" (6:6), are twice quoted in the New Testament. In the first of these our Lord is accused of eating with sinners; in the second case the disciples are accused of breaking the Sabbath. On both occasions, our Lord's reply not only justifies the action but He uses the verse from Hosea to teach that it is more important to show mercy. God has instituted the sacrificial system, but men had made it such a ritual that it had lost its meaning.

Wednesday, November 5th **Hosea 7:8-16, 8:1-6**

"I have redeemed them, yet they have spoken lies" (7:13).

THERE are several vivid metaphores in this passage, and each of them show the folly of departing from the way of the Lord. The verdict of all the prophets is the same, the way of the transgressor is not only hard, it is also foolish. The nation was both "silly" (v.11) and stubborn (v.16). Even in their distress they had not cried unto the Lord. Remorse can destroy the soul of any man but true repentance brings restoration.

Thursday, November 6th **Hosea 11:1-12**

"How shall I give thee up . . .?" (v.8).

EVEN the best of men eventually lose patience with those who continually disappoint them. The Lord's compassion is unfailing. In spite of repeated failures, from the time of the Exodus right up to the time of the writing of this book (and for many years afterwards) God had not cast His people off. The reason for this is nothing less than God's great love for His people. Even His anger (which they have so much deserved) is tempered with mercy. He is slow to anger and plenteous in mercy.

Friday, November 7th **Hosea 12:1-14**

"He had power over the angel" (v.4).

THE folly of the nation is shown up once again. They have fed themselves on the "east wind", which was the hot, scorching wind from the desert. They would look in vain for help from Assyria, as at other times they would turn in vain to Egypt. Their help would come from above. Their ancestor Jacob, who was later called Israel, had to be broken at Bethel. For the rest of his life he would walk with a limp. If they would listen to the voice of the prophet they would be saved.

Saturday, November 8th **Hosea 13:1-16**

"O Israel, thou hast destroyed thyself" (v.9).

ONCE MORE the culprit is clearly identified. All the troubles that have come upon them are as a result of their own folly or neglect. In their past history, when the Lord had blessed them they had abused His gifts. When He had fed them with the finest of food, they even took that for granted and forgot to be thankful. Let us thank God today for His kindness and goodness towards us.

Sunday, November 9th **Hosea 14:1-9**

"The ways of the Lord are right"

SO the book draws to a close. Surely this is the right note on which to end. The stern words have been spoken, but now there is hope and restoration. True wisdom is found in the humble submission to the ways of the Lord. This is not only the right way, it is also the way of prosperity and blessing.

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Mzee Bull

A story from Tanga



Pastor Joseph with the parents of the eleven children who were dedicated at one service

SIMON, the chief accountant was sitting at his desk. One of his staff came in to ask for an advance. "I wish to take my daughter to a hospital", he explained. "What is wrong with her?" asked Simon. "Some weeks ago she was struck dumb and fell to the floor in her school classroom; she has not spoken since. They took her to the local hospital, and from there she came to the big Tanga hospital. The doctors did all they could, but finally they told me to take her home as they could do nothing for her. I have also taken her to several Waganga (herb magicians)", he explained. "They have been unable to help her, she is still dumb, and she also has other ailments". He then confessed that he was going to try a well known Muslim Sheh (priest) who would treat her with a mixture of texts from the Koran and incantations.

"Don't do that," said Simon, who is a deacon at our Tanga church. "Bring your daughter to our church and we will ask God to help her. Our God can deal with such matters, He has given all power to His Son Jesus. I will arrange with our pastor".

So, the father brought his daughter, relatives and friends to the prayer meeting. Pastor Joseph questioned the father closely. Aided by his considerable experience with such cases, he concluded that a dumb spirit had entered the girl. Presently two spirits responded to the challenge in Jesus' name, one of them departed from the girl. The second spirit explained that it had brought diseases into the girl's body and could not leave without them. Joseph commanded the spirit to gather up all the sicknesses it had brought into the girl and leave at once. With a loud shriek the demon departed, throwing the girl to the floor in the process.

When Joseph spoke to her she responded in a normal manner. The father then spoke to her and after that all the relatives wanted to hear her speak. The excitement even spread outside the church and on to the busy street. The people were filled with astonishment. "Truly these Pentecostals have got power; a dumb person has been healed". Some lads who were standing about near-by contemplating mischief became alarmed, saying among themselves; "Lo! God is in this place; He may strike us, we had better get out of here". With that they ran down the street.

I heard the details from Simon and Pastor Joseph as well as others who were present. They also told me that the Name of our Lord was glorified by this act of deliverance.

Pastor Joseph with assistant pastor and three of the diaconate



The Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

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Proclaiming the Truths of Pentecost

Official Organ of the Elim Foursquare Gospel Alliance

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Editorial



WE WERE reading the book of Amos recently and it set us thinking about the state and condition of our nation.

To hear some Christians talk one would think that there is no hope for our country. Undeniably, we are in a serious condition politically, morally, economically and above all spiritually. The Archbishop of Canterbury is quite right to call attention to the spiritual bankruptcy of our nation in his recent pastoral letter.

This is not the first time that men in places of influence have felt that our country is facing a crisis of frightening proportions.

Bishop Berkeley said that Britain had collapsed "to a degree that has never been known in a Christian country . . . our prospect", he wrote, "is very terrible and the symptoms grow worse from day to day".

In that same year (1738) John Wesley, who was himself a minister of the Established Church, was converted. Now it would be a gross over-simplification to say that the preaching of John Wesley saved England from the Revolution that caused such an upheaval in France. But, to quote the late Dr. Madwyn Edwards.

"England passing through a religious revival escaped the worst effects of the impact of the French Revolution. The country was greatly excited and even agitated, but never roused to frenzy or kindled to revolutionary pitch. Wesley did not avert a revolution in England, for whether he had lived or not, that would never have happened: but it can legitimately be argued that because of his work and influence the impact of the Revolution was softened, and England was for less disturbed".

John Wesley and the Eighteenth Century (1955) p96

A country-wide revival of religion would not automatically answer all our problems. We will still have to tighten our belts for a time, and many of us will have to work harder; we may still need to deny ourselves those promised extra luxuries for a while. There is no denying that, if there is a genuine turning to God, those who so change their ways will feel the true benefit in there own lives. Such a return to biblical principles and a Christian way of life would more particularly effect the individual whose life pattern was changed. To affect the whole nation this would need to be repeated on a massive scale, or if it were less extensive it would need to involve a good number of key figures in places of power and influence.

FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH — 1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.

ELIM CHURCH NEWS

SPOTLIGHT ON CLYDE BANK

THE history of the Clydebank Church is quite remarkable and well worth recording. It began with a crusade held in the Town Hall in 1960 conducted by Pastor Alex Tee. Many souls were saved, and as a result of the crusade an Elim Church was established.

The local Masonic Hall was hired for our services because at the time it was impossible to obtain a church building of our own. We continued to meet in this hall for three years, but owing to high rentals and other difficulties we had to move to a very small hall which was both inconvenient and out of the way. Because of this move, many members were lost, and in the following years our numbers dwindled alarmingly. We continued to pray earnestly that God would undertake so that we could have a building of our own.

We discovered how wonderfully prayer changes things! A brother in the Lord who was a deacon in the local Baptist Church approached our pastor and asked him if he would accept the Title Deeds for the site of a former mission hall which had been bombed during the war, and of which he was the only remaining trustee. Isn't the Lord wonderful?

We now prayed that we would soon be able to start building, and after many long months of discussion with the Town Council, who wanted the site for redevelopment, we at last had the "go ahead". But alas, we had no money. Again we approached the throne of grace asking the Lord to provide. We had often read that our God could do far more exceedingly above all that we could ask or think, and now we were going to prove this for ourselves.

An elderly brother had been coming to our meetings and who lived in very poor circumstances. Our hearts were touched to see this dear man who appeared to have so little of this world's goods. To our utter amazement, when he died, we learned that he had left a legacy to the church of £17,500. At the same time we also received a sum of several thousand pounds from the War Damage Commission. This money enabled us to build a beautiful church and to buy a lovely manse.

However, our problems were not over, for our numbers were very low. We had several godly ministers who had faithfully sown the seed, but they did not see much reward for their labours, and even those of us who stood by the work from the beginning began to feel discouraged. Again, earnest prayer was made that God would send in new people and that souls would be saved.



Pastor and Mrs. I.G. Clarke together with the deacons

Two years ago, Pastor and Mrs. Gwyn Clarke came to us, and while what has been written was wonderful, what has happened since then is even more wonderful. God was indeed going to honour the prayers



The Clydebank Elim Youth Choir

of His children. In the past eighteen months our numbers have trebled; and the tithes and offerings have more than trebled. Our prayer meetings are packed to capacity, and many many souls are being

continued overleaf

saved, and believers are baptised in water and in the Holy Spirit, and many are being brought into the fellowship of the church. In fact, during the past twelve months we have had ten baptismal services. Many people have told us that the atmosphere in the meetings is like it used to be in the early days when the meetings did not come round quickly enough. Indeed our pastor is reaping some of the seed sown so faithfully by former ministers who are also rejoicing in the blessing that has come to Clydebank.

The blessing is too good to be kept within the four walls of the church, and so every Saturday afternoon a crowd gathers in the centre of the town where we hold an open air meeting.

One of our sisters has had a miraculous healing. She had a very serious heart condition and was due to have heart surgery, but after prayer and the laying on of hands, she now no longer requires surgery. The faith of the saints in this church was greatly strengthened, and another sister has come to the Lord through this healing.

We are looking forward to the future with great expectation. We believe that God is working with us in a New Testament way. Our young people are receiving a definite experience with God, and are thirsty for His Word. They are getting together around the Lord's table and never miss a service.

If you were to ask our pastor for an explanation for the blessing of God in Clydebank, he would answer with three words: co-operation, discipline, and above all else, love.

MRS. H. TAIT

STAFFORD **Pastor: David J. Blake**

WHEN Pastor Trevor Partington left Stafford for Hereford, Pastor and Mrs. Blake left Harrogate to take up the pastorate of Covenant Hall. The North West Midlands Presbytery was well represented at the Induction Service on Thursday, September 4th, and the meetings were convened by Pastor Fred Day. It was standing room only by the time Pastor and Mrs. Blake gave their testimonies to the saving grace of God. After they were welcomed to the church and to the presbytery, they were welcomed to the town by the Rev. D. Taylor of the Baptist Church.

Michael Epton, the first preacher, took as his text, the words of the centurion, "I am a man set under authority" (Luke 7:8). This was followed by a second message from William Crawford who spoke on "Cornelius – a devout man". Hands were laid on Pastor and Mrs. Crawford and they were committed to the Lord. At the close of the meeting, refreshments were provided by the ladies of the church.

D. LUCAS

YEOVIL **Pastor: R. Hughes**

A CONGREGATION of some 250 gathered for the Induction of our new minister and his wife. Extra chairs had to be brought in from the minor hall so that everyone could be seated. It was a great joy to welcome a coachload of friends from Pontypridd, and there were also friends present from Weymouth and Merriott.

The service was convened by W.J. Maybin, and the preacher was Glyn Taylor.

The welcome to the Presbytery was given by Eric Gaudion.

The ministry in song was provided by Mrs. Barbara Moore of Yeovil and Tesnie Evans from Pontypridd.

After we were able to meet our new minister and his wife and family.

BRIAN S. KIBBY

ST. HELIER, Jersey **Pastor: George Wallace**

SUNDAY August 31st was a day of special significance for our church. It was a great day of thanksgiving and praise, as indeed each Lord's day is. On this day we had extra cause for celebration. The reason for this was in the form of a beautiful new Gulbransem organ which had been given anonymously to the church.

Two weeks earlier, during the Sunday morning service Pastor George Wallace apologised to the assembly for the absence of the organ which was out of order, and suggested that if any one had £1,200 to spare that they would like to put towards purchasing a new organ, he would be glad to accept the cheque. God heard that request, and the very next day the cheque was in his possession.

The Sunday evening service took the form of a thanksgiving and dedication service. The Church Choir, under the able and dedicated leadership of Mrs. M. de Gruchy rendered several pieces, including "Joy Cometh in the Morning" and "I give myself to Thee".

Mr. David Smith played a trumpet solo "The New Jerusalem", and Sally and Janet, two of our teenagers sang a duet, "Are you in the Ark?"

Maurice and Florence sang "It is no Secret" and Miss Joyce Le Boutillier gave a recitation.

The church was packed for the dedication service and extra chairs had to be brought in.

H.R. PERCHARD

more church reports on page 14

News round up

ICI dedicates new building in Brussels

Brussels, Belgium. "This building is a triumph of faith", said J. Philip Hogan in a special dedication service on September 24th, for the new facilities of the International Correspondence Institute (ICI) of the American Assemblies of God in Brussels, Belgium. ICI is a worldwide evangelism and training programme the American A.o.G. J. Philip Hogan is the executive director of the denomination's Division of Foreign Missions.

"When we started construction on the ICI building", said Mr. Hogan, "we had on hand only a token of the amount of money we knew would be needed to complete the facilities, but God sent in the resources. The building and its contents are being dedicated debt free".

The four-story brick structure contains 28,000 square feet of floor space. It houses administrative and editorial offices, libraries, living and working facilities for guest writers, an audio-video studio, an art department, a publishing department, and warehouse and shipping facilities.

Other special guests and participants in the dedication service included Ian L.G. Stewart, Ambassador to Belgium from New Zealand; Willy Clerens, mayor of Brussels; P.S. Brewster, secretary of World Pentecostals from Cheltenham, England; Alfred Amitie, general superintendent of the Assemblies of God of Belgium; Morris O. Williams, Assemblies of God field secretary to Africa from Springfield, Mo., and George M. Flattery, president of ICI and chairman of the board of administration.

The ICI staff at its headquarters in Brussels is responsible for coordinating the worldwide programme of the school and guiding it toward its goals. ICI's four-fold purpose is "evangelism, spiritual-life development, lay workers' training, and ministerial training". These goals are achieved through its correspondence courses.

Founded eight years ago, ICI now has a worldwide enrollment of more than one million students. In countries where missionary activity is limited or forbidden, ICI courses go through the mail. In other areas where local Assemblies of God churches and Bible schools exist, ICI works in cooperation with them.

ICI courses are now translated into 30 languages. Personnel in Brussels write, produce, and print the courses which are then sent to ICI offices in 50 countries for distribution. Missionary directors and their staffs adapt, translate, and disseminate the courses to people in their respective areas.

The College Division of ICI offers two levels of study. The degree programme consists of 82 courses and offers Bachelor of Arts degrees in Bible, Theology, Missions, Religious Education, and Church Administration. The diploma programme offers 44 courses in Bible, Theology, Church Ministers, and General Education. Students from 30 countries are now enrolled in the degree programme.

Young Africans look for a leader and a cause

"IN AFRICA, as in Britain, many who dismiss organised Christianity have a respect for Jesus Christ", comments John Dean, Scripture Union Regional Secretary for Africa, and now on leave in the U.K. He reports that S.U. field staff in Africa now totals sixty. Most are nationals and they are sharing the Word of God with young people, especially in secondary schools, "many of whom are looking for a leader and a cause to which to commit themselves and their energies". And increasingly Africans "are learning that paradise on earth does not come about by political change or revolution".

Circulations of *Daily Guide* and *Daily Power* – S.U. notes produced in Africa for African adults and teenagers – total an encouraging 110,000.

Congress flop

THE widely publicised World Congress of Witchcraft, which opened at Bogota, Columbia on August 24th had to be closed three days early. A Pentecostal church made a public protest and the minister was rebuked by a Government Minister for denying other people the rights to express their beliefs. As a result, the protests were called off. Christians in the area however continued to work and pray and many of them stood outside the gates of the stadium where the meetings were held; their efforts were so successful that the Conference did not function in the way that was planned. The proceedings received a very bad press and Christians are now rejoicing.

Other people's PROPERTY



Continuing a series of studies on the
TEN COMMANDMENTS
by Gordon Hills, Pastor of our High Wycombe Church

"Thou shalt not steal" (Exodus 20:15)

THE EIGHTH COMMANDMENT is an elementary law which affects every one of us. All of us are the owners of some possessions, however small, and we would object if they were taken from us without our consent. It is a law which cannot be broken accidently. The very nature of the act of breaking this law does not allow for the possibility of ignorance, for it involves the taking of what we have no right to take. The fact that the vast majority of us take some simple security measures to keep intruders from entering our homes, is testimony enough to the large scale violation of this divine decree. We are all too familiar with the exploits of the common burglar. One 15-year-old boy, who broke into our church some time ago, was found guilty of fifty-two offences involving breaking and entering both ordinary homes and large department stores. Every day scores of cars disappear from our city streets, and many of them are never recovered; wage snatches have become a regular occurence and even the most sophisticated electronic devices do not deter the bank robber. We all condemn these things unreservedly – they are wrong – yet such is the nature of this sin of stealing that few, if any of us, are free to "cast the first stone".

Stealing has its roots in covetousness. It is part of the "something for nothing" mania which appeals to the majority of us, a factor that has not gone unnoticed by the commercial world of advertising, who exploit man's weaknesses in this direction as they offer us free gifts which we have paid for in the cost of their products. Stealing is practised not only by the deprived and the depraved but by people who would regard themselves as being respectable citizens of our society. Many people help themselves to their firms' goods, and by way of justification, claim that it is one of the "perks" of their job – but they would not tell the boss about it! Every year, loss through pilfering costs tens of millions of pounds, such an amount that makes the Great Train Robbery look like petty theft. In the early part of this century when the evangelist W.P. Nicholson was being used of God in an outstanding way in Northern Ireland, it is reported that a small mountain of materials and tools appeared in the Belfast shipyard as converts returned stolen goods.

A kind of sport

A great many look upon stealing as a kind of sport, a challenge in outwitting others. "He was just asking for it to be stolen" is an oft repeated statement which falls in line with this kind of thinking. Some set their minds to outwit the train or tube service, or to defraud the bus company, and because they are not witholding money from some identifiable individual – just the system – they think that there is no sin of any consequence involved. Add to this the growing philosophy of the day which promotes the idea that private ownership is evil, and should be replaced by state ownership – that the people should collectively own all the land, houses and businesses, and you add further justification to the thief who takes another person's property under the guise that he has a right to it. We ought to be under no delusion here, for there can be no doubt that society is being influenced by these trends. The idea that the state is responsible for our welfare is fast producing a race of people who try to acquire both money and goods beyond their entitlement, on the simple ground that "everybody does it", or that we have already paid for these things in our taxes and other contributions, and thus the nation's conscience is being dulled to God's law.

In the eyes of God, stealing has always been considered to be a most serious offence and it was never treated casually. Kidnapping, the most serious form of stealing, was punishable by death, and the nocturnal robber could be slain with full justification. The laws on theft could demand a double, or in some cases a fourfold restoration of the goods or their monetary value. This factor is significant in the conversion of Zacchaeus who vowed, "If I have taken any thing from any man by false accusation, I restore him fourfold" (Luke 19:8). In his case the law only demanded that he add one fifth to the capital in

restitution (Leviticus 6:2-5), but he passed a more severe sentence upon himself, and this was a mark of true repentance which led the Saviour to say: "This day is salvation come to this house" (Luke 19:9).

Apart from the obvious, there are literally scores of ways in which this commandment can be broken. Luther said: "It is the meanest occupation, yet the most widely practised profession on earth; and if one considers the world in its various conditions it will be found to be a den of thieves". It is not just burglars, swindlers, or pickpockets who are guilty of breaking this law. We steal from an employer through bad timekeeping or slackness in our duties. Stealing occurs when we buy "Monday cars" – vehicles which show signs of shoddy workmanship and fail to perform to the required standard. James Owen put the matter aptly when he said: "All are guilty who by misrepresentation enrich themselves at the expense of their neighbours". It occurs when we buy "Bargains" which turn out to be second-rate rubbish. The eighth commandment is broken when shopkeepers raise the prices of existing stock to the level of the new, and when salesmen fail to draw attention to the offending small print in contracts. A man robs his family when he neglects their needs and squanders his income on personal pleasures. It is possible to be guilty of robbing God through a deliberate withholding from Him of our tithes and offerings (Malachi 3:8), or through failing to fulfil our vows (Acts 5:3, 4).

To be a thief is to associate oneself with notorious people such as Barabbas (John 18:40) whose exploits into sin led eventually to murder (Luke 23:19). It is to bring disgrace and ruin upon oneself and one's family as did Achan (Joshua 7). It is to follow in the footsteps of Judas (John 12:6), it is to get to the place where you think that even God doesn't matter, only to find out too late that nothing else has any real value. But Christ can save a thief – He can pardon his sin. As Jesus hung upon the cross, the oaths and accusations from the watching crowd did not bring one word from his lips. The cry for mercy from one of the two thieves however was immediately answered with a word of forgiveness and assurance.

The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.



REMEMBER YOUR MISSIONARIES THIS CHRISTMAS

Our brothers and sisters who are serving the Lord through our Elim Missionary Society are always on our hearts. Some kind friends have already sent gifts for our missionaries for Christmas. A gift of this nature will be most welcome. Please send to:

The Missionary Secretary,
Elim Pentecostal Church Headquarters,
P.O. Box 38, Cheltenham, Glos.

Sanctification
–what does it mean?

by Hugh B. McGowan, Pastor of our Dundee church



To some people it means sanctimoniousness. It means nothing of the sort: neither does it even mean becoming very holy, except in a secondary sense. The primary meaning of the word "sanctify" is "to set apart", to separate from base uses to the service and pleasure of God. For example "Thou shalt anoint the altar . . . and sanctify the altar . . . thou shalt anoint the laver . . . and sanctify it" (Exodus 40:10, 11). Jesus said: "I sanctify myself" (John 17:9). Again we are told: "Sanctify the Lord in our hearts" (1 Peter 3:15).

In what sense can an object constructed of wood or metal be said to be sanctified? It cannot be made holy in the ordinary sense of the word. It can however be set apart for divine use. The Lord Jesus set Himself apart for our sakes.

We must carefully observe that in the Word of God, sanctification of the believer has two aspects. The first is *positional* and *absolute* – an act of career; the second is Practical and Progressive – continuing and deepening through all our pilgrim pathway.

Look at one or two scriptures: "Unto them that are sanctified in Christ Jesus" (1 Corinthians 1:2), and again "But ye are washed, ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Corinthians 6:11). Are these not most striking statements? The Corinthian Christians were in many respects very blameworthy. They had not advanced very far in practical sanctification, yet Paul with a knowledge of their failure reminds them that they have been sanctified just as surely as they had been washed and justified in the name of the Lord Jesus. They had been set apart for God. Again turn to Hebrews and read: "By one offering He hath perfected forever them that are sanctified" (10:14). Who are these? Believers with special attainments in holiness? No! They are simply believers, without distinction and class, all have been set apart by God in virtue of the one sacrifice and offering of Christ.

There are other scriptures however, where sanctification is presented as an object of attainment and desire. "Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it" (Ephesians 5:25, 26). It is good to notice the three tenses in this portion of the Word, which deals with Christ's love for the Church. *Past* – He gave himself for it; *Present* – that he might sanctify and cleanse it; *Future* – that He might present it to Himself a glorious Church. Note the progressive nature. Observe the words: "If a man purge himself from these, he shall be a vessel unto honour, sanctified and meet for the Master's use" (2 Timothy 2:21). Although sanctification in these scriptures carries the root meaning of setting apart, it is however clearly viewed as something which is God's intention for His people. It is not something which Christ has done but something that He *is* doing for His people today and it is something which we are to individually work out in our experiences. It can be ours if we respond to the divine directions. In a word this sanctification is of a practical and progressive sort.

Upon what does Sanctification depend?

It is founded on the finished work of Christ. By His one offering we are sanctified. It also stands connected with the Holy Spirit. "Elect . . . through sanctification of the Spirit" (1 Peter 1:2). Salvation is an operation of the Spirit. We are born again of the Spirit, and in believing the truth we are sealed by that same Spirit. In virtue of all this we are set apart for God. Now in its practical and progressive aspect, sanctification depends upon the Word of God. Jesus prayed for believers to be sanctified "through Thy truth". The sanctifying agent of Ephesians chapter five is "by the Word" (John 17:17). Christ is our object, and we are brought under the influence of the truth of the Word of God and thereby set apart, for God.

continued on page 14

A SPECIAL MESSAGE FROM THE EXECUTIVE COUNCIL OF THE ELIM PENTECOSTAL CHURCH

AT a recent Executive Council meeting of the Elim Pentecostal Church, after very much prayer and long deliberation, it was decided to consider seriously the future role of the Elim Pentecostal Church in these last momentous days.



Article by
P.S. BREWSTER
Secretary-General

"Brethren pray for us"

1 Thessalonians 5:25

The Executive Council



D.J. Ayling



A.A. Biddle



P.S. Brewster



G.W.

...It was felt that we have the call of God, the message from the Word of God and the anointing of the Holy Spirit, and we are undoubtedly indebted to make the gospel known to as many people as possible in the British Isles, before Jesus returns.

In our thinking, we considered our churches, our presbyteries and then the whole of our Movement. We thought of the cities, towns and villages of our land. We also thought of our Elim youth and children, and unanimously we felt that we ought to trust God and go all out to fulfil our Lord's GREAT COMMISSION. This Commission, given by Christ and confirmed after His resurrection, is indivisible, indisputable; it allows for only one interpretation. We must reach the people, preach the gospel of the good news to the people and teach the people.

In the Early Church they preached the gospel and people turned to Christ by the thousands, and then plans were made to count and conserve the converts and teach them the full message of the Apostles' doctrine, fellowship, breaking of bread and prayer.

Our Movement's expansion is not to be considered as just one concerted effort, but as a definite, long-term policy, and, because of this, we now urge all our ministers, deacons, elders and Elim people everywhere to go forward with us and as we move with God, to pray and support us. It is REAPING time!

The days in which we live are very evil, violent and materialistic, and yet, in spite of the inroads now openly being made by the teaching of communism and humanism, we must forge right ahead. The people of our country are full of fear and are now looking for spiritual leadership and are seeking for an anchor to stabilise their lives.

This proposed policy plan will involve some evangelists and pastors working in areas where it is very difficult, and some will see but little results and sometimes there will be a great scarcity of finance. However, we are not called to go only to the easy places, but we must reach all people with the gospel and the strong must be generous to the weak.

The Executive Council have decided to launch what will become the second phase of Elim's expansion. This will take place in the MONTH OF JANUARY, 1976. We now call upon the whole of our membership throughout the British Isles to rise in faith and prayer and join with us, working together as a partnership. Phase two will involve THREE MAJOR AREAS OF ACTIVITY and will prove to be one of the greatest forward moves in faith that the Elim Movement has ever launched.

The scheme will call for the uprooting and the total dedication of three of our senior ministers. It will also need constant prayer on behalf of the Executive Council to launch the scheme, and then for the necessary support and finance to be found to back the scheme.

This new venture will undoubtedly cost thousands of pounds. However, it is utterly impossible to measure earthly or materialistic value against the salvation of one single soul or the healing of one diseased body or the filling with the Holy Spirit of one hungry believer.

Multiplied millions of pounds are spent on the human body and mind in education and also in sport and recreation. Untold amounts of money are spent on munitions and wars to destroy lives and homes.

Thus, in true perspective, the relatively small amount that is to be spent on soul-winning campaigns, with the resultant end of the establishing of new churches and the thrusting of experienced men into the ripened harvest fields, is surely to be regarded as an INVESTMENT for the Kingdom of God.

It has been agreed that we release **PASTOR ALEX TEE** from his church and thrust him into the work of PIONEER CAMPAIGNS with the main objective of leading men and women to Christ and the planting and establishing of new Elim Pentecostal Churches. Pastor Tee will work under the direction of the Executive Council.

These crusades will bring release and healing to hundreds of men and women who are suffering through sin, sickness and the oppression of Satan. They will also result in bringing large numbers of people into the blessing of the baptism in the Holy Spirit. Thus, by God's help and the continued health and strength of our brother Alex Tee, there

"GO YE INTO ALL THE WORLD AND PRE


W.R. Jones


J. Lancaster


J.C. Smyth


A.B. Tee


T.W. Walker


A.B. Tee


I.W. Lewis


G. Canty

could be new Elim churches planted and springing up all over the British Isles. Praise the Lord!

It was further decided that our brother **PASTOR WYNNE LEWIS** be released from his church to take on the position of EVANGELISTIC SECRETARY for the Elim Movement. This will involve his moving to Headquarters and giving the whole of his time, energy and creative ability to the work of evangelism. Pastor Lewis will work under the direction of the Executive Council and among his many duties will be the planning of campaigns, the searching for empty churches and halls, and maybe, as the Lord leads, even to conduct pioneer campaigns himself. He will meet the Presbyteries and talk to the ministers about evangelism, he will go to the churches and talk to the boards of elders and deacons and also to the congregations about evangelism and he will have special rallies and present to the people the need of the hour and the urgency of fulfilling our Lord's Commission. He will write articles and endeavour to raise the necessary moneys so that our Movement can engage in a full policy of pioneer evangelism.

It was further agreed that **PASTOR GEORGE CANTY** be released from his church so that he could EVANGELISE WITHIN THE PRESBYTERIES and conduct church-based campaigns. Our brother will also work under the direction of the Executive Council and through Pastor T.W. Walker, our Field Superintendent, who is also the Secretary to the Evangelistic Committee.

Pastor Canty will visit Presbyteries working in full co-operation with the District Superintendents and their Committees and with the overall guidance of the Field Superintendent. Knowing our brother, he will preach the Word of God and bring revival blessing to the local churches. It is well known that our brother Canty is an experienced musician, painter and author and one well able to expound the Word of God. We recommend and heartily commend Pastor Canty to the whole of our Movement for this new task.

This new phase of our Movement's expansion is probably one of the most far-reaching decisions ever taken by our Executive Council and we heartily commend it to our readers and to every member of the Elim family. It involves the winning of precious souls; it means the constant crusading in our churches in conjunction with our ministers; it means one man—Wynne Lewis giving the whole of his time and energy into PROPAGATING EVANGELISM.

The cost will be high and the personal sacrifices tremendous, but surely nothing will daunt us, especially as we are now merging into the period of our Lord's return. One can almost hear the sound of the hooves of the four galloping horses of the apocalypse. The power of Satan is coming lower upon the earth. We are now in the last days. The highest priority of our Elim Movement is to win souls for Christ and to fulfil our Lord's divine will and purpose.

This is an exciting *venture of faith* and we firmly believe that God will use His people to SUPPLY THE NEED.

For more information and enquiries and to show your practical support as the Lord speaks to you by the Holy Spirit, write today to: Rev. P.S. Brewster, Secretary-General, Elim Pentecostal Church Headquarters, P.O. Box 38, Cheltenham, Glos.

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Mark 16:16

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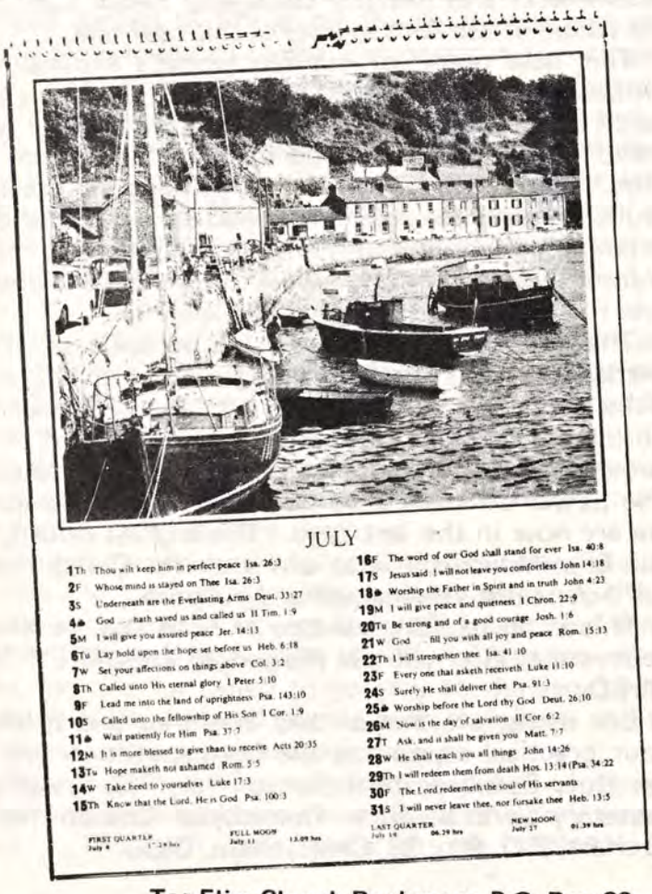
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JULY

1 Th Thou wilt keep him in perfect peace Isa. 26:3
2 F Whose mind is stayed on Thee Isa. 26:3
3 S Underneath are the Everlasting Arms Deut. 33:27
4 ♣ God ... hath saved us and called us II Tim. 1:9
5 M I will give you assured peace Jer. 14:13
6 Tu Lay hold upon the hope set before us Heb. 6:18
7 W Set your affections on things above Col. 3:2
8 Th Called unto His eternal glory I Peter 5:10
9 F Lead me into the land of uprightness Psa. 143:10
10 S Called unto the fellowship of His Son I Cor. 1:9
11 ♣ Wait patiently for Him Psa. 37:7
12 M It is more blessed to give than to receive Acts 20:35
13 Tu Hope maketh not ashamed Rom. 5:5
14 W Take heed to yourselves Luke 17:3
15 Th Know that the Lord, He is God Psa. 100:3
16 F The word of our God shall stand for ever Isa. 40:8
17 S Jesus said I will not leave you comfortless John 14:18
18 ♣ Worship the Father in Spirit and in truth John 4:23
19 M I will give peace and quietness I Chron. 22:9
20 Tu Be strong and of a good courage Josh. 1:6
21 W God ... fill you with all joy and peace Rom. 15:13
22 Th I will strengthen thee Isa. 41:10
23 F Every one that asketh receiveth Luke 11:10
24 S Surely He shall deliver thee Psa. 91:3
25 ♣ Worship before the Lord thy God Deut. 26:10
26 M Now is the day of salvation II Cor. 6:2
27 T Ask, and it shall be given you Matt. 7:7
28 W He shall teach you all things John 14:26
29 Th I will redeem them from death Hos. 13:14 (Psa. 34:22
30 F The Lord redeemeth the soul of His servants
31 S I will never leave thee, nor forsake thee Heb. 13:5

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Thoughts from The Gospel of Matthew

2.

"FEAR NOT"

Matthew 1:20

by F. Lavender
Pastor of our Croydon Church

IT WAS the angel of the Lord who said to Joseph: "Fear not!" What strange words to speak to a sad and troubled man. Joseph was very much in love with the beautiful girl, Mary; she was so pure and good that he had trusted her completely – yet she seemed to have betrayed him and to have dealt him a cruel blow. Then, as he was giving earnest thought to the situation, trying to find a way to end their relationship without exposing her to public shame, the angel of the Lord appeared to him. The angel called him "son of David", and told him that he must not fear, because he had not been betrayed; things were not what they seemed, for Mary had not yielded to the will of man but to the will of God. Out of the apparent shame of the situation the Lord would bring great blessing, and Joseph would have the great privilege of caring for the infant, who was none other than the Son of God.

Circumstances may seem at times to deal the most cruel blows to our faith, we may not know what to do nor which way to turn, our minds may be tormented and our hearts are broken, whilst our bewildered prayer seems to consist of one word – "Why?" Yet our distress and agony may lead us to unimagined blessing. Joseph did not then realize the wonderful joy that was to come both to him and to so many others. Yet there can be no doubt that his desperate sorrow was to turn out to be the greatest blessing that he would ever know. Multitudes of believers down the ages will, from their own experience, confirm the testimony of Joseph. Do not let go and give up if your trial seems to be unbearable. Wait patiently for the Lord to reveal His purpose to you. Fear not, because the darkness of the valley will pass and you will enter the "large place" of blessing (Psalm 37: 3-7).

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A few questions

If we separate salvation and sanctification, will this not encourage people to live as they please and think they may be saved?

We cannot separate them, for the Bible makes it abundantly plain that those whom God shelters under the blood, he separates unto Himself. But although we do not disconnect we must *distinguish,* as the Scripture does. Some people would have us think that the degree of our attainments determines the degree of our safety. This is not so, for the work that God has wrought in the believer is not of such a doubtful character that we must be kept in perilous uncertainty lest we should shatter it. It is not necessary to terrify children to make them behave. Our right conduct stems from the knowledge that we are saved, and the right understanding of what we are separated to.

Does good progress in sanctification improve the believers' title to a place in heaven?

What saith the Scritpure? After a life of holy living and devoted service, Paul said that he desired; "To depart and to be with Christ; which is far better" (Philippians 1:23). To the dying thief Jesus said: "Today shalt thou be with me in paradise" (Luke 23:43). Which of these had the greater prospect of glory? – for the words "With Christ" and "With Me" speak of the same thing. Consider the twelfth verse of Colossians chapter one: "The Father, which *hath* (not something He is going to do, but something *He has done)* made us meet to be partakers of the inheritance of the saints in light". Sanctification not only prepares us for glory but it also enables us to live better lives on earth.

When can a Christian claim to be sanctified?

Every true believer is already sanctified. To all Christians it can be said "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and *sanctification* and redemption" (1 Corinthians 1:30). But if this question refers to the aspect of practical sanctification, then the answer is *never.* I have found in my experience that those in whom the largest measure of practical sanctification is found are the last people to talk about it. Christ and not attainments fills their vision. The excellency of the knowledge of Christ Jesus the Lord was the pursuit of the apostle, and yet he could say, "Not as though I have already attained, neither were already perfect" (Philippians 3:12). He had not arrived, but he was on the right road.

Two children can be born on the same day into different households, the first to parents of royal blood and the other into poverty. They may walk the same streets. As they grow up into manhood the young prince has it impressed upon him continually that he is the king's son. So it is with us. The one who was a prince by birth has been separated to a better life, but he had to be reminded that he was separated from low and vulgar ways. We can never be reminded too often that by the redemptive work of Christ we have been set apart for God. Nothing should prove more conducive to holy living.

ELIM CHURCH NEWS



continued from page 4

WESTCLIFF-ON-SEA **Pastor: J.J.B. Hounsome**

OUR Annual Convention brought much blessing. We were pleased to see the church filled to capacity on each of the three days as we enjoyed fellowship with our brothers and sisters from many of the churches in the vicinity.

Pastor Plowright thrilled us with his singing, and his messages came across with power and meaning. Miss Elaine Burley gave a lovely message in song on the Sunday night, as indeed the Rayleigh Free Evangelical Choir did on the Saturday.

All in all it was a weekend to remember, and we thank God for answered prayer, and we give Him all the praise and all the glory.

L.A. PRATT

MALTON **Pastor: D. Hocking**

A GOOD number of people, both young and old, gathered in our church for a "Gospel Folk Night". Three young girls from the Methodist Church joined our own young people to present a programme of gospel music, testimonies and poems. The interval, when coffee, tea and soft drinks were served, became a "getting to know you" time, as it was the first encounter with our church for some people. We had prayed very much and given out cards to our friends and also on the streets, and God wonderfully blessed our desire to bring the gospel to the people. Our Pastor brought the evening to a close with a challenging gospel message, after which a young boy signified his desire to serve the Lord. On hearing the comments of the people as they were leaving, we could truly say that God had blessed His people and a work had begun in the hearts of others. We are trusting God to move in our town and we are working and praying to this end.

G. ABBEY



May Osman's page

Seats or Thrones

MY husband and I have just returned from a coach trip holiday in Scotland and we very much enjoyed our tour of that lovely country. Autumn tints were everywhere, and God's handiwork was beauteous to behold. It did our souls good to just sit and gaze for a while upon nature in her autumn garb. We were so pleased with our holiday that my husband has written a letter of thanks to the Tour Director. It's nice to say "thank you" when you are pleased. Remember that only one of the ten lepers returned to give thanks to Jesus for his healing.

On Saturday October 4th we were taken to see the church near Balmoral, where the Queen worships when she is in residence. We were thrilled to find it was their Harvest weekend and the church had been beautifully decorated with flowers and vegetables by the ladies of the district and the estate workers. We were told that the Queen would be present on the Sunday, and we saw her usual pew which was padded and covered with purple velvet. She has her own special side entrance to the church, and this leads directly to her pew, which is on the right hand side looking at the altar. No one else is allowed to sit on her padded seat.

This led me to think of many special places that are kept sacrosanct especially for our Queen. We saw the Royal Box where she sits to watch the Highland Games, and which is kept locked when she is not there. There is a Royal Box for her in the Royal Albert Hall, and a special seat for her in Westminster Abbey. There are many special seats kept for our Queen, yet she can only occupy one at a time. If you go looking for her at Buckingham Palace she may be at Balmoral or Sandringham or even abroad. Even if you found her it would be terribly difficult to get an interview with her and to tell her your needs.

Yet think upon this: we can always get into contact with Jesus at any time of the day or night, and He is King of kings and Lord of lords. He occupies only one seat and He sits on the right hand of God, ever interceding for us. (Hebrews 7:25). He never goes away on holiday, He is always available to us and we can come to Him with our needs.

There is one particular throne that Jesus wants to occupy and that is the throne of our heart. If Jesus reigns in our heart and life then everything will be under His control. Many of us have secret compartments in our heart that we want to keep for ourselves; but to be filled with joy which is unspeakable and full of glory we must be fully yielded to Jesus. Are you able to say, "Not just a part, or half of my heart, I will give all to Thee"?

There are many Christians today, who are living without the joy of the Lord. They see others bubbling over and they can't understand why. If you are in a position like this, saved but not joyful, then ask the Lord to fill you to overflowing with His Holy Spirit, and ask Him to come and occupy the throne of your heart, and you too will know a new dimension in your Christian experience. The psalmist says, "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre" (Psalm 45:6). In the New Testament we read, "But unto the Son he saith, thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom" (Hebrews 1:8).

Do you need anything from the Lord? Then get into touch with Him today. He's on the throne waiting to supply all your needs (not wants) and He is faithful who promised.

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MARRIAGES

HEAPY-CLARK. On October 18th, at our Macclesfield Church, Derek Heapy to Susan Ann Clark. Officiating ministers: David Beresford and Bernard Wall.

PRITCHARD-JONES. On September 20th, at our Holyhead Church, John Michael Pritchard to Ruth Jones. Officiating ministers: Alex P. Johnston and George Evans.

WITH CHRIST

ELLIOTT. On September 16th, Bramwell Douglas Elliott, aged 76 years, dearly beloved husband of Mildred and father of David, for many years a member of London Crusader Choir and of our Ilford, Westcliff and Norwich Churches. Officiating ministers at funeral: A. Greaves and P.E. Stormont.

FROST. On October 7th, Mr. J. Frost, aged 77 years, member of our Sheffield Church, went to be with the Lord. Officiating minister at funeral: A. Brooks.

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Brazil
Radio Londrina – 18.30-18.55 (Brazil time), each morning
Radio Wenceslau, 30 minutes every Sunday.
Ghana
Church of Pentecost on G.B.C. every Monday at 9.45 p.m.
Guyana
Guyana Broadcasting Service every Saturday at 9 a.m.

WESTWARD, TV. *"Faith for Life". Every Saturday through November. End of the day epilogue with L.P. Cowdery.*

PLEASE PRAY:

Granada ITV broadcast on Sunday November 16th, at 10 a.m., from Elim Pentecostal Church, Birkenhead. Preacher: Paul Epton.

Coming Events

CAERPHILLY. November 8-9. Elim Pentecostal Church, St. Fagan's Street. Saturday at 7.15. Sunday at 6.30. Preacher: Arthur Johnson. The sick will be prayed for at these meetings.

CAERPHILLY. November 16. Elim Pentecostal Church, St. Fagan's Street. Minister's seventh Anniversary services. Preacher: John G. Cooper.

DUNDEE. November 22-24. Elim Pentecostal Church, Dudhope Crescent Road. Annual Week-end Convention. Saturday at 3.30 and 7. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Fred Packer. Musical ministry: Mr. J. Maxwell and "The Lower Lights". Tea provided between services on Saturday.

FINSBURY PARK. November 24. Elim Pentecostal Church, Lennox Road, N.4. Visit of the President, L. Wigglesworth at 7.45. Convener: A.L. Hawkes.

HODDESDON. November 17 to 23. Elim Pentecostal Church, Rye Road, Rye Park. Divine Healing Crusade. Weeknights at 8. Sunday at 6.30. Convener: A.L. Hawkes.

KINGSTANDING, Birmingham. November 21-22. Elim Pentecostal Church, Warren Road. Visit of Len Magee at 7.30.

LEYTON. November 22. Elim Pentecostal Church, Morley Road. Annual Presbytery Missionary Rally. Meet the missionaries at tea at 5.30. Forum afterwards followed by evening rally at 7. Taking part, Leslie Wigglesworth, Alan and Ann Renshaw and Peter McCann.

NEWTOWNARDS. November 8. Elim Women's Fellowship Twelfth Annual Rally in St. Mark's Parochial Hall, William Street (Kindly granted) at 7. Guest Speaker: Mrs. J. Osman, (Bournemouth). Praise led by Ulster Temple choir (Belfast). Convener: Mrs. W.H. Holohan.

OXFORD. November 8. City Temple, Botley Road, Saturday at 7. Graham Street Crusaders. Sunday at 11 and 6.30. Preacher: E.F. Cole.

PORT TALBOT. Annual Convention Services. November 8-11 including Saturday and Monday 7.15 at Fitzclarence Presbyterian Church, Western Avenue (kindly loaned). Sunday 10.30 and 6.30. Tuesday 7.15 at Ebenezer Elim Pentecostal Church, Sandfields Road. Preacher: R.D. Bradley.

ROMSEY. November 8. Elim Pentecostal Church, Middlebridge Street. Christian Challenge Hour at 7.30. Preacher: Peter Cole.

RUGBY. November 15. Elim Pentecostal Church, Windsor Street. Preacher: G. Canty. Subject "Miracles today".

SALISBURY. November 8-11. Elim Pentecostal Church, Milford Street. Autumn Convention. Saturday at 7.30. Sunday at 11, 6.30 and 8. Monday and Tuesday at 7.30. Preachers: P.S. Brewster and Ron Williams.

STIRCHLEY, Birmingham. November 8. Elim Pentecostal Church, Hazelwell Street. Missionary films with F.B. Phillips at 7.30. Convener: John Coleman. November 22, "An evening in Israel", Film and Exhibition. Convener: John Coleman.

ITINERARIES

The President (Leslie Wigglesworth):
November 8, Clapham (South London Presbytery Rally); 9, Epsom; 22, Leyton (East London Presbytery Rally); 23, Romford a.m; Dagenham p.m; 24, Islington; 25, Ilford; 29, Rochester; 30, Broadstairs a.m; Blean p.m.

London Crusader Choir, with Douglas B. Gray:
November 8-9, Spalding; 22, Dagenham; 23, Broadmoor; 30, Hainault; December 5, Croydon (Fairfield Hall); 7, Wandsworth and Pentonville prisons; 14, Wormwood Scrubs; 14, Maidstone and Eastchurch (Isle of Sheppey prisons).

David Butcher:
November 8, Giltbrook; 9, Long Eaton.

Mr. F.B. Phillips with his missionary films:
November 8, Stirchley; 9, Kings Heath; 11, Selly Oak; 12, Graham Street; 13, Erdington; 15-16, Winson Green; 18, Kingstanding; 19, Sparkbrook; 20, Weoley Castle; 22, Smethwick.

Sylvia Beardwell:
November 8, Clapham; 9, Epsom; 11, Wimbledon; 12, Coulsdon; 13, Guildford; 14, Camberwell; 16, Aldershot; 18, Kingston; 20, Thornton Heath.

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Crusade in Brazil

Stephen Huntly reports that Bernhard Johnson, who is due to preach at the R.A.H. at Easter 1976, has just held a ten day crusade at Londrina in a sports stadium where about one thousand people responded to the Gospel and came forward for counselling.

For the Record...

The Happy Side of Life, *Dove 20, published by Dovetail Records, price £2.75, postage and packing 25p extra.*



ELIM SINGERS and musicians have been very busy within the past few months. Ron Jones and his seventy voice Youth Choir, The New Creation Singers, have issued a new record on the Dove label "The Happy Side of Life". Don't be put off by the cover with the cartoon-like characters. The information on the sleeve does not really do justice to the contents of this record. There is an infectious enthusiasm about the singing that will make it a very popular record for young and old alike. "Revive us again", "Tell It", as well as closing pieces on both sides "Worthy the Lamb" and "Unbounded Grace", are all very good. If you have heard the New Creation Singers you will want this record; if you haven't heard them this is your opportunity to do so.

The Prince of Peace, *Dove 24, published by Dovetail Records, price £2.75, postage and packing 25p extra.*



LEN MAGEE has now issued his third record on the Dove label. This one is entitled "The Prince of Peace", which is the name of the final piece on side 2. All of these songs are written by Len himself. Amongst the musicians who accompany him are Elizabeth Kaufmann, Gwen Murray and Dave Pope. If you heard Len's other records you will certainly want this one. Len is easy to listen to and you don't have to strain to hear the words. For me the two best tracks are "Sir, we would see Jesus" and the final piece which is the record's title "The Prince of Peace".

...and "Bread Too"



AND BREAD TOO! *published for Elim Youth Movement, and obtainable from Kensington Temple, Kensington Park Road, Notting Hill Gate, LONDON W11 3BY, price £2.20, plus 15p postage and packing.*

THIS tape has been produced as a result of the Talent Tract Project organised by the Elim Youth Committee. Of the ten pieces, seven are in stereo and three in mono. The singers include "The Rising of the Son", "The Birmingham Crowd", "The Capel Four", "John 3:16" and "Revelation". Once again this tape shows a wide variety of talents available within our ranks, and this may well be the first of many tapes. Copies can be ordered either from the National Youth Director at Kensington or Elim Church Bookroom, P.O. Box 38, Cheltenham.

The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, November 10th **Amos 1:1-15; 2:1-3**

"Amos, who was among the herdmen" (v.1).

GOD'S PROPHETS were called from many different situations. Some of them were of noble birth others received a fine education, while many more served in the schools of the prophets. Amos stands as a solitary figure whose ministry is introduced so suddenly and dramatically. Coming up from the south he is to declare God's word to the proud and prosperous northern kingdom.

Even though the messenger is of humble birth, the message that he carries is great, for it is, "The word of the Lord".

Tuesday, November 11th **Amos 2:4-16**

"For three transgressions of Israel" (v.6).

THE PREACHER had a captive audience while he thundered out his condemnation of Israel's enemies. Damascus, Philistia, Tyre, Edom and Ammon are all to be punished. When he declared that Judah is also to be punished the crowd would have been a bit more surprised. But now he comes to the burden of the message, and Israel is also to be judged. It is all to easy to think of "them" when we talk of sin. But we need to think about our own position before the Lord.

Wednesday, November 12th **Amos 3:1-15**

"Can two walk together, except they be agreed" (v.3).

THE WORD of the Lord now comes to the whole "family", which means the twelve tribes, not just Israel (the ten tribes) or the two in Judah. God speaks of "knowing" only them. This term is a particularly intimate one which goes for beyond mere acquaintance. Yet they took this special relationship for granted. Now the prophet has to say, not, "God has a word to say to them" but rather that He has to speak a word "against them". "Unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" (Luke 12:48).

As we thank God today for our privileges let us pray for the necessary grace to carry out our responsibilities.

Thursday, November 13th **Amos 4:1-13**

"I have withholden the rain from you" (v.7).

THERE is a constant repetition of the first person singular "I". It is the Lord who has sent famine, and withheld the rain that will effect the future harvest. The early rain should have come in the middle of October and ploughing would start in November. The seed would begin to grow in January and February. The late rains would be expected at the end of February so as to bring the corn harvest tc its fulness at the end of April. The world of nature shows the hand of God in falling in judgment upon a sinful nation.

Friday, November 14th **Amos 5:1-13**

"Seek ye me, and ye shall live" (v.4).

THIS CHAPTER has been called the funeral song of Israel. The prophet puts this in the past tense, but at the same time he foretells destruction on a massive scale. Yet out of this there still rings the glorious promise, thrice repeated, "Seek ye me . . . Seek the Lord . . . Seek Him that maketh the seven stars and Orion" (v.4, 6, 8).

What He offers is real life. The oracles at Bethel and Gilgal would only bring man bondage and death; the Lord through the prophet now offers them life. This means much more than a prolonged existence. Through Christ, men are offered eternal life. This means depth and quality as well as duration.

Saturday, November 15th **Amos 5:14-27**

"Establish judgment in the gate" (v.15).

ONE of the complaints of the prophet was that the nation who appeared to be so outwardly religious were so far from God in their ordinary lives. They had to learn to live out in practical terms what they professed to be in a religious context. There is very much in this book that has to do with social sins—the poor had been cheated, and the rich men had prospered at the expense of the poor. Yet they had continued to observe their religious ceremonies until the Lord of Hosts was nauseated. For such people the day of the Lord would be a disaster.

We who look for the coming of the Lord must prepare for that day by purifying our lives daily (1 John 3:3).

Sunday, November 16th **Amos 6:1-14**

"Woe to them that are at ease in Zion" (v.1).

THE REAL tragedy of their situation was the fact that in spite of the repeated warning, even the people were not stirred into action. When grave danger threatened them with anihilation they were so foolish that they thought that victory in a very small skirmish indicated that they would overcome the armed might of Assyria. It was true that in the past the people of God had overcome mighty armies in the name of the Lord, but they ought to have learned the lesson from their past history when the Ark of the Covenant had been captured. This time was a time for action; it was a time to fall on their knees not to take up arms.



STORY OF THE PAWNED BOOK

AT the age of seventeen, W.P. Mackay left his humble Scottish home to attend college.

His mother gave him a Bible as a parting gift. On the fly leaf she wrote his name, her name, and a verse of Scripture.

The young man knew the gospel of Christ's redeeming love, and he could not forget his religious training. The memory of his mother's radiant Christian life kept him immune to the temptations of college life for a while. However, he had never yielded himself to the Lord in personal conversion; and as the years went by, he gradually weakened. By the time he graduated he had sunk to the level of many fellow-students.

Following graduation, he associated with infidels, drunkards, and profilgates. At length, he became the head of an infidel club where nothing was held sacred.

One day, in a drunken stupor, he pawned the Bible his mother had given him, in order to get more whiskey.

His life of sin broke his mother's heart. Nevertheless she kept praying for her son's salvation and died with a prayer for him upon her lips.

Young Mackay had some ability and eventually he became a doctor in a city hospital.

One day a bricklayer was brought in, bruised and crushed by a fall from a ladder. Dr. Mackay ministered to him and was struck by the peace and radiance that he saw in the patients's face. Somehow it reminded him of his dear mother.

The injured man was in great pain, but he only smiled and said, "What's the verdict, Doctor?"

"Oh, we will pull you through", the doctor replied. "You'll be all right".

"No, Doctor, I don't want any guess. I'm not afraid to be told the truth. If I die, I know I'll go to be with the Lord Jesus Christ who promised, 'Him that cometh to me I will in no wise cast out' (John 6:37). I came to Him a year ago and accepted Him as my personal Saviour. I'm ready to die. But I want the truth–just what is my condition?"

Dr. Mackay replied, "You have at the most, three hours to live".

The brightness on the man's face did not dim. "Will you do me a favour?" he asked. "In one of my pockets is my pay envelope. Will you send it to my landlady and ask her to send me the book?"

"What book?" inquired the doctor.

"Oh, just say the book. She will know".

Dr. Mackay arranged for the man's request to be granted, and then he moved on to another patient; but those words, "I'm not afraid–I'm ready to die", kept ringing in his ears.

Later that day he returned to the bricklayer's ward and asked a nurse concerning him.

"Oh, he died just a few minutes ago", the nurse told him.

"Did he get the book?"

"Yes it arrived shortly before he died".

"What was it? His bankbook?" inquired Dr. Mackay.

"No, it wasn't his bankbook. He died with it under his pillow".

"What book was it?"

"Go and see–it's still there", said the nurse. Dr. Mackay went to the bedside, reached under the sheet, and drew a Bible from under the pillow. He opened it and his eyes fell on the flyleaf. There, to his astonishment, was his name, and his mother's name, and a verse of Scripture, all in her handwriting.

He caught his breath. It was the very Bible he had pawned!

Slipping the book under his coat, he went to his private office. There he opened the Bible and gazed again at the familiar writing. To think that this very book, unused by him, and pawned for a trifle, had been the means of guiding a soul to the Saviour, brightening his dying moments, and eventually falling into his own hands again!

He leafed through the pages and noticed many of the verses were underscored. His mother had marked them in the hope he would give them special attention.

Now, after wasted years, he meditated upon them. Several hours passed. Before he left his office, Dr. Mackay had knelt and prayed to his mother's God for mercy.

The doctor who had been known for his hardness of heart and his wicked ways was changed into a humble, thankful believer. Old things passed away, as the Bible says, and he became a new creation in Christ Jesus.

W.P. Mackay, the physician, later became a minister of God's Word. He preached the gospel and turned many to righteousness. The book he once treated so lightly became his most precious possession–a lamp to illuminate his daily walk and a light to guide him heavenward.

Pentecostal Evangel

The Elim Evangel

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the Truths of Pentecost

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Editorial



WITHIN A WEEK of the resignation of a magistrate who wished to re-introduce the birch for persistent offenders and hooligans we also attended a lecture on John Fox the martyrologist. Dr. Neville Williams, secretary of the British Academy, who is himself a more than competent historian, gave John Fox a very high place, both as a reliable historian, and more particularly as a man in advance of his times with regard to the exercise of Christian charity, even towards those with whom he strongly disagreed on doctrinal grou

During the short reign of Edward VI there were only two burnings for religion. When one of these, Joan Boucher, otherwise known as Joan of Kent, was charged with denying the humanity of Christ, she was condemned by Cranmer and suffered a long imprisonment before she was finally burned on May 2nd 1550. The only voice that was raised in protest on her behalf, was that of John Fox. When the Bishops decided on her death, Fox went to John Rogers and urged him to use his influence with the Archbishop of Canterbury, that at least the life of the wretched woman should be spared "perchance time would bring healing and recovery from her error. Even though she might infect a few by living, she would confirm many more if she were punished with death". When Rogers replied that death must be inflicted, the other said: "If the verdict runs that her error and her life should be taken away together at least let another kind of death be chosen, answering better to the mildness of the gospel. What need to borrow from the papal laws and bring into the Christian arena the torments of this dreadful death?" When Rogers again urged the ultimate penalty, the other, hearing the words, which breathed so little care and respect for the agonies of wretched women, in a great fervour of spirit held his friends right hand in a fervent grasp, and beating it with his own right hand said: Well, maybe the day will come when you yourself will have your hands full of this same gentle burning. And after that Rogers himself was the next to burn, being the first of the Marian Martyrs.

We are not suggesting that error should be tolerated. The best way for it to be combated is by the proclamation of truth "The Lord's servant must not be quarrelsome but kindly to everyone, an apt teacher, forbearing, correcting his opponents with gentleness. God may perhaps grant that they will repent and come to know the truth" (2 Timothy 2:24, 25).

At a time when some people's alleged convictions about unity appear to be so important that they are prepared to sacrifice truth, the voice of John Fox echoes down the centuries, reminding us not only of those who died for their convictions but also of those who have to live by them.

FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – 1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.

The 1975 Ordination Service

Report by Alistair Forrest

TWELVE MINISTERS of the gospel were ordained at the Clapham Elim Church in the 1975 ordination service. All twelve made it quite clear that they counted it a great privilege to be in the service of Jesus Christ.

Brian Grist summed up the attitude of the ministers on the platform and of the meeting as a whole when he said: "We are going to reach our generation and our nation for Jesus". It is this kind of determination that is needed in these days of national apathy.

The Clapham Church was packed an hour before the meeting began, so popular has this annual service become. Many people were forced to sit or stand in the entrances, on the stairs leading to the balcony, and in rooms at the back of the church. Coachloads of people came many miles to witness the ordination of these men and several churches came especially to witness the ordination of their own minister.

These ministers were all called into God's service some years ago; most of them had received their training for the ministry at the Elim Bible College, Capel, between 1970 and 1972, and they were then sent out to churches in Britain (one went overseas) as probationary pastors. The Ordinands, who each gave a short testimony, assented to a three-point charge put to them by the President, Leslie Wigglesworth. They were:

David Butcher, originally from Rye Park Elim Church, Hoddesdon, Herts. He went to South Africa in June 1970 after leaving Elim Bible College, and returned earlier this year. He is presently touring Britain for the Elim Missionary Society. "I thank the Lord for taking me and using me", he told the meeting. "It is a privilege to be in the service of the Lord, and it is my desire that others will follow Him too".

Edward A. Cole, originally from the Elim Church at Rowley Regis, Warley. He has been pastoring at Falmouth Elim Church, Cornwall, since leaving Elim Bible College in 1972. "It is wonderful to be in the service of the Lord", he said, "and what a privilege it is to be able to serve Him and to work for Him".

Raymond Cotter, from Ballymena, Northern Ireland – he was converted on the platform of the Elim Church there. He has been pastoring at the Markethill Church in Co. Armagh since leaving College, and he told the meeting: "I am glad tonight that I am serving Jesus because there is no-one like my Saviour".

Godfrey Fearn, originally from Derby Elim Church. He was head student at Elim Bible College, and since leaving there he has been minister at our Darlington Church with care of the Grangetown Church as well. He is Youth Commissioner and Missionary Secretary of the Tyne-Tees Presbytery.

Eric Gaudion, from Vazon, Guernsey. On leaving college, he was made assistant pastor at Eastbourne Elim Church during John Lancaster's presidential year. Then he went to Bexhill-on-Sea Elim Church and he is now ministering at Weymouth, Dorset. He said he was proud to be among men pledged to take the gospel to a people who were becoming aware of their spiritual need.

Brian Grist, from Barnsley, Yorkshire, has been ministering at Broadstairs, Kent, since leaving college. He told the congregation: "I thank God tonight that he saved me, and I thank God also that I am a co-worker with other people. We are going to reach our generation and our nation for Jesus".

Gaius Hawes, who is minister of Maghera Elim Church, Co. Derry, said: "I would like to thank the Lord Jesus Christ for saving me and making me his child".

Len Magee, originally from Barking. Although most people know of him for his musical ministry, it was pointed out that his calling is first to preach the gospel. Since leaving college he has pastored at Lane End Elim Church, High Wycombe, and is now co-pastor with Archie Biddle at Portsmouth.

Kenneth Phillips, from Chippenham, Wilts. He was accepted as minister of the church at Chippenham in October 1971, and last year moved to Armagh Elim Church in Ireland. He said: "It is a good thing in these days to have a vision, because where there is no vision the people perish".

James Ritchie, from Belfast. He has been pastor at Weston-super-Mare since the church was started in 1972. He said he believed the secret of any minister's

continued overleaf:



Crowded congregation



The platform party and Bible College singers



The charge to the minister: Leslie Wigglesworth puts the three questions to Ray Smith



The President presents the ordination certificate to David Butcher





A. Wilson ministers the word of God

The Ordinands standing, left to right: E.A. Cole, L.R. Magee, R. Smith, G. Wyborn, B. Grist, G. Fearn, R. Cotter, D.G. Butcher, J.B.D. Ritchie, E.R. Gaudion, K.W. Phillips, G.A. Hawes. Seated: T.W. Walker, L. Wigglesworth, P.S. Brewster, A. Wilson and G.W. Gilpin

work was his relationship with Jesus, and when that is as it should be then the essential things will fall into place.

Raymond Smith, from Ireland. He became pastor at Caterham, Surrey, on leaving college, and he was evangelistic secretary for the South London Presbytery. He and his wife are now working at Elim headquarters at Cheltenham. He thanked his family and friends for their help in his Christian life, Wesley Gilpin and staff at Elim Bible College, "but most of all the Lord".

Graham Wyborn, from Woolwich. He has been pastor of Aberystwyth Elim Church in West Wales since leaving college. He has also helped to start a new church in that area.

It was everyone's prayer that God would bless the ministry of the Ordinands. They knelt at the platform rail as members of the Executive Council prayed for them, backed by the vast congregation.

The Elim Bible College Choir sang a number of songs before the service began, including an arrangement of "Our Great Saviour". The choir leader is Mrs. Evangeline Van Den Berg, from South Africa, who took over the choir at the beginning of term having had very little time to make them into an organised unit. There were also three smaller groups from the college taking part.

The preacher for the evening was the Irish Superintendent, A. Wilson, and it was fitting that his subject was one which must be central to the ministry of all twelve Ordinands – "Preaching". It was the noblest calling in the world, he said, and its foundation must be the realisation that the eternal destiny of men, women and children is at stake. He told the Ordinands: "I hope that every one of you may be able to say with the apostle that your ministry 'is not of men neither by man', but that you have received it from the Lord". In concluding, he told the Ordinands: "You have got a great job, a big job, the greatest job in the world, go and do it and do it faithfully".

When Leslie Wigglesworth gave an appeal, several people gave their hearts to Jesus. That is what preaching is all about.

ELIM CHURCH NEWS



MACCLESFIELD **Pastor: B.L.T. Wall**

DURING a week in August, we held a morning Holiday Bible Club for children aged 5–12. Our themes were "Sharing God's Good News" and "Remembering the Lord is with us". Derek Green came along to explain the system to us, and much time was spent in prayer and organisation. We had prepared for forty children to attend, and although numbers fluctuated during the week, this was the figure we obtained.

On the Thursday afternoon we had sports in the park and on Sunday evening we had a special service in which the children took part as well as displaying their handicrafts.

Although they were exhausted by the end of the week, the teachers were thoroughly satisfied with a marvellous week of witness for God.

SANDRA BAILEY and LINDA WRIGHT

HUDDERSFIELD **Pastor: E.J. Thomas**

FOR TWO years we had held a Boys Club and a Girls Club in our church for 8-11 year olds, and these had been a great success. We averaged about fifty young people each week. We began to realize some of these children were growing-up and needed a different approach.

In January 1975 we started a "The Good News Club" for 11-15 year olds. A team of twelve youth workers provided coffee and a varied programme, which included plenty of singing and a short, but straight to the point, epilogue.

The church gave us wonderful prayer support as we sought to show these young people their need of Jesus Christ. Our numbers averaged 20-25 each week and we decided the time had come for a new outreach. We planned a barbecue for September; the day dawned, the rain fell in torrents. Undaunted, we had a barbecue inside – without the bonfire! We served soup and hot dogs to a group of seventy young people. During a programme of testimony and song we sought to share with these young people the happiness that Christ has brought into our lives. Pastor E.J. Thomas gave the epilogue followed by an appeal. Our hard work was rewarded as forty-five young people raised their hands in response.

Some of these were present for the first time and others were young people who had attended our Sunday school and Junior Clubs for some time. Two brothers came together, two sisters and their friend, another two friends, all of them from non-Christian homes.

The Lord continues to bless and there were forty at our Good News Club last week. This is the church of the future.

(Mrs.) M. LEEK

PORTSMOUTH Church report that on Sunday October 16th, 24 people were baptised in the fifth baptismal service in the year, making a total of 82 candidates altogether. 25 new members were received into fellowship at the same meeting. 100 extra chairs had to be brought in making the congregation 400 plus. The meeting finished at 9.20 p.m.

A.A. BIDDLE

BRADFORD **Pastor: I.R. Hall**

ON Sunday August 17th we held a farewell service for Pastor and Mrs. Green and their four children as they move on after six years in Bradford.

We made a presentation gift as a token of our love and appreciation. Mr. Trevor Milner, the Sunday school Superintendent, thanked each member of the family individually for their particular contribution to the work in Bradford, and he made special mention of Pastor Green's direct involvement in the planning and erection of the Day Nursery and purpose-built church in which we have now worshipped for the past three years.

Tributes were made by members of the Bradford Evangelical Council of which Pastor Green had been secretary in recent years.

The Green family sang several pieces. Mrs. Judith Cadamy sang a solo and there was a delightful item in song by children, Clive, Darnell and Deborah Cowgill who played their own guitars.

Our prayers are with Pastor and Mrs. Green and family as they move and we hope that the Lord will bless them.

(Mrs.) JANET M. BROWN

LEYTON **Pastor: A.J. Downes**

JOHN HARRISON left his Lowestoft church for the week to come and run a childrens' campaign for us, and very effective it proved to be. On the first night, ninety-two children crowded into the downstairs hall, and afterwards the main church building had to be used to accommodate the increased numbers. Each night contained a time of rousing chorus-singing, a quiz (with toffee prizes), learning a Bible verse, a film, and also a short message. Quite a number of children responded to the gospel, and as a result, our weekly Sunshine Club has grown, and a Junior Crusader work has been started. The campaign ended with a fine family service on Sunday night, when many children brought their parents along. Pastor Harrison and Mrs. Downes presented the Sunday school attendance prizes, and prizes also went to other children who won competitions during the campaign.

A week later we had a showing of the film, "The Cross and the Switchblade". This moving, dramatic film made an impact on those watching, and once again we were made aware of the saving and delivering power of God. A number of people from the neighbourhood came along, and we pray that the Holy Spirit will continue to work in their hearts and lives.

(MRS.) SUSAN PRAIL

News round-up

Bangkok, Thailand

EVANGELICAL groups in Thailand are helping meet the emergency needs of 10,000 Vietnamese and Cambodian refugees who fled to Thailand, according to the news service of the Southern Baptist Convention, USA. When the Thai government found it was unable to provide adequate food and shelter for the refugees, immediate aid came from the Baptists, Christian and Missionary Alliance, and other agencies.

Valley Forge, USA

THERE'S a new "RAF" in the air today—the Relief Air Force formed cooperatively by the World Relief Commission, Mission Aviation Fellowship, and Jungle Aviation and Radio Service. The 3 agencies will provide an instantaneous strike force of 140 aircraft for areas rocked by natural disasters.

Monrovia, Liberia

THE West African Movement for the Advancement of Missions has been formed here under the leadership of Rev. Augustus Marwieh. Its purpose is to challenge African churches to become more mission-minded. One facet of the programme urges African pastors in the region to spend one month each year as a missionary to some unreached area.

La Paz, Bolivia

THE World Home Bible League (WHBL) has announced that the Bolivian government has agreed to place the New Testament as an official textbook in all public and private schools if WHBL will furnish them. This would entail the distribution of one million Living New Testaments in Spanish.

Washington, D.C.

EVANGELICALS in the USA won a major victory last month. The Federal Communications Commission (FCC) rejected a proposal to ban "fundamentalist" programs from educational TV and radio channels. The proposal caused the biggest uproar in FCC history. An estimated 750,000 letters of protest deluged the FCC. The protest campaign was masterminded by the National Religious Broadcasters, communications arm of the National Association of Evangelicals.

Curitiab, Brazil

AFTER a series of preparatory talks the "Alianca Evangelica Brazileira" (Evangelical Alliance of Brazil) was founded in June this year. A bilingual convention in Curitiba August 9-10 was the first public meeting of the new Alliance.

Angola

IN the midst of a bloody civil war, Angola is experiencing phenomenal church growth. In early 1974 Southern Baptists had only 13 congregations. Today, there are three times that number. In northern Angola a church has been founded with an initial membership of 5,665. The same church has since grown to more than 8,000 and planted a dozen new congregations.

WEF Global Report

President's former aide speaks to Christian booksellers

ANAHEIM, California–The lessons of Watergate haven't been learned, most people have lost confidence in institutions, and "I don't see us caring enough", Charles W. Colson said here at the convention of the Christian Booksellers Association.

The 43 year-old top aide to former President Richard M. Nixon told Los Angeles *Times* Religion Writer Russell Chandler that his growing faith has turned his political and religious views "topsy-turvy".

Colson was in Anaheim to promote his book titled, *Born Again,* to be published early in 1976 by Fleming H. Revell Co.

"I had great confidence in national goals", Colson said. "But through reading C.S. Lewis (the book *Mere Christianity* by the late British popular theologian) I realized that individuals are more important than nations. I began to see people in a different light . . . Every individual has the same rights. If government tramples on just one (person), then it can happen to millions".

Colson said he believes a great "spiritual warfare" is on for the loyalty of persons that Washington "has to be considered the front line".

Politicians are especially subject to temptations, he said, because they "have everything at their feet"–women, drink and the seduction of apparent power.

"Government has been built on deceptions", he added "Forces work against your turning your life over to God; you run some pretty tough risks if you really live your faith".

The author said he will use proceeds from speaking engagements and his book to help support a prison ministry which he is putting together with the help of former Sen. Harold E. Hughes and Norman Carlson, head of federal prisons.

* * *

We are grateful for these anonymous gifts sent to various departments of the Elim Movement.

— thank you, friends, in the name of the Lord

Helps	*Belfast*	£50
Evangelism	*Eastbourne*	£1
	E.M.J.	£10
	Portsmouth	£5
Evangelistic Fund	*Southall*	£1
Evangelists	*South Tottenham*	£1
Barnsley		£1
Home Evangelism	*E.1.*	£1
	Portsmouth	£3
Special Fund	*Bristol*	£2
Elim Evangel	*Annie*	£1
Tenth Money		£9
	H, Yorkshire	£50
	Selly Oak (for Jarrow Crusade)	£1
Radio Work		£4
Radio Fund	*J.M.P.*	£12

Guard that tongue!

Continuing a series of studies on the
TEN COMMANDMENTS
by Gordon Hills, Pastor of our High Wycombe Church

"Thou shalt not bear false witness against thy neighbour" (Exodus 20:16).

A MINISTER who was speaking to a class of children on the Ten Commandments asked: "Does anyone know what is meant by bearing false witness?" "Yes!" replied one little girl, "It's when nobody does nothing and somebody goes and tells it".

The ninth commandment legislates against our speaking falsely about others and, human nature being what it is, this law is just as relevant today as when it was first given thousands of years ago. Initially the commandment was related to the court of law. It had the intention of safeguarding against a miscarriage of justice and was to protect an innocent person from the consequences of an untruthful witness or one who "coloured" their testimony so that misrepresentation occurred. The strength of the commandment lay in a law which demanded that a false witness should suffer the fate, which would have been meted out to the one they falsely accused, had they been found guilty (Deuteronomy 19:19). The necessity of having "Nothing but the truth" spoken in a court of law is obvious, for it would not be possible to judge between two parties otherwise. Such judgment can be a very difficult exercise in any case. One judge commented that if one were to believe every witness then you would have to believe that a good number of head-on collisions occur while both cars are stationary on their own sides of the road! However, there is a distinct difference between judging between two different points of view, and listening to deliberate lies spoken with the intention to deceive. It was the testimony of false witnesses which led to the death of the Church's first martyr (Acts 6:13), the same kind of treachery that was used against the Saviour (Matthew 26:59, 60).

This commandment is by no means limited to the courtroom; its application is as wide as the mouth that is open to speak evil of another. Dr. Fred Tatford has written: "One of the names given to the Devil is *diabolos,* or slanderer, and it is patent that he has many followers still". It is all too easy to defame the character of our neighbour through malicious talk, scandal and spiteful lies – for that is what false witness is! The proverb says: "Telling lies about someone is as harmful as hitting him with an axe, or wounding him with a sword, or shooting him with a sharp arrow" (Proverbs 25:18 Living Bible). Careless talk does not only affect strangers and those we know casually, "gossip separates the best of friends" (Proverbs 16:28 Living Bible). William Barclay offers the advice: "Never repeat a story about someone else, unless you know that it is true, and never repeat it even then if it is going to damage that person's good name and reputation". The Bible states the matter very clearly, specifying one of the things which the Lord hates: "A false witness that speaketh lies" (Proverbs 6:19) but it is equally emphatic in expressing the same truth in a positive manner. "Lord who may go and find refuge and shelter in your tabernacle . . . anyone who refuses to slander others, does not listen to gossip" (Psalms 15:1-3 Living Bible). Augustine said: "The words of the tongue no physician can heal".

The story is told of a woman who used her tongue to gossip about others and came to her priest to confess what she had done. He gave her a ripe thistle top, and told her to go out in various directions and scatter the seeds one by one. Wondering at the penance she nevertheless obeyed and returned to her confessor when she had completed the task. To her amazement he told her to go back and gather the scattered seeds, and when she objected that it would be impossible, he replied that it would be still more difficult to gather up and destroy all the evil reports which she had circulated about others. It is said of Peter the Great that when he heard someone speaking ill of another, he was in the habit of interrupting them and saying, "Is there not some good things about that person? Tell me of them".

The Apostle James reminds us that we need to control our tongues: "It is full of wickedness and poison every part of the body. And the tongue is set on fire by hell itself, and can turn our whole lives into a blazing flame of destruction and disaster" (James 3:6 Living Bible). "Let every man be . . .slow to speak" (James 1:19). If you've got something to say, make sure that its worth while saying and that it glorifies God.

BOOK REVIEW



Donald Gee – Pentecostal Statesman, *by John Carter. Published by Assemblies of God Publishing House, price 85p, postage and packing 11p extra.*

THE number of those in contact at a personal level with earlier days of the Pentecostal revival is, in the nature of things, now very small. John Carter, the beloved former General Secretary of Assemblies of God, has here brought us face to face with one of the most famous of those who are now with the Lord. A mixture of compilation and biography, this book reveals much of the man and his versatile, world-wide and extensive ministries. Especially to a generation who largely know of Donald Gee as a name or through his books, it will be an eye-opener to observe his indefatigible labours and to witness the references to his influence on major movements in Pentecost and indeed, upon the Movement as a whole.

The book suffers from the loss of inverted commas in places, so that quotation and comment become confused, and from a number of repetitions. Still, it is abundantly evident that the writer loved his subject and revered him. For close colleagues to retain such a warm, ever-deepening regard is a challenge and a blessing in itself.

The last chapter, the record of a discourse to the 1960 Assemblies of God Conference, lives with me. It could have been written yesterday.

T.W. WALKER

A faithful servant has gone to his reward

PASTOR DENNIS ANTHONY, a very highly esteemed minister and leader in the work of the Elim Pentecostal Church, was called home to his eternal reward on Sunday, October 26th. He will long be remembered in the Elim Movement for his sterling Christian character, and steadfast integrity, plus his devotion to the church and to the expansion of the Elim Movement. He was deeply loved by those who



worked with him, and his colleagues who associated with him on committees were always enriched by his presence. He carried with him the fear of the Lord and he radiated the sense of Christ's presence.

He was born in 1910, and served for twenty-five years as the pastor of the Elim Pentecostal Church, Chelmsford, where he endeared himself to the congregation, and the love and affection were mutual.

The church grew and developed under his leadership and is now regarded as one of the foremost Elim Pentecostal Churches in the British Isles. Under his skilful ministry and teaching, the Chelmsford Church has matured and the outreach, worship and musical abilities are of a very high standard.

Our brother served in some of the highest offices within the Elim Movement, including that of Secretary and Chairman to the Essex Presbytery. He was also a member of the Executive Presbytery of the Elim Church Incorporated. Our brother was also a member of the Governing Body and a Trustee of the Elim Pentecostal Churches Trust. He will also be remembered for his outstanding preaching ability. He had a Christ-centred ministry which made him in great demand as a convention speaker.

The prayers and love of our Executive Council and the whole Elim Movement will be with his wife at this time. They were a delightful, happily married couple, who shared in the work of God together.

Surely, he has done what he could and was faithful unto death.

P.S. Brewster, Secretary-General



One of our younger ministers,
PHILIP MACINNES
asks this important question:

Is salvation so simple?

HAVE you ever come across people who claim that years ago they "asked Jesus into their hearts", but now have little time for Christ? They claim they asked Jesus in, yet they are living in a world of false security and are obviously not right with God. Some while ago, I met such a person. In our conversation about "conversion" I discovered a few things. There was no sense of sin, none of pardon or forgiveness; there was no sense of condemnation; no realisation of being separated from God, none of being reconciled to Him. Incredulous, I asked, "Are you a Christian then?" Back came the reply "Well, I asked Jesus into my heart".

This conversation led me to re-examine the Scriptural basis for the expression "Ask Jesus into your heart".

Firstly, let us look at those Scriptures which appear to give some basis for the expression. The obvious verse is Revelation 3:20 where Christ is knocking at the door, asking to come in. But, did the Lord want entrance to the heart, or was it the church? Did He want to save or to "sup"? The question we need to ask ourselves is: "Were they born again Christians at Laodicea?" Colossians 2:1, 2 and 4:15 indicate that they were. While we admit that the Colossian letter was penned at least 30 years before John's vision, did all the true Christians die out during that time to be replaced by unsaved, though nominal Christians? If they were not Christians, we have discovered the only occasion in the New Testament where the word "church" is used to describe a group of people bound for a lost eternity! A final indication that they were Christians, though in a shameful, backslidden state, is found in Revelation 3:19. The message of the Lord to the church is described in terms of chastisement, which according to Hebrews 12:7, 8 is a sign of sonship. Though the appeal is broadened to "any man" opening the door, the emphasis is that Christ is knocking to come into the church. This church had become self-reliant and is no longer leaning on her Lord.

A further verse for our consideration is Ephesians 3:17: "That Christ may dwell in your heart by faith". This cannot refer in any way to the modern usage of "asking Jesus into the heart". There was no need for the Ephesians to become Christians. They already were! Paul had written earlier: "By grace you have been saved" (2:8 RSV). A.W. Pink gives us one interpretation of the verse: "We understand him (i.e. the apostle) to mean that by spiritual meditations upon and loving contemplations of His complex person, His glorious titles, His mediatorial offices, His precious promises, His wise precepts, He may have a constant place, the supreme place, in our thoughts and in our affections".

What about the occasion in Acts 16 where Lydia's heart was opened and she was converted? Billy Graham says, "She opened her heart, believed, and was converted without struggle or conflict". On this basis there appears to be some justification for "asking Jesus into your heart". The Bible, however, shows us that it wasn't Lydia who opened her heart, but the Lord (v.14). Furthermore, the impression is that the heart was not opened for the Lord to enter, but for His Word to enter. A parallel case is found in Luke 24:45 where the Risen Lord met the two disciples on the Emmaus road and "opened their minds to understand the Scriptures".

There are verses in the Bible which speak of the indwelling Christ e.g. Galatians 2:20. Do these provide us with the required evidence? Not at all. The Scriptures also speak of being indwelt by the Father and the Son (John 14:23), and the Holy Spirit (1 Corinthians 3:16), and they demonstrate for us the unity of the Godhead. For example, in the resurrection of Jesus, while the emphasis of Scripture is that the Father raised Him (Acts 2:32; Romans 10:9; Galatians 1:1; Hebrews 13:20), John 10:17-18 indicate that Christ raised Himself. In the matter of our resurrection, in one place it is the Father and the Spirit (Romans 8:11), in another it is Christ (John 6:40). These verses show us the unity of the Trinity. Dr. D.M. Lloyd-Jones writes: "The Spirit of God dwells in the believer, and because of the unity in the blessed Holy Trinity, the Father and the Son are also involved and dwell in us through the Spirit". This, however, gives us no justification for making the way of salvation "ask Jesus into your heart" in preference to "ask the Father into your heart".

The explicit teaching of Scripture, therefore, gives little evidence for the expression "ask Jesus into your heart" and even less justification for its use in presenting the way of salvation.

Basic teaching

Secondly, the expression is not in keeping with the basic teaching of Scripture. Christ as God is present everywhere, but "The God-man Mediator does not indwell the saints, for His humanity is localised in heaven" (Pink), making intercession for those whom He redeemed. The emphasis of the Bible is not Christ dwelling within us, but the Holy Spirit (Romans 8:9, 11; 1 Corinthians 3:16; 6:19; 2 Timothy 1:14).

Thirdly, the expression "ask Jesus into your heart" does not emphasise the radical change that regeneration brings. The Scriptural expressions do. Let us look at them.

(a) "Believe" or "have faith". This means not only an intellectual assent, though that is included, but particularly a reliance on, and trust in, Jesus Christ. To receive salvation, man does not trust himself in any way, but relies wholly on Christ.

(b) "Repentance" and "turning to God" tell us of the change required in the sinner. He is sorry for his sin and turns away from it to God.

(c) Submitting to Jesus Christ as "Lord". To obtain salvation, man has to "confess with his mouth the Lord Jesus" (Romans 10:9). According to the Bible, becoming a Christian includes expressions with underlying thoughts such as a recognition of sin, a turning to God, the need to trust Christ and submit to Him as Master and Lord. How full. How rich. The question "How do I become a Christian?" is answered by the Bible: "Repent, turn to God, confess Christ as Lord". But all some people want to say is: "Ask Jesus into your heart!" How inadequate!

A new heart

Fourthly, the Bible's teaching is not Jesus coming into our hearts so much as the Lord giving us a new heart (Ezekiel 36:26). In Scripture, the heart often means the character of the person and it is described as "deceitful and desperately wicked" (Jeremiah 17:9); it is cold, hard and dead. **The Lord does not want to fill the old heart, but to fix it. He does this, not by renovating it, but by replacing it. His desire is not to cleanse the old heart, but to create a new one.**

Ezekiel's prophecy of a new heart comes to fulfilment with a new birth (John 3), and this involves a new creation (2 Corinthians 5:17 RSV). Any person who desires a new heart must feel a sense of dissatisfaction with the old one, and they must recognize that the Lord can give them a new one. Being made new is also in keeping with the Bible's teaching on other major doctrines. Regeneration is the receiving of the new life; sanctification is the outworking of that new life; glorification is, among other blessed things, the receiving of a new body, and new surroundings to accompany that new life.

Simplicity?

"Isn't 'asking Jesus into the heart' a simpler way of presenting the truth of salvation?" some might ask. But do we now have an insight into simplicity which the Holy Spirit didn't have when He moved men to write Scripture? If God's Word does not use this "simplification" should we? We need to be careful

continued overleaf:

that truth is not eroded or compromised in seeking simplicity. When our words "simplify" God's Word, invariably something is lost. Let me give one example. We sometimes speak of "accepting Christ", while the Bible speaks of "receiving Christ". There is a difference. I accept Queen Elizabeth as Queen of England though she remains in Buckingham Palace. To receive her, however, she comes into my home. The Bible does not exhort us to accept Jesus as Christ, or Son of God (even demons *accepted* Him as such) but to receive Him. In changing "receiving Christ" to "accepting Christ" the balance of truth has been lost.

Some might say, "Does it matter what words we use if the Holy Spirit has convicted a person of their need?" Firstly, we do not always know when a person is under the conviction of the Holy Spirit, so we need to be careful at all times what words we do use. Secondly, if the Holy Spirit was careful to use some expressions (and omit others) should we not exercise the same care? Thirdly, what about the person who receives the impression that all salvation is, is "asking Jesus into the heart", does so, and on this basis goes on thinking that all is well between themselves and God? What expression does a counsellor subsequently use to rouse them from this false security?

What about those who used the actual words "Jesus, come into my heart"? Does this affect their salvation in any way? Not at all. God understands the desire to become a Christian, and it is this desire He answers. If a person is alive to God now, there is no need for them to question his birth! The once-blind man in the Scriptures was uncertain about many aspects of his healing, but not of his sight. The main thing was that he could see.

My concern here is particularly for those who give the advice: "Ask Jesus into your heart". As Pentecostals, we believe that we adhere closely to Scripture, even to its wording. Let others speak of "the second blessing", we prefer the Bible's "Baptism in the Holy Spirit". Why then do we speak about "asking Jesus into your heart?" Why adhere rigidly to Scripture in one realm, only to neglect it in another? Whether preaching, teaching, witnessing, or exhorting, the message of salvation must be God's way of salvation. That message consists of "word" and "power" (1 Thessalonians 1:5). We have been entrusted with this message. May God help us as we seek "the power" to be ever faithful to "the Word".

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Thoughts from The Gospel of Matthew

3. "KNOWLEDGE & FAITH"

Matthew 2:4-6

by Frank Lavender
Pastor of our Croydon Church

WHEN the wise men arrived at Herod's palace, asking for the new-born King of the Jews, Herod was alarmed. He called for the Jewish elders and asked where the Messiah would be born; without hesitation, they declared: "In Bethlehem". The prophet Micah had actually spoken this event many years beforehand (Micah 5:2). This is just one illustration of the literal fulfilment of the Word of God, and we find that this lesson is constantly emphasized in the Scriptures, especially in the events surrounding the birth, life, death and resurrection of the Lord Jesus Christ.

On the day of His resurrection, the risen Lord walked with two disciples on the road to Emmaus. They were so downcast that they poured out their perplexity and despair to one whom they took to be a sympathetic stranger. His response to them was that they were: "Slow of heart to *believe* all that the prophets have spoken" (Luke 24:25). It was not so much that they could not *understand* the Scriptures (i.e. Psalm 22 and Isaiah 53), but rather that the things described in those scriptures were not acceptable to them, so they would not *believe* them.

We, too, live in days when scripture prophecy is being fulfilled (these are "the last days"). We are given a clear guide as to the manner in which these prophecies will come to pass. The scriptures relating to the first coming of Christ were literally and even minutely fulfilled; we must, therefore, expect that the prophecies regarding the Second Coming will be accomplished in the same way. The golden rule of prophetic interpretation is that wherever it is possible we must interpret scripture literally. Where a symbol of figure of speech is used, the scriptures themselves must give the key to the interpretation. The references to the Second Coming of Christ are clear, we can *understand* them; but have we the *faith* to believe that they will come to pass exactly as written?

Let us remember we have "a more sure word of prophecy" (2 Peter 1:19).

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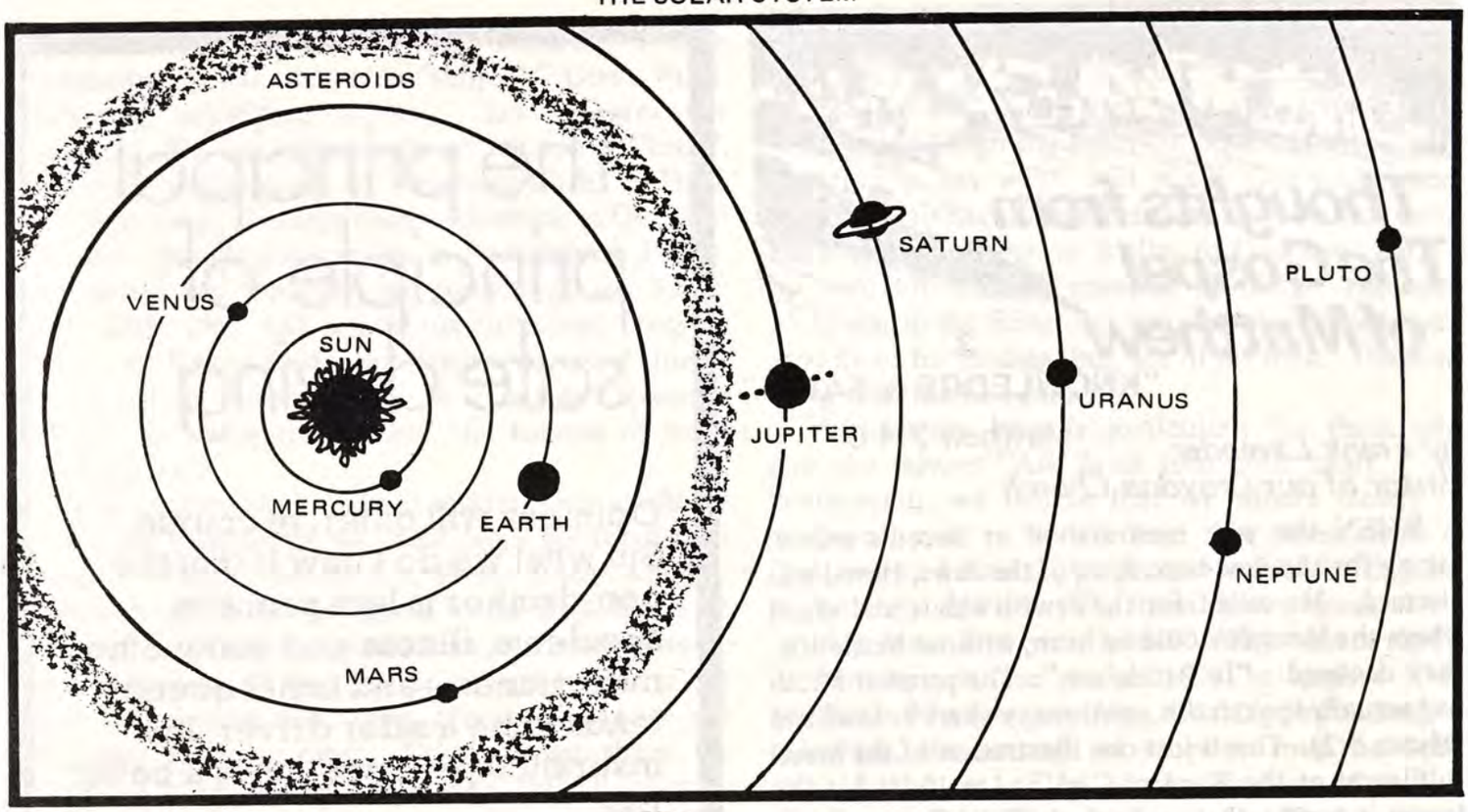
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The Bible and Science

by Dr. A.J. Monty White, Caerphilly

IN his first Epistle to the Corinthians, Paul wrote: "There are also celestial bodies, and bodies terrestial: but the glory of the celestial is one, and the glory of the terrestrial is another" (1 Corinthians 15:40).

The Bible declares that there is a difference between the celestial and the terrestrial – a fact which has only been established in the last two hundred years or so. In the eighteenth century it was a common belief that the sun was made of coal. When the moon was first viewed through telescopes, it was thought that the huge desert areas there were seas – hence the Latin name *mare,* meaning sea which is given to them. Even in this century it was commonly held that there were canals on Mars. It is now known, however, that the sun is a huge thermo-nuclear reactor in which hydrogen is continually being converted into helium at such a rate that the sun loses over 4,000,000 tons of its mass every second. The Apollo space programme has shown that the moon is an extremely hostile planet, and the astronauts have found minerals there unlike anything that we find on Earth. Furthermore, the Mariner Space Probes sent to the planet Mars have sent back pictures showing desert areas, craters and mountain chains, but no canals have been found there. The celestial bodies are very different from our planet Earth, even as Paul declared.

It is also interesting to note that the Bible declares that the sun is a star:

"We have also a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (2 Peter 1:19).

In the latter part of this verse, Peter equates "the day dawn" with "the day star arise". We are all aware that when the day dawns, the sun rises. But Peter said that when the day dawns, the day star i.e. he stated that the sun is the day star – that the sun is a star! When Peter wrote this Epistle (in the first century), scientists did not realise that the sun was a star – it is only in the last couple of hundred years that astronomers have discovered that this is so. Throughout history, people have held all manner of peculiar ideas regarding the sun's nature: some believed it to be a god: others said it was a lump of burning coal! Peter, however, declared nearly 2,000 years ago that the sun was a star.



May Osman's page

Prison to Pulpit

I HAVE just read a paper back called *Key to Freedom* by Roy Catchpole, and it tells his own story of how he passed from being a criminal in gaol to becoming a C. of E. clergyman. He tells of the lack of love and understanding in his home life. There was no love, only punishment. "It eventually came to the place when all I wanted to do was escape" he tells us that as a consequence he turned to crime. In July 1964 he rode a friend's scooter, without L plates, without Insurance or a Licence and he crashed at 50 m.p.h. He gave a false name and address so he was taken to the police station and committed for trial. Other offences were revealed, he had stolen cars, broken into houses and stolen money.

He was not given a second chance but was committed to Borstal, but instead of that he was taken to Norwich Prison. He was stripped and searched and he felt that all dignity was taken away from him. The prison clothes stank and they were rough and hard and they did not fit. He sat on the floor of his cell and cried. Then he turned to swearing and kicked the pot around the cell.

He was left in the cell with no books only a Gideon Bible, and he was determined not to read that. He spent the time picking dirt out from between the floorboards with a matchstick. Through sheer boredom he got to screaming pitch. He went to English lessons just to get an exercise book in which he wrote filthy stories and circulated them amongst the prisoners and this earned him their respect. What a condition to be in. His girlfriend wrote to say she had given him up, so now he hated everyone and he could not find love anywhere. One pervert tried to assault him. He was forcibly tattooed by two of the prisoners and life became hell-on-earth, he had reached the depths of despair.

Some of the prisoners tried to get him mixed up in black magic and to give his soul to Satan. He became frightened and opened his Gideon Bible for the first time, but only found a long string of names, but he put it under his pillow and he felt safe.

He was transferred to Wormwood Scrubbs, then on to Gains Hall Open Prison where he organised an escape, but he was recaptured. He tells us that there are two sides to a convict – the hard side which he shows to his mates, and the soft side that feeds crumbs to a sparrow, even when he's on bread and water. He was put on "Solitary" for escaping, so he spent the time reading the Bible, and he had read it from cover to cover in a week. He was then taken to Reading Detention Centre where he was beaten up, and he cried out "God! If you're there, Help me". He started going to the church services and spoke to the Chaplain who invited him to his Friday night classes. They learned a lot about the Bible and why Jesus came. The day came when Roy laid his calloused hands on the table and said "Jesus, they're yours if you want them" and the joy of the Lord flooded his soul.

His day of release came in April 1966, and he went home and tried to explain his new-found faith to his family, but they just didn't want to know. Slowly, so slowly, the hate started to drain out of him and he wanted to win men and women for Jesus.

Michael Green, Principal of St. John's College, Nottingham, where Roy trained for the ministry has this to say: "When Jesus begins to change a man's life, the change is striking. He takes up residence inside a man's life and changes his heart, desires and attitudes. The change may be slow, but it will be sure. He helps men to 'Go straight', both good men and bad. Christ is making a new man of Roy. I know because I have been closely associated with him during the past four years. Christ can make new men of us all. He accepts us just as we are, but He does not leave us where we were". "If any one is in Christ, he is a new creation; the old has passed away, behold, the new has come" (2 Corinthians 5:17 RSV).

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MARRIAGES

KINNING-WRIGHT. On September 27th, at our Northampton Church, Stewart Kinning to Elizabeth Wright. Officiating minister: John M. Cuthbert.

RANKIN-TROWER. On September 20th, at the Elim Pentecostal Church, King Street, Coatbridge, Scott Rankin to Anne Trower. Both members of our Coatbridge Church. Officiating minister: Idwal Roberts.

DEDICATION

COOK. On October 12th, Jonathan Matthew Paul, son of Paul and Ruth Cook, was dedicated to the Lord at Elim Pentecostal Church, Stirchley. Officiating minister: John Coleman. C.4272

WITH CHRIST

HORNE. On October 3rd, Mrs. G. Horne, aged 89 years, was called Home. She will be missed by many friends in Northampton and Birmingham.

MEAD. Mary Ellen Mead, aged 83 years, long-time member of our Porth Church. Officiating minister at funeral: Raymond Jones.

MURDOCK. On October 17th, Mrs. M. Murdock, faithful and beloved member of our Rathfriland Church. Officiating ministers at funeral: John Harris and R.J. George.

PITCHER. On October 19th, Miss L. Pitcher, a faithful member of our Clacton-on-Sea Church for many years. "With Christ which is far better". Officiating minister at the funeral: P.K.G. Rose.

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Coming Events

CAERPHILLY. November 16. Elim Pentecostal Church, St. Fagan's Street. Minister's seventh Anniversary services. Preacher: John G. Cooper.

CANNING TOWN. December 6th. Elim Pentecostal Church, Elim Way. East London Presbytery Meeting. Business session at 2, Rally at 7. Preacher: George Canty.

DUNDEE. November 22-24. Elim Pentecostal Church, Dudhope Crescent Road. Annual Week-end Convention. Saturday at 3.30 and 7. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Fred Packer. Musical ministry: Mr. J. Maxwell and "The Lower Lights". Tea provided between services on Saturday.

DUNDEE. November 29. Elim Pentecostal Church, Dudhope Crescent Road. "If My People" presented by Motherwell Youth Choir and band. Leader: Bob Knox. Saturday at 7. For information and booking, ring 644065.

FINSBURY PARK. November 29. Elim Pentecostal Church, Lennox Road. Film Rally. "Thief in the Night" and "Miracle at Munich", at 7.30. Convener: A.L. Hawkes.

GLOUCESTER. November 29. Elim Church, Parkend Road, at 7. Monthly Rally conducted by Pastor Chambers and Choir of the Assembly of God, Coleford. Everyone welcome.

HODDESDON. November 17-23. Elim Pentecostal Church, Rye Road, Rye Park. Divine Healing Crusade. Weeknights at 8. Sunday at 6.30. Convener: A.L. Hawkes.

HODDESDON. November 25. Elim Pentecostal Church, Rye Road, Rye Park. Film Rally. "Miracle at Munich" at 8. Convener: A.L. Hawkes.

KINGSTANDING, Birmingham. November 21-22. Elim Pentecostal Church, Warren Road. Visit of Len Magee at 7.30.

LEYTON. November 22. Elim Pentecostal Church, Morley Road. Annual Presbytery Missionary Rally. Meet the missionaries at tea at 5.30. Forum afterwards followed by evening rally at 7. Taking part, Leslie Wigglesworth, Alan and Ann Renshaw and Peter McCann.

MOUNTAIN ASH. November 29-30. Elim Pentecostal Church, Knight Street. Minister's 1st Anniversary. Saturday at 7.30. Preacher: Trevor Partington. Sunday at 10.30 and 6. Preacher: J. Crimp.

RAYLEIGH. November 29-30. Elim Pentecostal Church, Castle Road. Third Anniversary of the opening of new church. Saturday at 7. Sunday 11 and 6.30. Preacher: James F. Hardman.

ROMSEY. November 15-16. Elim Pentecostal Church, Middlebridge Street. Opening of new extension. Saturday 3.30 and 6.30. (Buffet tea between meetings). Sunday 6.30 Preacher: A.A. Biddle.

RUGBY. November 15. Elim Pentecostal Church, Windsor Street. Preacher: G. Canty. Subject "Miracles today".

SWINDON. December 6-7. Elim Pentecostal Church, Osborne Street. Minister's 10th Anniversary and Convention. Saturday at 7. Sunday 11 and 6.30. Speaker: Mrs. Una MacMillan. Convener: W.R. McKibbin.

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Mr. F.B. Phillips with his missionary films:
November 15-16, Winson Green; 18, Kingstanding; 19, Sparkbrook; 20, Weoley Castle; 22, Smethwick.

Sylvia Beardwell:
November 16, Aldershot; 18, Kingston; 20, Thornton Heath.

London Crusader Choir, with Douglas B. Gray:
November 22, Dagenham; 23, Broadmoor; 30, Hainault; December 5, Croydon (Fairfield Hall); 7, Wandsworth and Pentonville prisons; 14, Wormwood Scrubs prison.

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THREE PREPOSITIONS



THREE men hung on three crosses that day. They projected a picture of love wedged between hate and scorn, and a penetrating shaft of light between two objects of darkness. Each man had been condemned to die, and each one died a different death.

The first of three prepositions pictures the man who died on the cross on the left. He died **in** sin. He did not believe that Jesus was the Saviour of the world. The Bible declares: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

This man showed disbelief in the saving power of Christ. While hanging from the tree, he said, "If thou be Christ, save thyself and us" (Luke 23:39). Not only was his motive selfish, but he was merely concerned about physical salvation. The only reward one can expect when he dies **in** sin is death, for the Bible says: "The wages of sin is death" (Romans 6:23). To die **in** sin means to be for ever separated from Jesus Christ.

The second preposition brings us to the man on the cross on the right side who died **to** sin. He realized that an innocent Man was hanging next to him. Instead of pronouncing disbelief in his voice, he turned to Jesus and cried out in faith, "Lord, remember me when thou comest into thy kingdom" (Luke 23:42). In essence, this man was saying, "I am unworthy, I am guilty. I am lost and deserve punishment unto death, but I believe that You are the Son of God, and I confess You as my Saviour". When one dies **to** sin, Jesus does not linger with a decision. Jesus turned to this man and said, "Today shalt thou be with me in paradise" (Luke 23:43).

When one dies **to** sin, it means crucifixion with Christ. This calls for all undisciplined desires and passions to cease from following their natural course. Dying to sin also means that eternal life, God's gift to man, has been received.

The third preposition is shown by the Man on the middle cross. That day He died **for** the sins of the world. He cried with a loud voice and gave up the ghost. This did not mean that He died **in** sin or **to** sin. Jesus is the only sinless human being who ever lived. John described Him as the "only begotten Son" and "whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

Prior to our birth, Jesus saw us at the crossroad of decision. He knew we were incapable in ourselves to be reconciled. This is why "God commendeth his love toward us, in that, while we were yet sinners, Christ died **for** us" (Romans 5:8).

Remember, friend: today is the day of salvation, tomorrow may be a day of judgment. Confess your sins **to** Him. He died **for** them.

Church of God Evangel

The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, November 17th **Amos 7:1-17**

". . . The Lord said . . . prophecy . . . Thou sayest Prophecy not" (v.15, 16).

THE REAL issue is between those who will listen to the word of God and those who reject it. The real condition of the nation is revealed to the man of God. Kings and priests are blind to the real state of the nation, but those who are in tune with God are made aware of the state of the nation. Though the prophet is shown that the Lord had sent the drought and the plague of locusts, nevertheless he still prays for the people and God stays his hand.

Tuesday, November 18th **Amos 8:1-14**

"I will send a famine. . . of hearing the word of the Lord" (v.11).

THERE is a play on words in the beginning of the chapter. The basket of summer fruit (Hebrew qayits) and the "end" – qets. As one writer puts it. Amos turns "sight into insight".

When man forsake the word of God, neither priest nor king can help them. Even the gods in whom they have trusted are powerless to save. The fact that the Lord sent a man who "was no prophet" to speak His word was almost the final act of warning, but they shut up the ears from hearing the word of God.

Wednesday, November 19th **Amos 9:1-15**

"Hence shall mine hand take them. . . I will raise up" (v. 2, 11).

IN THIS verse there is a great contrast; the first is a warning to those who imagine they can escape from God. Similar words are used in Psalm 139, but in that place they are meant as an encouragement. The book ends with a glorious promise (which is quoted in Acts 15:16-17) even though it would have to wait many years before it was to have fulfilment.

Thursday, November 20th **Song of Solomon 1:1-17**

"Draw me after you, let us make haste" (v.4 RSV).

THIS tender and beautiful love poem which speaks of an unknown maiden and her beloved has been looked upon by Christian commentators for many centuries as a picture of the love of Christ for His Church.

When the disciples first met with the Lord He called them with the words: "Follow me", and they "left all and followed Him" (Matthew 4:20). We too were walking through life when a stranger drew near, and the very sound of His voice charmed and captivated us.

Friday, November 21st **Song of Solomon 2:1-17**

"He brought me to his banqueting house" (v.4).

THESE words have been recently incorporated into a chorus that has brought much blessing to our churches. When we come to Christ we are brought into a large place and He makes plentiful provision for us. The words of Christ contained in Revelation 3:20 "I will come unto Him, and will sup with Him, and He with me" are really a reminder of this same rich provision.

In the East there were three meals every day. Breakfast was a very sparse afair, and the mid-day meal was eaten in a hurry so that the work could be continued without much interruption. When the day's work was at an end (Psalm 104:23) a man would go home to his supper when he would recline with his family and friends. Christ who comes into our life comes, not as a passing guest but as a friend who will remain. It is not so much that we invite him to our table; He invites us to His.

Saturday, November 22nd

Song of Solomon 4:9-16; 5:1-16

"How much better in thy love than wine" (v.10).

THE Bridgeroom now speaks of the beauty of his bride. We are reminded of the words of Mrs. Cousin's hymn *(Redemptional Hymnal 87)* and the words:

O Christ, He is the fountain,
The deep sweet well of love;
The streams on earth I've tasted,
More deep I'll drink above.
The Bride eyes not her garment,
But her dear bridegrooms face;
I will not gaze at glory,
But on my King of grace.

Sunday, November 23rd **Song of Solomon 6:1-13**

"Turn away thine eyes from me, for they have overcome me" (v.5).

THE bridegroom finds that his breath is taken away by the beauty of his bride. What will it be when we are taken to meet the Lord? For the present time He has hidden himself from us, for a true vision would overwhelm us. But what He is doing now is preparing us for the marriage supper of the Lamb. "Who having not seen (we) love . . . thou now (we) see him not, yet believing, (we) rejoice with joy unspeakable and full of glory" (1 Peter 1:8).



"HELPS" - OUR LATEST CALL

The Elim Pentecostal Church in WITNEY

The "HELPS" Scheme

IF you are already a member of the Scheme, a copy of this letter will reach you directly.

If you are not a member, you may care to complete and return the form below. The normal subscription is £1 and appeals are made only twice in any year. Proceeds go entirely towards the purchase of buildings for new Elim Pentecostal Churches.

OUR last call in May, 1975, provided £1,800 for the new church in Kilmarnock, Scotland. The minister, Pastor R.L. Elsmore, reports that God is blessing and the generous assistance from the "HELPS" scheme was deeply appreciated.

We now launch our second and final call for 1975. It is for WITNEY. This town of 12,500 people is between Oxford and Cheltenham. It is planned that the population will be increased to 20,000 in the next five years. The famous "Witney" blankets have been made here for over 300 years.

The opportunity has occurred to purchase a redundant Roman Catholic church near the town centre and close to three developing estates. There are already several Elim families in the area and we believe that a viable assembly can and will be established.

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Editorial



THE BISHOP OF SOUTHWARK, the Rt. Rev. Arthur Mervyn Stockwood, has objected to the Archbishop of Canterbury's recent call for national repentance. The Bishop seems to object to the Archbishop's claim that the country is spiritually bankrupt. According to his article in the Communist *Morning Star,* the real fault is that we are not a fully socialist state. Perhaps the Bishop has overlooked the fact that, if we were a fully socialist state, in the sense that he means, no opposition newspapers would be permitted! Whatever our own political views may be, we cannot but be astonished that a Bishop of the Established Church, not only publically disagreed with his Archbishop, but also that he should choose the vehicle of a communist newspaper to give the widest publicity to those views. The only bankruptcy that is revealed is in the outdated views stressed by the Bishop.

It is, of course, true that the communist takeover in Vietman wrought an immediate solution to the problem of prostitution in Saigon. But is the Bishop so blind that he cannot observe any weaknesses in any of the communist states? Does he seriously think that extermination of all forms of opposition is really an ideal solution to any country's problems?

The Bishop of Southwark represents the left-wing of the Establishment. In common with the other major denominations, the Anglican Church contains within its ranks men who hold views from the extreme right to the extreme left, as well as a large body of middle-of-the-road moderates. The extreme variety of "anti-fundamentalist" liberals, who were the bright, progressive, advanced ordinands of the late 50s, have now found new fields in which to expend their energies. They are mostly to be found doing welfare or social work. Having had very little "gospel" to give they have left the ministry.

The old liberal theology is dead. Wherever Christ is preached as the only Saviour of men, whoever the preacher may be, God is glorified and men and women are transformed.

FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – 1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.

ELIM CHURCH NEWS

SPOTLIGHT ON EXETER

THE story of the Elim Pentecostal Church in this historic Cathedral city, begins in 1928. In that year Pastor George Jeffreys preached the full gospel in a crusade which was remarkably blessed of God. Many of the denominations were opposed to the pentecostal message at that time, but this made very little difference, and scores of folk from a variety of backgrounds were saved and healed. An Elim Church was established on October 7, 1928 in the old Baths Hall as a result of this campaign.

One of the earliest ministers of the church was Fred Cloke, under whose ministry large numbers were filled with the Holy Spirit. One healing which occurred in those days is still remembered today. It happened in a Gospel service when a person who had suffered from epilepsy for ten years was delivered. The power of God fell on her, but some people thought it was another fit! The minister however, conscious that God was working, informed her that she would never have another fit, and so it proved to be. During another Gospel service a sister received the Baptism in the Holy Spirit, and spoke with tongues in such orderly fashion that the pastor was able to continue preaching.

On another occasion in those early days one brother was so filled with the Holy Spirit in the Breaking of Bread service that he was unable to drive his own car home. An unconverted friend of his who was called to escort him home declared what he saw to be "too holy to talk about".

After moving from one hall to another, the church moved to its first permanent home in 1932, when a building, previously used as a school, was acquired by Pastor W.F. South, and re-named the Elim Tabernacle. This edifice was remarkably preserved in the blitz when it stood alone amidst the rubble of Paris Street in which it was situated. God used this place to bring many to Himself, both through the services, and the famous canteen work commenced by Pastor Fred Slemming.

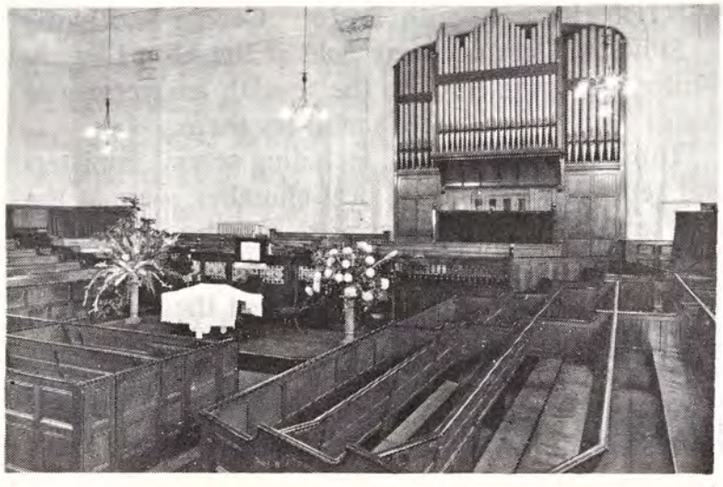
Following the end of hostilities the "Tabernacle" was demolished to make way for redevelopment of the ruined City centre. It was at this time that our present beautiful building was acquired by Pastor A.S.F. Horne, and renovated under the ministry of Pastor Gordon Wright.

During the ministry of our present minister, Pastor John Sainsbury, the debt on the building has been cleared, an achievement due in no small measure to an interest-free loan negotiated by the late Pastor T.E. Francis. In addition, a new manse has been purchased and a new Elim Church established at Exmouth. To God be the glory, for He is, as the Exeter motto declares – *Semper Fidelis* – ever faithful, and we can trust Him for the future.

This photograph shows the present diaconate with the minister. From left to right:
The minister and deacons. Back row: Messrs. B. Cox, D. Cave, L. Harris, D. Edmonds. Front row: Messrs. L. Stanton, Pastor J. Sainsbury, K. Cocks.

The second photograph is a view of the interior.





BURTON JOYCE **Pastor: T. Swann**

THE last weekend in September was the Anniversary of Pastor and Mrs. Swann, and it was a very happy occasion for all members and friends. The weekend commenced with a tea and continued with a service of praise in the evening, when extra seating had to be brought into the church.

The preacher at all the services was Pastor Jack Glass. Mrs. Glass sang at each service, and Joy and Dave Portor, daughter and son-in-law of Pastor and Mrs. Swann sang duets on Saturday and Sunday. The Vicar of Burton Joyce read the scripture and also gave a word of appreciation.

A presentation was made of a monetary gift and a concordance to Pastor and Mrs. Swann. Floral tributes were given by the crusaders, and younger members of the church as a mark of their appreciation of many years of faithful service.

There were many visitors present from the Presbytery as well as local friends. We give thanks and praise to God for His blessing and goodness throughout this weekend and during the past years.

E.M. YOUNG

SOWERBY BRIDGE **Pastor: G.E. Ushworth**

CHURCHES throughout the North West Presbytery and from as far afield as Wigan were represented at the Induction Service of Pastor G.E. Unsworth. The service was convened by the District Superintendent, Peter Smith. The preacher was John Reeve-Baker who, speaking from 2 Kings 4:8-10 outlined the requirements of the man of God. The soloist was Mrs. Fulston of Halifax.

Both Pastor and Mrs. Unsworth were students of the Elim Bible College. We trust that as they take up their duties that they will be richly blessed of the Lord.

N.M. BUTTERWORTH

WINTON, Bournemouth Pastor: George Backhouse

SPECIAL services were held at the Elim Church, Winton, to commemorate the seventh anniversary of Pastor George Backhouse's ministry there.

Three hundred people, including several ministers and representatives from local churches, were at the first service. Choral pieces were sung by the Wessex Gospel Choir under their conductor, Mr. Don House, who also, as church secretary, voiced the assembly's appreciation of all that Pastor and Mrs. Backhouse have done during their seven years in Winton. A thought-provoking message was given by Pastor Laurie Lambert.

Pastor Lambert also gave a challenging and uplifting address to a large congregation at each of the other meetings.

Pastor Backhouse is due to retire after forty-two years in the ministry, at the end of this year.

Bournemouth Echo

ILFORD **Pastor: James F. Hardman**

IT IS our testimony that "God is moving by His Spirit" in our church. We held a crusade recently, at which the preacher was Felix Lloyd-Smith. Splendid crowds gathered each night, and the Lord blessed the proclamation of His word which resulted in the salvation of souls, a number of re-dedications and several healings.

During recent weeks a number have been given the right hand of fellowship, and in our regular Sunday services many people of various nationalities have committed their lives to Jesus Christ. The presence of the Lord is very marked, particularly in the Sunday morning meeting, when truly "Heaven comes down our souls to greet, and glory crowns the mercy seat". A wonderful anointing rests upon the manifestation of the gifts of the Spirit and upon the preaching of the word.

Our pastor is currently giving a series upon "God's Plan of the Ages", illustrated by a large chart, and this is attracting good numbers.

STIRCHLEY **Pastor: John Coleman**

IT WAS a joy to see a full church for the Monday evening Jubilee Missionary week. Zaire was the country spotlighted for this service, and two missionary films were shown by John Emmett who worked with Leslie Wigglesworth when the country was known as the Belgian Congo. Also participating in the service was Stanley Brown, Presbytery Missionary Secretary, who convened the meeting, David Butcher and Peter McCann who led us in prayer, and Fred Bullivant who sang a solo. We were thrilled to see John MacInnes, Mrs. Wigglesworth and Miss Olive Garbutt.

Refreshments were served in the church lounge, and our visitors formed a panel and answered questions concerning the work of our Missionary Society. The evening was profitable and we look forward to more such gatherings in the future.

CHRISTMAS CARDS (with a message)
Large variety – all with texts
Verses by J. Danson Smith
Twelve for 38p; Twenty-four for 68p;
Better quality Sixteen for 75p
Bargain lot of Forty for £1.00
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George IV Bridge, Edinburgh D.4228

A way out of a corner

"God with His lovingkindness shall meet me at every corner"
(Psalm 59:10, Literal translation).

by **Mrs. A. Livings,**
of our Bridgwater Church

DO you know this lovely verse? It hung on a plaque in my parent's home for years, and it has been in mine for the last decade. It is a comforting thought for home, individual or church, to realise that God waits at each corner – not only waits for us, but waits in lovingkindness.

Does your church have a problem? Ours had – the all too common one of finance, or rather the lack of it. Our God is wonderful. He supplied us with a church building when everything seemed impossible. He supplied furnishing, seating and so many other things, but the big blind corner of repayment was still before us. The general upward trend of soaring interest rates had escalated the repayments so that the outstanding amount we owed was very great and showed no sign of decreasing.

Have you ever thought how God meets us in His lovingkindness? What guise does He adopt? What hands and feet does He use? Have you ever been the instrument of that lovingkindness? I do not mean the recipient, we all admit to that; but I mean the very channel that God uses.

For some years, a little elderly lady worshipped with us at Bridgwater. Failing sight had caused her one or two falls, but her independent spirit kept her going and she joined cheerfully in all the activities of the church; scraping chairs and painting them or sharing in the services were all part of the life for Miss Winn. Then, last summer she began to fail; this was a hard thing for her very gallant nature, for she had enjoyed to the full every opportunity to get out and about, availing herself of excursions to other places to keep her outlook wide.

Eventually she was obliged to stay at home, but she did not improve, and eventually she was taken to hospital and then to a convalescent home where in November she passed away. It was during this latter period that a friend in the church persuaded her to set her affairs in order, and thus she became the instrument of God's lovingkindness to us. She willed her little terraced house to the church, and by that one act has enabled the church she loved to turn a big black corner. Her gift broke the back of the big repayments, for the sale will do a great deal to reduce the debt. No-one would have thought of her as an "angel unawares"; that is no-one but God. He, in His lovingkindness, used her to meet us in a corner.

May we too be used in God's plan to bring His lovingkindness to others at the corners that must face us. If you will read the King James' Version you will find, "The God of my mercy shall prevent me"(from the Latin *proevenire*, to go before; and thus to anticipate, like the French *prévenir).*

"God with His lovingkindness shall meet me at every corner".

BOOK REVIEW

How Much Longer?, *by Fredk. A. Tatford, published by Prophetic Witness Publishing House, price 65p, postage and packing, 10p extra.*

FRANKLY, this book did not appeal to me. If you like to read a lot of statistics relating to pollution, the population explosion, drug addiction, sexual morality, the biological revolution, the revival of the occult and the military threat, then this is the book for you. As far as I was concerned, so many facts were given that after a few pages they had lost the impact that they were obviously designed to have. The style of the book is interesting; it is based upon the conversations that a Mr. and Mrs. Browne had, both between themselves and with their friends. In the last chapter a minister calls on them and he relates what they have been saying to the second coming of Christ. As interesting as this style is, it is hardly realistic, for Mr. and Mrs. Browne and their "learned" friends became talking text books on scientific and sociological facts. I can only assume that they had a mobile library with them. The book is, of course, a reflection of Dr. Tatford's wide knowledge in this field. In this sense it is impressive, but the book does not compare very favourably with Dr. Tatford's previous book, *Five Minutes to Midnight.*

TREVOR PARTINGTON

York Evangelistic Conference

by Sam Penney

EVANGELISM has ever been the life and soul of the pentecost church and that flame of enthusiastic desire for the expansion of the kingdom of God is still burning with an intensity which speaks well for Elim's year of expansion.

It was a happy choice that the historic city of York, dominated by the Minister, with its long tradition of Christian influence and witness, not only illuminated in the night darkness, but shining at all times as a great spiritual luminary – should be the place for our Nationwide Evangelistic Conference. The Elim Church, under the leadership of Wynne Lewis and their dedicated band of workers were the ideal hosts for such an occasion.

Fellowship and friendship were so radiantly present at the banquet and welcome meeting on the Monday evening, and this was the commencement of what proved to be a most inspiring week. The testimony of the Rev. David Watson, Vicar of St. Michaels Le Belfry, on the work of the Holy Spirit in his own life, and how pentecost for him, became a living personal experience, added fuel to the sacred flame in all our hearts.

The days that followed, as we sat in conference around the word of God, brought to mind some words of a hymn "The prospects opening to the Christian's view are grander as the days go by". To try and condense into this report all that transpired during these days of conference seems an almost impossible task, when one considers the names of the speakers: P.S. Brewster, J. Lancaster, E.R. Corsie, A.A. Biddle, W.R. Jones, D.J. Ayling, J.C. Smyth, D.G. Holmes, G.W. Gilpin and T.W. Walker. There was also the interesting and varied syllabus of subjects: "Building up the local church", "Organising a church campaign", "Preaching the gospel", "Participation of the Members", "Separation or Isolation", "Making an appeal and counselling", "Gospel music", "Convert follow-up". What an abundance of food for thought there was in the excellent clear-sighted addresses given by our panel of speakers, messages made rich by many hours of research and deep, devoted study. One was reminded of a word spoken so long ago: "We never heard it on this fashion before". The discussions that followed each session were thought provoking and stimulating.

On reflection I have classified the material under four simple heads:

1. Evangelism through the church.

The local church is the instrument that God uses in promoting the salvation of souls, and this involves every member, because all are members of His body which is the Church. The singing, preaching, praying, and the attitude of everyone present, all endeavouring to make the service as attractive and appealing to the outsider as possible. Paul put it so concisely: "Let all things be done unto edifying" (1 Corinthians 14:26).

2. Evangelism through the individual church member.

"And they went everywhere preaching the word". Jesus said "That they may see your good works and glorify your Father which is in heaven". Who can estimate the influence for good of a godly life, lived in the power of the Holy Spirit? Sometimes it is not so much the preaching but the living that counts: a telling comment used by one of the speakers: "You will have to become more redeemed if I am to believe in your Redeemer". Then there are the new converts that must be lovingly encouraged and helped towards spiritual maturity.

3. Evangelism resulting from a deeper spiritual experience.

Pentecost is not stagnant, it opens up a great vista with boundless possibilities and endless resources. We must possess our possessions, and then we can share the riches of our inheritance in Christ with others.

4. Evangelism springing from a clearer and wider vision of the great need of the hour.

When one considers the vast areas of the population of this world, dominated or affected by a godless ideology, and our own country is no exception, one feels the great need for the voice of the prophet to be sounded loud and clear. John the Baptist with his burning message, cried: "Flee from the wrath to come". The time has now come when we must raise the standard for the Lord.

Points for Preachers



J. Alexander Wright has been an Elim pastor since 1931 and lives in Cheltenham. Now retired, we are pleased that he continues an active ministry through the written word.

AN OUTLINE

What Christ does for us

(Revelation 1:5-6)

1. **He cleanses the foulest.** "Washed us from our sins". John, moral and religious, came to the conscientiousness that he was a sinner.
2. **He frees the slaves.** "Loosed us from our sins". One letter's difference between "washed" and "Loosed" (RV) and scholars are not quite sure which it should be: but both are true. Sin is a foul stain and a cruel bondage.
3. **He makes the commoner a king.** "Kings unto God". We share Christ's majesty and dignity. "I am son of the King", said Billy Bray.
4. **He transforms the self-centred.** "Priests unto God". The priest, "taken from among men" cared for others and interceded for them in God's presence. Once I lived for self, now for others.

All Israel was chosen to be "Ye shall be unto Me a kingdom of priests", the Church has become. And why has he done all this for us? – because He not only "loved" us (AV) but "loves" us, (present tense in Greek).

How helpless and hopeless we sinners had been,
If He never had loved us till cleansed from our sin.

EXPOSITION

"Beginning at Jerusalem" (Acts 1:8).

How many exhortations to witness have told us that Jerusalem, the "home-town", is the place to commence. But Jerusalem was not the disciples' home-town, for they were neither Judeans or Jerusalemites but Galileans, from "up country" as we might say. That great city "where also our Lord was crucified" was the hardest of places they could know, whereat to commence their witness: there Peter had denied Him and Judas had betrayed Him, and before the hostile Jews and Romans, "They all forsook Him and fled". If they could witness for Him there, in this grand new strength that He promised them, they could witness anywhere. And so it is with us. Christ will make us adequate in that very place from which we would fain flee.

Some pastors want a change of church when what they need is a change of heart, and some churches a new pastor when what they need is a new Master. So often it is not the circumstance which is at fault but our innerstance. Thank God the inhabitants of the New Jerusalem (Hebrews 12:22), need not fear anything Old Jerusalem can confront them with – not even martyrdom, (Acts 7:54-60). They returned, and they triumphed – at Jerusalem!

"Saviour, if of Zion's city I, through grace, a member am,
Let the world deride or pity, I will glory in Thy Name".

A QUOTATION

"The Keys of the Kingdom"

"I will give unto thee the keys of the kingdom of heaven" (Matthew 16:19). "It is said that when the Jews made a man a doctor of the law, they used to put into his hand the key of the closet in the temple, where the sacred books were deposited, and also tablets to write upon; signifying that they gave him authority to teach and to explain the scriptures and the law of God to the people".

Benjamin Wilson. *Emphatic Diaglott*

The importance of Doctrine

E.S. Williams served as General Superintendent of the American Assemblies of God for twenty years and is now retired. He is author of a three-volume work of Systematic. Theology, published by the Gospel Publishing House U.S.A. in 1953.

WHEN I was a boy, I listened to some very dry preaching which they called *doctrinal* preaching. Later, as a green lad entering the ministry, I foolishly made the boast that I was not a doctrinal preacher. I certainly did not wish to be like some I had heard. How foolish was my idea, for, while I was extremely ignorant of the wealth that there is in doctrine, I knew not that it was doctrine which I was trying all the time to unfold.

We are all doctrinal preachers, whether or not we think ourselves to be, since all preaching of the Word is actually preaching doctrine. This being true, we ought to study that we might become masters of the subjects which we preach. The more we know, the more we have to draw on as we seek to "feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

Value of Doctrine

Paul instructed Timothy to "give attendance to reading, to exhortation, to doctrine" (1 Timothy 4:13). Without reading and study, we soon run out of preaching material. He who seeks to be a successful shepherd must be one who applies himself and, through such application, becomes master of his subject. After having been instructed to reading and exhortation, then Timothy was urged to "take heed unto thyself, and unto doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Timothy 4:16). The Lord has said, "My people are destroyed for lack of knowledge" (Hosea 4:6). It is the minister's duty to guide them in the way they should go.

Doctrine is teaching.

Doctrine is both teaching and that which is taught. The minister is the teacher; that which he teaches is the doctrine. It may be the Word of God, or it may be the product of his prejudices. It might surprise some to know how largely they preach their personal ideas rather than those which God has provided. We are to speak "the things which become sound doctrine" (Titus 2:1). When Paul, shortly before his death, would commend his life to Timothy, among his first words were "thou hast fully known my doctrine" (2 Timothy 3:10). And he commended the ministry first of all to those "who labour in the word and doctrine" (1 Timothy 5:17).

While doctrine might be given in a scattered manner, we should seek to present it in such away that it will be systematically received. I recall reading a work on theology in which the writer likened the Scriptures to a pile of bricks. The material was all there, but in a confused state. It is the duty of the minister to "rightly divide the word of truth" in such manner that, instead of being just a confused pile, the bricks might be built "unto a holy temple in the Lord" – the temple, of course, being represented in the character of the hearers. Some preach the Word, but in such an unsystematic manner that when they have finished, they have strewn bricks, not erected a building.

True doctrine withstands false teaching.

The Bible warns against false apostles and against false doctrine, in one place emphasizing that there are such things as "doctrines of devils" (1 Timothy 4:1). Unstable souls, often as simple as little children, are in danger of being "tossed to and fro, and carried about with every wind of doctrine" (Ephesians 4:14). How necessary then that we who "labour in the word and doctrine" seek to ground our hearers in "the doctrine which is according to godliness" (1 Timothy 6:3).

Important subjects of Doctrine

There are many important subjects of doctrine. One of these is the Bible itself – how we got the Bible, why we believe it to be inspired, why we believe it to contain all that we need for instruction in righteousness. Our young people are attending schools, many of which so teach as to undermine faith in the realities of religion. Youth wants an answer to their problems. Are we prepared to defend the Word of God to them?

The Christian minister is a teacher, whether or not he considers himself to be such. He is called upon to be "ready always to give an answer to every man that asketh . . . a reason for the hope that is in (him), with meekness and fear" (1 Peter 3:15). This cannot be done without careful application to preparation for his calling.

This need not distrub us if, until now, we feel we have come short. As we study, we may preach: as we preach we study. By so doing we build up ourselves in the most holy faith – and also those who hear us.

The doctrine of God.

In doctrine there is the study concerning God. This study includes both His person and His works. "The heavens declare the glory of God and the firmament showeth his handiwork". Creation, sovereignty, grace, holiness, government. How many are the subjects to be considered in relation to our Heavenly Father.

The doctrine of Christ.

What a rich subject is Christ, the centre of all things. Before the world was He is. His coming to earth, His birth, His character, His fulfilling the will of the Father, His redemption, (by which means His ranson is sufficient) – these are marvellous truths, never old, ever exhaustless.

The doctrine of the Holy Spirit.

Some see little more than blessings and manifestations in the work of the Holy Spirit. It is no wonder that such worshippers are easily carried away with any new thing. The Holy Spirit is the divine agent through whom all that has been purchased by the redeeming blood of Christ is imparted to the lives of believers. From the day we are born again to the time when we enter into glory, Christian life and character are developed by the Spirit. We most not be content with shallow exposition. We need careful study and exposition that our hearers know truth from error and see the great purposes of God in sending the Holy Spirit of Truth.

The doctrine of Angels.

Until you have made a careful study concerning angels (both the bad and the good), you cannot appreciate the depth and richness in such a study. There are the natures of angels, their works in nature and in grace, the warnings to be received concerning angels which have fallen. Prepare and see what wonderful Bible studies there are in this great subject.

The doctrine of the Church.

Take up the meaning of the universal Church, its calling, relationship, and destiny, then consider local churches, their organization and service. Finally, bring out the eternal purpose for which the Church is called: members of the Body of Christ, separated to become the Bride of the Lamb, chosen to reign with Him forever.

The Doctrine of the last things.

This takes up the subject of life after death, the coming kingdom, the judgments, eternity for both the righteousness and the wicked. In this subject we seek to peep into the future. In this we must keep in mind that "we see through a glass, darkly". We see enough to know the direction we are going, but not everything is yet revealed. But what a fascinating study; and the more we give it consideration, the clearer the way becomes. Our people look for sound teaching concerning the future. If we do not give them such sound teaching, they may become victims of error.

Beauty in Doctrine

Properly presented doctrine is beautiful and instructive. Moses is looked upon as the stern law-giver, but how graciously he presents his manner and message. "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass" (Deuteronomy 32:2).

Doctrine can be presented in a cold and uninviting manner, but it need not be. He who is to teach, or preach, must think, pray and plan. How can he best present the truth of God in such a manner that it will feed, refresh, uplift, and inspire?

Moses likens his doctrine to gentle rain which sinks down to the roots of the tender plants, as dew that distills into refreshing upon the tender herb.

We should not think only of what we are to say. We need to think and pray as to how we can best say it. The people gather to be instructed and helped, to be fed both mentally and spiritually. There is nothing harsh in faithful teaching and preaching. When the Holy Ghost gets hold of us, He vitalizes truth through us. The words that we speak become "spirit and life". If the truth has inspired our hearts, it will inspire the hearts of those who hear us. If it has not been vital to us, it will never be vital to those to whom we minister.

Study of Doctrine

All doctrine must have its foundation in the Word of God, but much help can be obtained by reading the works of worthy writers. And as you study, make your own notes. Thoughts are like birds. If you hold them, you have them; if you do not, they soon fly away. Write thoughts down and you have them as a means of refreshing your memory. Make use of that which appeals to your heart. Later, you will receive fresh inspiration and thought, but you have always to live in the "now". Doctrine holds "all the counsel of God". It is, therefore, an exhaustless store.

Remember this, you can never preach the Word without preaching doctrine. Let it never be said of you as a young man said to me not long ago, "We hear so much preaching, but so little exposition of the Bible". "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

ELIM and ECUMENICITY

by Archie Nicolson

E.J. PHILLIPS, the first Secretary-General of the Elim Foursquare Gospel Alliance, delivered an address at its Annual Conference on May 30th, 1963 entitled, "Trends in the Ecumenical Movement" in which he made the following introductory statement: **"We all believe in and rejoice in ecumenicity, for the Church of God is an ecumenical Church. The theme of the New Song in Revelation 5 is: 'Thou hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation' (v.9)". This is the true ecumenism, the Biblical ecumenism, the only ecumenism acceptable to the evangelical Christian.** If this appears to you to be dogmatic, then I am satisfied, for I have thus achieved my first objective – that of sounding a clear, unmistakable note on the trumpet of personal belief.

In the paperback *New Delhi Speaks,* published for the World Council of Churches by S.C.M. Press Ltd., under "The Report of the Section on Witness" (p.20, para. 11) we read, "Christian witness must be prepared to be tested by the Gospel which they proclaim". *I could not agree more.* I draw the reader's attention to the words of the Apostle Paul in Galatians 1:8: "But though we, or an angle from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed". Paul repeats his powerful, dogmatic statement in v.9, as though to make the position doubly clear to his readers. The Christian, therefore, has every right and, indeed, a solemn duty to examine any and all endeavours to bring about a form of unity to find out whether those with whom he is asked to associate adhere to the Gospel preached in the Early Church by the Apostles.

We must not hide our heads in the sand of organised unity and pretend that the clear, blue sky of Doctrinal Truth does not exist. *Unity at any price is a foolish prescription and is certainly no cure for either spiritual or social sickness.*

A Brief Survey of the Ecumenical Movement

It is a tragedy when we reflect that the first moves toward co-operation among the various denominations came from the evangelical Christians and had their seeds in revival. These believers were awakened to the need for closer fellowship based on the great fundamentals of the Christian faith and on an acceptance of the Bible as the inspired Word of God.

In 1846, The Evangelical Alliance was formed as a direct result of this evangelical awakening. Branches of the Alliance were established in a number of European countries and the doctrinal basis was clearly set out in nine articles which were evangelical in character.

The modern Ecumenical Movement sprang from the remarkable missionary expansion in the nineteenth century but, unlike The Evangelical Alliance, there was only one statement of doctrine.[1] This left the door open for all manner of religious beliefs and as I.J.W. Oakley put it, "It is not meant to be a touchstone whereby the faith of the churches can be judged and each church interprets the formula for itself".[2] The present "mixed bag" of religious beliefs of the groups which constitute the World Council of Churches is proof enough of the very broad weave in its doctrinal gown.

The year 1910 and the place, Edinburgh, saw an important event in the Ecumenical calendar, for then and there the present movement had its launching. The occasion was the first World Missionary Conference. In 1921, The International Missionary Council was formed and this became the instrument of the Ecumenical Movement for its missionary enterprises.

Back on the home front two further movements were brought into being. One, "The Faith and Order Movement", set up in 1927, was theological in character and its purpose was to discuss theological issues. The other "The Life and Work Movement", concerned itself with what may be broadly termed the social arm of the Ecumenical drive. Both movements were later merged into the World Council of Churches. This fast-flowing river of many, varied tributaries of religious thought entered its sea of establishment in the famous Dutch port of Amsterdam in 1948. Later, at the New Delhi Conference in 1961, the World Council of Churches and the International Missionary became one.[3]

The Evangelical Christian and the Ecumenical Movement

There has been a "wind of change", to use a well-worn political cliche. At one time, the Evangelicals were condemned outright by leading Ecumenists be-

cause of their refusal to join the ecumenical excursion express to the United States of Religious Unity. This change is clearly reflected in the desire of Cecil Northcott who wrote, "The great range of churchmanship that the World Council holds together in fellowship needs to be supplemented and strengthened by those who take pride in the primary word 'Evangelical'".[4] It is surprising and serious that the sails of some Evangelical Christians are beginning to billow out with this wind of change. It is time to ask again the question, "CAN WE BECOME PART OF THIS MOVEMENT?". The answer is "No!" for the following reasons.

Its Foundation is not Scriptural

One of the main arguments of the Ecumenical Movement is the expressed desire of Christ that believers may be one, but it is in this very fundamental arguments that one of the major weaknesses of the Movement is to be found. The oneness expressed by Christ was that of union, and not unity. It is true that, where there is union there is unity, but it is not necessarily true that where there is unity, there is union. The branches of the vine in John chapter 15 have a unity based on a living union with the vine, but a bundle of sticks tied together has a unity without a union.

The oneness of which Christ spoke can only be achieved through the new birth, by being born again, and this experience can come only through accepting the sacrifice of Christ on Calvary's cross. The evangelical has only to look at the composition of the World Council of Churches to realise that such a condition has no place in the foundation material of the W.C.C. Note a few of the leaders in the W.C.C. deny the precious doctrines of regeneration and justification by faith, to mention but two. How can they lay a Scriptural foundation and include such apostates from the faith?

Its Fellowship is undesirable

I am reminded of the words in the Acts of the Apostles 4:23. "And being let go, they went to their own company". What kind of company is to be found in the W.C.C.? Some idea of the conglomeration of religious bed-fellows to be expected in this movement can be gauged by the following statement: "The Unitarian and Free Christian Churches had played an active and honourable part in at least one of the bodies which amalgamated to form the British Council of Churches and it was decided that on the formation of the new body no previously participating Church should be excluded even though it did not accept our Lord Jesus Christ as God and Saviour".[5]

It may be helpful at this point to look at the Unitarian Church, as an example of the kind of belief accepted by the W.C.C. through bending its basic belief..

Faustus Socinus, the Unitarian reformer, stated: "Where the Scriptures tell us things above reason we admit them, but on rational grounds, for they can never contradict reason. But the doctrine of the Trinity and that of the union of the Divine Nature with the Human in Christ are contrary to reason and are therefore false".[6] No doubt the numerous modernists and liberals in the W.C.C. could fellowship happily with such company, but not an evangelical Christian.

Perhaps the most alarming and astounding development is the trend towards Rome. In the local Council of Churches we have Roman Catholics presiding at united meetings and the speaker's rostrum is occupied by a Roman Catholic bishop or priest. Let there be no mistake – whatever apparent concessions the Church of Rome may make toward its "estranged brethren", Rome will not change her doctrines which are contrary to the inspired Word of God. Rome is no room-mate for the evangelical and a movement which has openly expressed its desire to embrace this "mother of harlots" is not, and I repeat, NOT, our company.

Its Future is Questionable

Visser t'Hooft, who was General Secretary of the W.C.C. from 1948 to 1966, expressed the view that: "the World Council of Churches cannot be a mere organisation because it is a Council of Churches. For the Church in the Churches insists on asserting itself".[7] Originally the W.C.C. insisted that it was simply a forum for discussion, a federation of churches. This cleavage of definition could be dangerous in that the view could be put forward in interested denominations that the W.C.C. is simply a fellowship for discussion, but subsequent relations bear out Visser t'Hooft's view that the W.C.C. is more than this. Dr. Franklin Fry, one of its leading men, is on record as having affirmed: "The story of a Council of Churches, however great its achievements, can never be a success story until the moment when it ceases to exist as a Council, because of the emergence in reality of the Una Sancta. These two Latin words mean one thing only here – 'One Holy Church'".[8] So we are faced with a dangerous ambiguity within the ranks of the W.C.C. itself. On the one hand we are told that the W.C.C. does not aspire to become a World Church and on the other hand we are assured by Dr. Fry that the ultimate success of the W.C.C. depends on its emergence from the cocoon of

Council status into the glittering butterfly of a World Church.

What Counter-measures can we take?

1. Let us be quite certain that we know what the Ecumenical Movement really is, namely an Organisation for the bringing together of religious bodies irrespective of Biblical standards.

2. We must be sure of the Scriptural teaching concerning Ecumenism as proclaimed by Christ Himself and preached by the Apostle of the Early Church.

3. We, as Pentecostal believers, in company with all who are truly born again of the Spirit of God, must give evidence by our lives as well as through our lips of the power and work of the Holy Spirit.

4. We must encourage fellowship with Evangelical bodies where a stand is taken against the pressure of the Ecumenicists of our time.

5. Let us exhibit in a practical, visible manner the unity of the Spirit of which Paul writes so definitely in Ephesians 4:3.

6. Let us continue to seek God for a mighty outpouring of His Spirit in our country, for it is noticeable that, in every visitation of God, the barriers of denominationalism are broken down and the true Biblical Ecumenism of that Oneness in Christ through the new birth is evidenced.

NOTES

1) The first basis adopted in Amsterdam in 1948 described the W.C.C. as a: "Fellowship of churches which accept our Lord Jesus Christ as God and Saviour". This was revised at the New Delhi Assembly in 1961 to: "The World Council is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil their common calling to the glory of the one God, Father, Son and Holy Spirit".
2) *Ecumenism examined*, page 18, paragraph 1.
3) *Growing together locally*, page 5, last paragraph.
4) *Church Times*, February 1966.
5) *Growing together locally*, pages 10, 11.
6) *A Short History of Religions*, E.E. Kellett, page 492.
7) *Ecumenism Examined*, page 13, paragraph 3.
8) *Unity in the Dark*, Donald Gillies page 20, paragraph 3.

Copies of this article are available as a separate leaflet from Elim Church Bookroom, P.O. Box 38, Cheltenham. Price: 1p each or 50p per 100, postage extra.

The subconscious walk of Holiness

by Robert A. Penney, B.D., (Bourneville, Birmingham)

"Moses wist not that his face shone"

GOD WANTS to sanctify us, spirit, soul and body. True holiness abides in the subconscious spirit and mind, and this is indeed a blessed state to be in. It is a condition in which a person's thoughts, actions and speech express the holiness of God. Such people are not themselves aware of the beautiful character and behaviour which they are exhibiting. When Moses descended the Mount of God he "Wist not that his face shone". This was the subconscious walk of holiness.

Such an experience as this is heaven upon earth. Surely this is the perfection of God's will for His people: To have the sanctifying power and influence of the Holy Spirit reaching right down to the deepest regions of our personality and working there at the centre and root of our innermost soul, cleansing away every unclean and impure element and depositing holy desires and aspirations for a closer partaking of the divine nature – surely this is a miracle of grace. God working and moving in regions within us which are unknown and unfathomable even to ourselves.

A person living such an experience is walking in the light with Jesus. "Abiding, oh how wondrous sweet, I'm resting at the Saviour's feet". This is a life of inner rest. "There remaineth a rest to the people of God", and while this may be true for the after life, the lesson that many of us need to learn is that it can be so practically true in our experience *now*. This is the supreme fruit that comes from the subconscious walk of holiness. It gives rest – rest from the hustle and bustle of our outward, natural circumstances, rest from the bondage of sin and uncleanness of all kinds, rest when others tire themselves out physically, mentally and spiritually with unwise and oftimes unnecessary natural zeal and endeavour; rest which imparts a tranquillity of mind and spirit which is one of the hall-marks of those who belong to God, and a rest which gives all with whom we come into contact a feeling that they are in the presence, not so much of a fellow-human but of the One who stands above all our personal circumstances and who breathes His rest into the inner fabric of our being.

How blessed would be the inner sanctuary of our souls if we found the secret of such a life! How blessed would be our churches! How blessed would be the world in its sin, fear, uncertainty and turmoil, if only it could turn to those living epistles who are "read and known of all men", and see in them the peace, beauty and calm repose of a people who are walking the subconscious walk of holiness.



Thoughts from The Gospel of Matthew

4. "A NAZARENE"

by F. Lavender
Pastor of our Croydon Church

Matthew 2:23

THE actual title "Nazarene" was not, in fact, used by any of the prophets. It was, however, an expression of contempt among the Jews, and as such was used by Nathanael (John 1:46). The prophets constantly showed that the Christ would be the object of ridicule and contempt. The psalmist said of the Messiah: "I am a reproach of men, and despised of the people" (Psalm 22:6). Isaiah wrote of: "Him whom man despiseth, Him whom the nation abhorreth" (Isaiah 49:7); and he also said: "He is despised and rejected of men" (Isaiah 53:3). Messiah, for whom Israel longed, would come as promised, but the people would despise and reject Him.

We read that the people of Nazareth said of the Lord Jesus: "Is not this the carpenter's son?" (Matthew 13:55) – even despised Nazareth despised Jesus the Nazarene. The Pharisees "heard His teachings and derided Him" (Luke 16:14). The Jews said of Him: "He hath a devil and is mad" (John 10:20). Simon the Pharisee did not extend to Him the common Jewish courtesies (Luke 7:44). Even when He was in His dying agonies both the people and the rulers mocked Him and railed on Him (Mark 15:29; John 19:19). The constant attitude of the Jewish elders toward Him was one of contempt, expressed in the words: "Out of Galilee ariseth no prophet" (John 7:52).

The Lord Jesus said that the servant is not greater than his Master, and that the disciples must expect the same treatment to be given to Him (John 15:20). The early believers were called: "the sect of the Nazarene" (Acts 24:5). At Antioch they were given the contemptuous nickname "Christians" (Acts 11:26). *We* are called to take up our cross daily and follow the master (Matthew 16:24). So often our tongues are tied because of fear of ridicule, but we are to go "outside the camp" with Him, bearing His reproach (Hebrews 13:13). Remember that He has now been exalted by the Father and that He is coming again in glory. Those who share His shame now will share His glory then (Romans 8:17).

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May Osman's page

ABORTION

THIS is a subject many Christians do not like to think about, and many of them then adopt an attitude rather like an ostrich burying its head in the sand – If they don't look it might go away. However, we have our duty to mankind, and we should be willing to protest about the way Mrs. Barbara Castle and her minions are legalising thousands of murders every year.

The "father of foetology", Sir William Lilley, wrote an erudite paper entitled "The foetus as a personality" (Aust. N.Z.J. Psychiatry C 1972. 6:99) providing indisputable scientific evidence of the humanity of the foetus.

Dr. Richard Ough, writing in The *Church Times* says "It has been demonstrated that the primitive heart begins to beat at three weeks and the brain to function six weeks after conception. From this point all organs are present: this tiny feeble human being is dependant on the 'Social Services' brought by the umbilical cord". So remember that, the foetal heart is beating at three weeks.

I heard on the television this week a speech by Norman Fraser M.P. and he referred to Mrs. Barbara Castle as the "Midwife of Chaos", and she certainly seems to be filling this part remarkably well. We read in our daily newspapers of our well trained doctors and specialists who are pulling up their roots and emigrating to America and other countries, and taking their trained staff with them. Many of them are being tied down by Red tape, bureaucracy and white collar clerks who have the power to deny them the essential materials for their research work. There is certainly something radically wrong in this case.

What can we as Christians do about these matters? "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn" (Proverbs 29:2). So it is our duty to our country to pray that those who are in authority will rule us righteously. In 1 Timothy 2:1-3, we are exhorted to make "prayers, intercessions . . . for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour".

I was told recently of a young doctor who was seeking a hospital appointment; he was asked by an examiner, "What would you do if you were asked to perform an abortion?" "I should refuse" he said. "On what grounds?" asked the examiner. "Because I am a Christian and I believe that to be murder". He thought he'd lost his chance of appointment, but praise God, he got the job. It is good to know that there are Christian doctors in our country who are willing to stick to their principles. One of the Ten Commandments says, "Thou shalt not kill" (Exodus 20:13). Jesus believed this to be true and He expounded it in Matthew 7:17-21. Paul also referred to this in Romans 13 and he exhorts us to love our neighbour as we love ourself.

So now then, what do we do? When we see authority misused, we may hate the act but we must love the actor. Therefore we have to use the weapon of prayer and pray for Mrs. Castle and all those in her department that they will come to have a greater regard for the sanctity of life. There is only a short step from abortion to euthanasia. Are you a Protestant? Then protest against all unrighteousness, all evil and wickedness. Let us put into effect in our lives the words of Matthew 5:16. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven".

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DUNDEE. November 22-24. Elim Pentecostal Church, Dudhope Crescent Road. Annual Week-end Convention. Saturday at 3.30 and 7. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Fred Packer. Musical ministry: Mr. J. Maxwell and "The Lower Lights". Tea provided between services on Saturday.

EXETER. November 22-24. Elim Providence Chapel, Northernhay Street. Visit of A.A. Biddle. Saturday at 7. Sunday at 11, 6.30 and 8. Monday at 7.30. All welcome.

FINSBURY PARK. November 24. Elim Pentecostal Church, Lennox Road, N.4. Visit of the President, L. Wigglesworth at 7.45. Convener: A.L. Hawkes.

HODDESDON. November 17 to 23. Elim Pentecostal Church, Rye Road, Rye Park. Divine Healing Crusade. Weeknights at 8. Sunday at 6.30. Convener: A.L. Hawkes.

KINGSTANDING, Birmingham. November 21-22. Elim Pentecostal Church, Warren Road. Visit of Len Magee at 7.30.

LEYTON. November 22. Elim Pentecostal Church, Morley Road. Annual Presbytery Missionary Rally. Meet the missionaries at tea at 5.30. Forum afterwards followed by evening rally at 7. Taking part, Leslie Wigglesworth, Alan and Ann Renshaw and Peter McCann.

PONTARDULAIS. November 23. Elim Pentecostal Church, Twyniago Road, at 11 and 6.30. Preacher: H. Wallis. November 30 at 11 and 6.30. Preacher: W. Evans.

SMETHWICK. December 2. Elim Pentecostal Church, Woodland Drive, visit of C.W. Smith.

SWINDON. December 6 and 7. Elim Pentecostal Church, Osborne Street. Ministers 10th Anniversary. Saturday at 7. Four corner Convention. Sunday at 11 and 6.30. Speaker: Mrs. Una Macmillan. Convener: W.R. McKibbin.

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London Crusader Choir, with Douglas B. Gray:
November 22, Dagenham; 23, Broadmoor; 30, Hainault; December 5, Croydon (Fairfield Hall); 7, Wandsworth and Pentonville prisons; 14, Wormwood Scrubs; 14, Maidstone and Eastchurch (Isle of Sheppey prisons).

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God's Arsenal of POWER

by **G.J. Feasey,** *pastor of our Pontardulais church, South Wales.*

"WE WRESTLE not against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places" (Ephesians 6:12). The teaching of Scripture concerning the work of Satan is very clear, he could be described as a diabolical diplomat who is head of a demon empire. He is the power-giver to fallen angels and demons, whose sole ministry is to break and to destroy; the measure of their success is such that no nation on earth can be described as entirely Christian. No Christian can take Satan lightly. I always feel a wave of anxiety when I hear a Christian talk about Satan as "Old nick", not even God's holy angels use such terms of him(see Jude 9).

Satan's work is one of gigantic fraud, for he tries to copy and counterfiet the very actions of God. We who are children of God, have received Christ as Lord and Master, we have been indwelt by the second person of the Trinity, and our bodies have become the temples of the Holy Spirit (1 Corinthians 6:19). The Satanic counterfeit of this divine action is when he invades the lives of men and women, seeking to eventually take possession of their bodies, thus making himself the Lord and Master of all that they do; this is generally termed demon possession. Many cases are found in the Scriptures, of which the most familiar is the case of Legion (Luke 8:26-40).

Christians can only be indwelt by Christ when they recognise that He is the Saviour, and that they are helpless to act by themselves. The opposite work of Satan is to find someone who is destitute of God's grace. Luke 11:24-26 is the account of a demon entering a life when it was empty; only when a person is cast forth as a dry, dead branch, can Satan claim him. The sinner who goes on resisting the voice of the Holy Spirit makes it possible for demons to delude him, and to ultimately be possessed by them.

The believer who has met and embraced the Lord of Glory need not fear possession of demons. The child of God can be oppressed by demons – Job was – the believer can be depressed and even obsessed by demonic beings, yet there is no way by which a child of God can be indwelt by Satan. The Scripture is very clear on the security and the safety of the Christian believer; light dispels darkness; being the temple of God means that the two opposing personalities such as God and Satan cannot dwell together. The temple of God hath no agreement with idols; the very armour that we wear is insulation against all demonic attacks. The greatest possible promise to the Christian is found in 1 John 4:4. "Greater is He that is in you, than he that is in the world". We are kept ("hid with Christ in God") by a greater power than Hell or Satan.

Part and parcel of this Satanic fraud is the problem of sickness; many believe that all sickness is due to demonic activity. Scripture however refutes this; some sickness if definately traceable to Satanic influence, but not all. In His earthly ministry, Jesus made the distinction between sickness and demon possession, in some cases he "Spoke the word" and the sick were healed, in other incidents he "Cast them forth", and men were delivered, proving to the world that all sickness is not demonic possession.

There is such a danger in giving Satan too much glory by dwelling on his works. Paul commands us to think on higher things, those that are lovely and of good report, and all things that are pure. All the authority of heaven has been given to us to resist Satan, and we should not be surprised when he flees, we must not be enamoured with him or his works.

Prayer and fasting and the armour of God are more than a match for all the demons of Hell. We can still avail ourselves of the word of our testimony and the blood of the Lamb. There is still the method that Jesus used when confronted by Satan. The Word of God. We have so many mighty weapons that we have a veritable arsenal of power at our disposal. So much so, that fear should be a thing of the past, we have power and love, and thank God, we are of a sound mind.

The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, November 24th Song of Solomon 7:10-13; 8:1-7

"Many waters cannot quench love, neither can the floods drown it" (v.7).

HUMAN love is a very wonderful thing. The writer of Proverbs said that "The way of a man with a maid" was one of the things that was too wonderful for him to understand. Yet human love has its limitations. A mother may forget her own child (Isaiah 49:15); a husband may forsake his wife, but God's love for us will endure for evermore. The wonder of such love is not only that it is unending, but it is absolutely undeserved.

Tuesday, November 25th 1 Thessalonians 1:1-10

"Our gospel came not unto you in word only" (v.5).

MEN and women are converted through the ministry of the word of God. "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17). Faith is needed by those who hear the message, otherwise the word will be unprofitable (Hebrews 4:2). What is also needed however is the power and dynamic of the Spirit for those who preach. Those who receive the word must do so in meekness (James 1:21); those who proclaim the message need to be bold – strong in the strength which God supplies through His Spirit.

Wednesday, November 26th 1 Thessalonians 2:1-12

"To be put in trust with the gospel" (v.4).

THE GOSPEL which Paul proclaimed was not his own. This is why he repudiates the claims of those who said, "I am of Paul". Though this gospel does not belong to him, it has been given into his keeping, and one day he will be called to give an account of his stewardship. Charles Wesley wrote:

Arm me with jealous care,
As in Thy sight to live,
And O Thy servant, Lord, prepare
A strict account to give.

Thursday, November 27th 1 Thessalonians 2:13-20

"Ye are our glory and joy" (v.20).

WHATEVER things other men may glory in; whatever things he himself may once have boasted of, Paul is now certain that the only things that really interest him is what can be accomplished in the lives of other people through his ministry. The purpose of this letter was to encourage and strengthen the belivers in their new-found faith.

Friday, November 28th 1 Thessalonians 3:1-13

"We told you before that we should suffer tribulation" (v.4).

WHEN the gospel was proclaimed in New Testament times, men were warned that they might well have to suffer hardship. "We must through much tribulation enter into the kingdom of God" (Acts 14:22). Yet out of the very fires of affliction and persecution, the Lord was building His Church. Timothy, a very mild natured man from what we know of him, was sent to establish and exhort the saints.

Saturday, November 29th 1 Thessalonians 4:1-12

"You yoursevles are taught of God" (v.9).

PAUL was a great teacher. In all of his letters, there is a vast body of teaching. The great doctrines of the gospel are treated at length. There is plenty of doctrine in this letter. There are things however that we should not have to be taught. We should love each other. The sure evidence and proof of our faith is that we love one another (1 John 3:17; 4:20,21).

Sunday, November 30th 1 Thessalonians 4:13-18

"For the Lord Himself shall descend from heaven" (v.16).

THE RETURN of Christ in the hope of the Church. These believers were perplexed by some of the things that had happened to them. They had endured persecution and their loved ones had died. Paul did not say "Do not sorrow", but rather, "Do not sorrow as those do who have no hope". Hope is always connected with that for which we wait. As the men under the Old Testament dispensation waited for the coming of the Messiah, so we wait for the return of Christ. As He came in the fulness of time, so He will return. "And so shall we ever be with the Lord".

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The Justice of God

by C.H. Spurgeon (1834–1892)

ONCE when I was in the vestry, an Irishman came to see me. Pat began by making a low bow, and saying, "Now, your Riverance, I have come to ax you a question".

"Oh!" said I, "Pat, I am not a Riverance; it is not a title I care for; but what is your question? and how is it you have not been to your priest about it?"

He said, "I have been to him, but I don't like his answer".

"Well, what is your question?"

Said he, "God is just, and if God be just He must punish my sins. I deserve to be punished. If He is a just God, He ought to punish me; yet you say God is merciful, and will forgive sins. I cannot see how that is right; He has no right to do that. He ought to be just, and punish those who deserve it. Tell me how God can be just, and yet be merciful?"

"That is through the Blood of Christ".

"Yes", said he, "that is what my priest said, you are very much alike there. But he said a good deal besides, that I did not understand; and that short answer does not satisfy me.

"I want to know how it is that the Blood of Jesus Christ enables God to be just, and yet to be merciful".

Then I saw what he wanted to know, and explained the plan of salvation thus:

"Now, Pat, suppose you had been killing a man and the judge had said, 'That Irishman must be hanged!' "

He said, quickly, "and I should have richly deserved to be hanged".

"But, Pat, suppose I was very fond of you, can you see any way by which I could save you from being hanged?"

"No, sir I cannot".

"Then, suppose I went to the Queen, and said, 'Please your Majesty, I am very fond of this Irishman. I think the judge was quite right saying that he must be hanged, but let me be hanged instead and you will then carry out the law'. Now the Queen could not agree to my proposal; but suppose she could – and God can, for He has power greater than all kings and queens – and suppose the Queen should have me hanged instead of you, do you think the policeman would take you up afterwards?"

He at once said, "No, I should think not; they would not meddle with me; but if they did, I should say, 'What are you doing? Did not that gintleman condescind to be hung for me! Let me alone; shure, you don't want to hang two people for the same thing, do ye?' "

I replied to the Irishman, "Ah, my friend, you have hit it: that is the way whereby we are saved! God must punish sin. Christ said, 'My Father, punish Me instead of the sinner', and His Father did. God laid on His beloved Son, Jesus Christ, the whole burden of our sins, and all their punishment and chastisement, and now that Christ is punished instead of us, God would not be just if He were to punish any sinner who believes on the Lord Jesus Christ. If you will ask God to forgive you your sin, you will find that He is faithful and just to forgive you your sin, that sin having been borne by His Son, and if thou believest in Jesus Christ the well-beloved and only-begotten Son of God, thou art saved, and thou mayest go on thy way rejoicing".

"Faith", said the man, clapping his hands. "That's the gospel. Pat will sure confess and forsake all his sins, and he'll trust in the Man who died for him, and so he shall be saved".

The plan of salvation is just that simple. When in this life, we come before God the judge, all we can do is plead guilty. "Lord, be merciful to me a sinner". But as soon as we accept God's arrangements for our salvation and put our entire trust in Christ, who has borne our penalty, the Judge pronounces the sentence, "Acquitted", and from then on treats us as if we had never sinned. Having now met the Judge and been acquitted, we shall not have to appear before the dread white throne on the great judgment day, for the Lord Jesus Himself has said, "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, *and shall not come into condemnation;* but is passed from death unto life" (John 5:24).

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Editorial



TO THE CHRISTIAN BELIEVER there is something very special about the name Jesus. Many Christians were rightly shocked and scandalised at the recent case in which a foreign manufacturer, whose own Christian name is Jesus, blatantly used, what they regard as a sacred name, for advertising purposes, and that in a manner bordering on the blasphemous. This manufacturer however found himself in trouble with the Advertising Standards Authority who have banned him from using the words of our Lord "if you love me follow me".

Public Relations Executive, Peter Thompson, has not only arranged for questions to be asked in the House of Commons, but he is also endeavouring to register the name Jesus to prevent other people from mis-using that name.

The name Jesus, is of course used as an ordinary Christian name in some countries, like South America and Spain for example, and in fact it was a fairly common name in New Testament times. There is a very interesting reading preserved in a number of early New Testament manuscripts in Matthew 27:16. This passage reads "And they had then a notorious prisoner, called Jesus Barabbas". This is repeated in the following verse: "Pilate said to them, 'Who do you want me to release for you, Jesus Barabbas or Jesus who is called Christ?'".

It is fairly certain that in fact this was the name of the man who we generally call Barabbas. If this is so, it makes the choice that Pilate offered the people "whom will you have, Jesus Barabbas (the murderer)? or Jesus Christ (the Prince of Life)?" It may be that some men in other parts of the world will continue to use the name Jesus as a common Christian name, but for us, there is only one Lord Jesus. "God hath also highly exalted Him and given Him a name which is above every name; that at the name of Jesus every knee should bow, ... and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phillipians 29:11).

FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – 1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.

ELIM CHURCH NEWS

Eastern Presbytery Youth Outreach

TO commemorate the fifty years of the existence of the Elim Youth Movement, the ministers of the Eastern Presbytery decided that a Youth Rally should be arranged to unite all the young people from the churches of our area in a concentrated programme of witness and outreach. The task of organizing the event was allocated to the youth leaders of our churches, who met for the first time thirteen months ago, with Pastor Paul Atkinson, our Youth Commissioner, as chairman.

We decided to concentrate our efforts on one area and it was agreed to hold an open-air meeting in the main shopping precinct of Southend-on-Sea in the afternoon, followed by a March of Witness and an evening rally in the Elim Church. We praise God for his goodness in enabling the authorities to give us permission to hold the open-air meeting. Over one hundred young people gathered together to sing and testify to the saving grace of Jesus Christ, and a number of people were listening and several shop-keepers watched as the meeting progressed. Seven hundred invitation cards, tracts and leaflets had been specially ordered for the day and over four hundred of these were given out to passers-by.

It was a joy and privilege to be able to go to the people with the good news of God's salvation. Following the open-air meeting, we held a March of Witness for which specially designed banners had been prepared. It made a wonderful change to see a company of Christian young people on a march with hope, joy and assurance as their theme in contrast to so many other marches and demonstrations that we see these days. Prior to the evening rally, groups of young people were either praying, inviting people to the meeting, or engaged in a music practice. Over two hundred people attended the evening rally from all over the presbytery. Young people from various churches took part in singing and testifying, and Pastor Phillip Streeter was the preacher, and his message was much appreciated and it was a challenge to us all.

We praise God for his blessing and guidance during the day, and for the response of our young people in uniting together in the cause of the gospel. It is anticipated that a further youth outreach of this nature will be planned for the future in various areas of our presbytery.

TREVOR DAVEY

Elim Youth Movement Golden Jubilee Rally held at Southend-on-Sea, Saturday 18th October: March of Witness
(Photo: David V. Davenport)

More pictures overleaf





Golden Jubilee Youth Rally: Trevor Davey of Chelmsford speaking at the open-air rally in the High Street shopping precinct



Pastor Paul Atkinson leading chorus singing at the open-air rally in the High Street



Pastor Patrick Rose speaking at the open-air rally in the High Street shopping precinct. Photos: David V. Davenport

DUNDEE **Pastor: Hugh McGowan**

ON September 21st, the congregation and friends of our church witnessed a memorable Baptismal Service. Three teenage girls and a young man re-kindled our enthusiasm to reach the young people around us. Then a young couple who had only recently been saved, were baptised together. Our hearts were deeply moved as they took this step together. Finally, Miss Wishart, a dear pensioner, shared her testimony with us as she followed her Saviour in an act of obedience.

It was a very special occasion for Pastor McGowan as he baptised his youngest daughter Colleen. We thank God for these candidates and pray that His blessing will be upon them.

(Mrs.)MYRA EVANS

H.B. McGowan with the seven candidates.



A WEEK of special meetings was held recently at the church. The hour-long programme each night included quizzes, chorus singing, a serial story and a fifteen minute colour gospel film. Numbers increased each evening and on one evening over ninety children were in the hall. As a result of this crusade, new children have been added to our Sunday school and a weekly "Junior Clubtime" is now held.

We praise the Lord for the way He is blessing the work here amongst the children in spite of the fact that the church is situated in a re-development area. What was once a large housing community is now the City's ring road and car park, consequently most of the children who attend our meetings have to travel quite a distance.

Praise God for their enthusiasm, and we look to Him for continued blessing.

(Mrs.) ISOBEL SHAW

Some of the children and the workers.



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How much do you know about EWMA?



by Mrs. T. W. Walker

HAVING just taken over as Secretary of the E.W.M.A., I feel that I would like to pay tribute to Mrs. Gladys Gorton, who has served for nine and a half years in this position. A tremendous amount of unstinting work has been done and much has been accomplished for the missionaries by the sisters of this movement under her good hands.

As I become more and more involved in the day to day work of being Secretary, I am being asked, over and over again, by those who have no idea of what the E.W.M.A. is, to tell them something of its history and what it has accomplished during the past nine and a half years.

The beginning of the Elim Women's Missionary Auxilliary was at the Conference of 1966 in Bracklesham Bay. Its first project and objective were to collect enough money to buy a jeep for India. The target of £1,000 was passed and the balance used for Ghana. This was followed by other projects during the ensuing years. The South American Fund was from May 1967 to May 1968 and this brought in over £2,500. Serve Our Stations was the next project and in two years from 1968 to 1970 it brought in over £7,000. Light through Literature was the next objective between May 1970 and 1971; this brought in over £5,000. The following year saw Transmitting the Truth, which in the two years before May 1973 brought over £12,500 to the missionary cause. The 999 Fund came after this and was for one year and brought in over £8,500. The present project follows the theme of the 999 Fund. It is called **Missionary Essentials**, and its target is £10,000. This will be achieved, I am sure, as the sisters of the Elim Women's Missionary Auxilliary go on working, praying, and giving sacrificially for this worthwhile cause.

The wonderful thing is that, through these projects, the purchasing of new church roofs, church buildings, typewriters, projectors, generators, literature, printing presses, equipment and all kinds of aids for our mission stations has been made possible.

The E.W.M.A. is part of the Elim Missionary Society and, when emergencies arise on our Mission Stations, which cannot be met by current missionary funds, then the E.W.M.A. is able to step in and supply the need.

Mrs. Gladys Gorton has listed for us the purposes of the E.W.M.A.:

1. Every church with an active E.W.M.A. branch.
2. Every E.W.M.A. 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 to receive whole-hearted support.

So, if you in your church have not yet started a branch, it might be that now is the time to do so! The first thing to do is to adopt a missionary or a missionary family. Some families have been adopted already by a number of churches, but there are always new missionaries going out and they will need prayerful support. The idea is to write to them personally, remembering their birthdays and Christmas. Naturally, they will reply, and by this means you will have direct contact with missionaries on the field, and will get to know their needs and be able to uphold them in prayer and sometimes, if possible, to supply those needs.

Many of our branches not only adopt a missionary, but they also send to every missionary greetings cards for birthdays and Christmas. Birthday lists are available from me at the address below. Because of postage difficulties it is becoming ever harder to send presents by post unless they are kept very small, say two to four pounds in weight. Because of this, a Christmas Fund for missionaries has been started. Contributions can be sent to our Missionary Secretary, Pastor L. Wigglesworth, at Headquarters and the total receipts will be divided fairly between the missionaries, and credited to them for Christmas.

Another wonderful part of our E.W.M.A. is that our members collect Green Shield Stamps for missionary vehicles. They also send used postage stamps

to Pastor G.S. Hillman of Letchworth and old coins to Pastor W.E. Whittall of Brilley, Hereford. They send out used greeting cards to many of our mission stations. They meet regularly to pray for our missionaries and our sisters also have a lovely custom of praying, even momentarily, for revival at 12 noon each day. What about joining us in this?

The sisters of our fellowship have many different ways of serving, saving and sacrificing in order to help with the various projects which are put forward. Some make, sew and knit to raise money. I had £100 recently from one pensioner, who had collected it by sewing for old folks who were unable to sew for themselves. Perhaps you feel that there is nothing like this that you can do for the Lord. Let me say with the hymnwriter, "There's a work for Jesus none but *you* can do". Many of our members have given over and above tithes and other offerings and through their sacrifices the needs of many have been met, His kingdom has been extended and His name proclaimed in many lands throughout the world.

If I can help you in any way, please write to: Mrs. E.R. Walker, E.W.M.A., Elim Headquarters, P.O. Box 38, Cheltenham, Glos., GL50 3HN.

News round up

Bible College increase

SPRINGFIELD, MO. A new enrollment record of 6,912 has been reached by the nine endorsed colleges of the American Assemblies of God and its Graduate School. Hardy W. Steinberg, national director of the Division of Christian Education, recently released figures compiled from annual reports submitted by the colleges.

The new total is an increase of 368 over 1974 enrollment, a 5.6 percent gain. Six of the colleges show more than 10 percent enrollment growth over last year.

Individual college enrollments for the end of 1975 are as follows: Assemblies of God Graduate School, Springfield, Mo., 126; Bethany Bible College, Santa Cruz, Calif., 573; Central Bible College, Springfield, Mo., 1,109; Evangel College, Springfield, Mo., 1,133; North Central Bible College, Minnaepolis, Minn., 521; Northeast Bible College, Green Lane, Pa., 418; Northwest College of the Assemblies of God, Kirkland, Wash., 627; South-Eastern Bible College, Lakeland, Fla., 1,085; Southern California College, Costa Mesa, Calif., 619; Southwestern Assemblies of God College, Waxahachie, Tex., 701.

The total enrollment in these colleges has increased approximately 150 percent in the last 15 years.

PLEASE PRAY

VAZON CRUSADE conducted by RON JONES with LEN MAGEE, Friday, November 28th, to Sunday, December 7th, at the Elim Church, Vazon.

Taking on an extra three million

AT A TIME when official policies combine with financial shortages to cut down the scale of Christian missionary outreach, The Leprosy Mission is undertaking a major expansion of its programme in India. Working in close consultation and partnership with Government and State authorities, it is expanding S.E.T. (Survey, Education and Treatment) schemes to cover new districts around a number of existing leprosy centres. These districts, or taluks, each have a population of 100,000 or more; the total population which will thus come under the direct surveillance of Leprosy Mission teams is well over three million – all people at risk.

Typical of the new schemes is one being organized in the state of Andhra Pradesh, based on three existing centres – Vuyyuru, Akividu, and Narsapur. It takes in five taluks, with a total population of over 1,000,000 people. Also in Andhra Pradesh is a similar scheme, centred on the major Leprosy Mission hospital at Salur, taking in three taluks covering a further 600,000 people.

An S.E.T. programme includes a regular check-up of the whole population, with special attention to schoolchildren; education through six-monthly group teaching in villages; and treatment reaching 80 percent of known cases, providing for reconstructive surgery where needed.

In some taluks the leprosy programme will be part of a general community health service, providing care for tuberculosis, under-fives clinics, nutritional needs, and maternity welfare. This helps to break down the barriers of prejudice against the disease.

"Fill the Cities with our Doctrine"

(Acts 5:28)

by P. S. Brewster, Secretary-General



THIS BIBLICAL THEME has been chosen for the Annual Elim Pentecostal Conference to be held in Clacton-on-Sea from May 8th to 15th, 1976. Taken from Acts 5:28, it was actually said of the apostles by their enemies that they had "filled Jerusalem with their doctrine". Of course, what was really meant was that they were filling the cities with the doctrine of Christ. These truths only became their doctrines as they heard them from the lips of their Lord and Master.

It is the desire and vision of the Elim Pentecostal Church that we too will be able in our own generation to fill all the towns, cities and villages of this land with the doctrine of Christ.

In these days of abject fear, violence and constant insecurity, there is a great need for people to have stability and anchorage. Contentment and tranquility come through a knowledge of the doctrines of Scripture. "You shall know the truth and the truth shall make you free" (John 8:32).

After all, what is doctrine, but a principle of belief, and that belief is based on the teachings of Jesus and the inspired teaching of the apostles.

Involved in the Great Commission is the urgency of teaching as well as of preaching. We are commanded to teach all the things concerning Christ: "And daily in the temple and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42).

In some circles, doctrinal preaching is considered dry and uninteresting, and under the ministry of some, it certainly is dry.

The instruction to feed the flock also includes declaring "all the counsel of God" (Acts 20:27,28). Timothy, a young preacher, was instructed by the mature apostle to "Give heed to doctrine" (1 Timothy 4:13). Without constant reading and study of the great doctrines, the material used by the preacher becomes anaemic and the interest of the congregation soon wanes. "Take heed to thyself and unto doctrine" were strong words, yet they are of vital importance.

Doctrine is in the teaching of the Great Commission (1 Timothy 4:16), and it is described as "Sound doctrine" (Titus 2:1). The carnality of the human mind and flesh is contrary to sound doctrine (1 Timothy 1:10). In the Bible, some ministers are described as those who labour in doctrine. They become specialists in this realm. Paul said to Timothy, "Thou hast known my doctrine" (2 Timothy 3:10).

To rightly divide the word of truth should be the aim of all preachers. There are "doctrines of devils" (1 Timothy 4:1), and so much false doctrine in this age, but the truth as found in the word of God will combat all false and erroneous teaching.

There is now a definite swing to major on the great doctrines by many evangelical movements: the message of the atoning work of Christ on the cross, the doctrine of the Holy Spirit, the doctrine of justification by faith, the supernatural act of regeneration, the message of sanctification and the inspiration of the Bible. As the anointing of the Holy Spirit rests upon the preaching of these great doctrines, so the things of God will come alive.

The doctrine of the Second Coming of Jesus Christ is the great message for the Church and the unsaved. The doctrine describing the bliss and hope of heaven for the Church and eternal punishment for the Christ-rejector is vital and essential in these last days.

The latter-day outpouring of God's Holy Spirit upon the traditional denominations has given rise to some strange emotions and experiences. Some are wonderful, spiritual and biblical, but other experiences are "way out" and very questionable. All our experiences must be governed and controlled by the Word of God. The Bible is the final court of appeal and must be the guide to every experience. Proper consideration of this one point would resolve most of the problems that are now surrounding the Pentecostal outpouring of today. In some quarters it has almost become a case of experience versus doctrine.

We all thank God for our experiences of exhilaration, joy, and the rich anointing of the Spirit, but basically we still come back to the issue of testing our experiences by the Word of God. Doctrine has always played a great part in Scripture. The record declares that "They were astonished at His doctrine: for His word was with power" (Luke 4:32). "They continued stedfastly in the apostles' doctrine" (Acts 2:42).

It is not without significance that so much time and space are given in the word of God to doctrine. "All Scripture is given by inspiration of God, and is profitable for doctrine" (2 Timothy 3:16).

We are now facing the doctrine of devils and the doctrine of the Pharisees (Matthew 16:12) – the doctrine of men (Colossians 2:22) – human wisdom and the wind of strange doctrines.

It would be impossible to overstate the importance and value of Bible doctrine in these last days. Doctrines are principles of Bible teaching. Let us as ministers who have been entrusted with the gospel, **"Fill the cities with our doctrine".**

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from our Junior Departments.

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9890	Liverpool Crusaders	5.00
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Emmanuel Press

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R 36	Bath	5.00
R 67	Burton-on-Trent	10.67
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10019	Woolwich Sunday school	10.78

Thank you, young people,
in the name of the Lord.

L. Wigglesworth,.
Missionary Secretary

BOOK REVIEW



Kicked out of the Kingdom, *by Charles Trombley; published by Whitaker House, 504 Laurel Drive, Monroeville, PA 15146, U.S.A., price 65p, postage and packing 12p extra.*

IT was the totally unexpected miraculous healing of his baby daughter's clubfeet which led to Charles Trombley's conversion to Christ, and to his being "kicked out of the kingdom".

Trombley and his wife, Jehovah's Witnesses for many years, could not believe the Watchtower teaching that the days of miracles were over when prayer transformed the tiny crippled feet.

In this book Trombley describes the personal problems, heartaches and doubts that followed, leading to complete deliverance from this dead cult and the establishing of his own Spirit-filled ministry to serve a newfound Saviour.

This is a very readable paperback and an encouraging personal testimony. It is not an exposé of Jehovah's Witnesses, any information about the cult is introduced only as it affects the immediate story.

I must confess that the book did not entirely live up to expectations after reading Don Basham's foreword preparing me for "sheer spiritual excitement" and claiming that "another exciting chapter has been added to the unfinished book of Acts". But it is nevertheless a warmly written account and it certainly brings praise and honour to the Name of Jesus.

LINDA BALL



What an astonishing turn of events

by Gordon Wright

"For God hath caused me to be fruitful in the land of my affliction" (Genesis 41:52).

I HEARD recently of a lady who went to a nurseryman for advice. "What do you suggest for a spot that has stony soil, gets very little rain because of overhanging eaves, and that is exposed to the scorching afternoon sun?" she asked.

"Madam", he replied, "how about a nice flagpole?" We appreciate the nurseryman's humour, but we feel sorry for the lady who wanted to do something about the situation.

You may have a similar need, spiritually. Take heart! God delights in the impossible. Aaron's rod was as bare as a flagpole, but God caused it to bud and blossom. Look at Joseph. He was stripped of everything when he was carried into Egypt and during his early years there. His brothers stripped him of his cherished coat of many colours, Potiphar's wife's lying tongue stripped him of his reputation, the neglectfulness of the butler stripped him of his hopes of an early release from prison. Like the beloved Paul, he was troubled, but not distressed; he was perplexed, but not in despair; he was persecuted, but not forsaken; he was cast down, but not destroyed. His faith was so buoyant it could not be submerged.

May you be spared this stripping process. It is like the tearing of the flesh. You become baffled and alarmed. You trembled on the brink of doubt. You begin to fear you have been naïve in believing there is a purpose in life. Prayer becomes like a voice wandering in space. Your vision of God, once so clear and radiant, shimmers like a mirage of the desert. Hold on. Grasp your hope in Christ though the last remaining strand is at breaking point. God will not leave you to the fury of adversity.

What chance had Joseph on the human level of making a success of life? There seemed to be a confederation of evil to destroy him, but God laughed at their optimism and used their wicked devices to make him fruitful in the land of his affliction.

Who would expect a boy born without hands with two imperfectly formed fingers where the left hand should be, with the right arm finished with a stump at the elbow to become a famous artist, and designer of the Nurses' War Memorial Scroll in Liverpool Cathedral, the writer of extracts from ancient deeds dating back to King John to adorn the walls of Beaulieu Abbey for Lord Montague, whose work would be sought after by royalty, whose fortitude and courage would inspire Lady Lucy to give a gift of a thousand pounds to start a Scholarship Fund for the benefit of handicapped young people? Yet such is a brief sketch of the accomplishments of John Buchanan the "Artist Without Hands". So much was against him, yet he became fruitful in the land of his affliction.

We must not be depressed by today's infuriating frustrations; they are essential to tomorrow's glory. God seems to do such strange things. Moses is sent to the backside of the desert, Elijah is hidden by the brook Cherith or in a widow's house, Philip is taken from a scene of revival to speak to a single enquirer. And you are out of the race because of a crippling infirmity. You have lost an opportunity for service that was as dear to you as life. Just when you thought life was going to be a little easier you were made redundant. You had planned to do so much on retirement: you were looking forward to helping your older friends with their gardening and decorat-

ing, and to doing those little jobs around the church that have been left so long; then, you went down with a stroke. To say that you are perplexed is to put it mildly – you are non-plussed. God's ways are not your ways, but His ways are best. We are too near to understand them. Perhaps we are too earthbound to see their purpose in God's scheme of things. We must wait until tomorrow before we can assess the value of what God is doing today.

Difficulties, dangers and disasters

"There are souls that have no eyes for the future", wrote A.B. Simpson. "They cannot see over the head of the things that immediately surround them. They live in the present and they are baffled by their immediate difficulties, toils, and troubles, and life for them is enclosed by the boundaries of the setting sun. But there are other souls which see into life's tomorrows and over the heads of difficulties, disasters, and even death itself, and see the eternal morning, and they sing evermore, 'It is better farther on'. The things that are not are to them more real than the things that are, and faith and hope create a world yet more real, which satisfies and stimulates their triumphant spirits as they press on to the things that are before".

Joseph pressed forward "O'er moor and fen, o'er crag and torrent". With his eyes on the horizon he was able to pick his way through the bog. He had no conception of what God had prepared for him, but when he reached his destination he gasped in wonder. Now he could see everything clearly: how through the treacherous paths of sorrow and distress, hatred and persecution, delay and frustration he had been led by an unseen Hand to the very pinnacle of usefulness.

One of the difficult lessons to learn is that it takes time to be made fruitful in the land of our affliction. In God's school of discipleship we have to learn to wait. Nothing seemed more improbable than the fulfilment of Joseph's dreams, but the events that filled in the waiting period is the heart of his biography. Take away his trials, and it loses its interest and its power to help us.

We are so often discouraged simply because we are impatient. "Whilst I am climbing mountains, passing through the wilderness, daring dangers, I feel comparatively quiet, or even glad", wrote Dr. Parker. "But to sit down when the angel tells me to sit, and not to stir till he comes back again – who can do it? There are lines of retreat in every great life, when Christ must be banished into solitude, when John the Baptist must be in the desert eating locusts and wild honey, when Saul of Tarsus must be driven off into Arabia – times when 'in patience we must possess our souls'. But an asylum need not be a tomb, retreat need not be extinction. Make the most of your leisure. You want to be at the front, instead of that you have been banished to the rear. It is for a wise purpose. Gather strength, let the brain sleep. Yield yourself to the spirit of the quietness of God, and after what appears to be wasted time of unprofitable waiting, there shall come an inspiration into thy soul that shall make there strong and fearless, and the banished one shall become the centre of nations".

"Quiet, Lord, my forward heart;
Make me teachable and mild,
Upright, simple, free from art,
Make me as a little child –
From distrust and envy free,
Pleased with all that pleases Thee".

When we have this quiet confidence in God, we can create a garden in the wilderness: we can be fruitful in the land of our affliction. Faith looks squarely at the difficulties and laughs with confidence when comparing them with the resources of God. Whatever the whimperings of Doubt, Faith refuses to be daunted, and cries, "It can be done. It shall be done!"

Determination

Fay Inchfawn says that she once saw a hyacinth pushing its flower through a hole in a rocky stone. And think how often you have stopped to wonder at plants growing in cracks on walls. With so many odds against them, most of them struggle on for a mere existence, but here and there we find one that flourishes. So be willing to accept the hardship. Trials were never meant to crush us. Trust in God and enjoy the challenge.

Paul did. His thorn in the flesh was like being ordered to the wilderness, but he was determined not to allow his life to become overgrown with prickly cacti because of it. Listen to him, note the courage and confidence with which he accepts the challenge when God said that he must live with his thorn: "Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake" (2 Corinthians 12:9, 10). Where could you find a more luxuriant garden in a wilderness than that? What was the secret of his achievement? He put his trust in the promise of God: "My grace is sufficient for thee: for My strength is made perfect in weakness"; and so he proved that God had made ample provision for all his circumstances.

"If you can laugh when human hopes are banished,
When castles fall, and cherished prospects die . . .
If you can meet abuse without complaining,
And greet your unkind critic with a smile . . .
If you can bear the unjust imputation
Without a murmur or revengful thought . . ."

you will be well on the way to conquering the wilderness and to becoming fruitful in the land of your affliction.

But you cannot do it alone. How well you know that! Yet there is no cause for despair, for God is with you as He was with Joseph. God was with Joseph in all the exasperating experiences by which he reached the zenith of his usefulness. When he was thrown into the pit, when he was bartered to the Midianites, when he was auctioned in Egypt, when he was thrown into prison, and when his kindness was forgotten, God was still with him. God did not pamper him, but God gave him grace to accept each situation as a challange to faith, enabling him to turn the disastrous events that engulfed him in his favour. That is how God made him fruitful in the land of his affliction. So do not be despondent if God is driving His furrows deep. Soon the fields will sway with golden grain.

Points for Preachers

by J. Alexander Wright

AN OUTLINE

"Unthinkable!"

The phrase "God forbid" does not actually occur in the original language of the Bible. Translators used it to bring out the strong emphasis of the Greek. The phrase occurs ten times in Romans.

3:4. That God's purpose should fail because of the failure of Israel.
3:6. That a just God could be unrighteous in His judgments.
3:31. That justification by faith should lessen the standard of God's Law.
6:2, 15. That we should presume on the grace of God.
7:7, 13. That the Law should cause anyone to sin.
9:14. That there is partiality with God.
11:1. That God has wholly rejected His ancient people Israel.
11:11. That the failure of Israel is irreversible.

HYMNS

"Singing I go along Life's Road. . ."

Martin Luther said he would have the Bible in German so that God could speak to the people, and the hymnbook also, so that the people could speak back to God. If the writer has a preference for a particular kind of hymn or chorus, it is for those which, grammatically speaking, address God in the second person; that "speak back to God", "To the Lord", (Ephesians 5:19). Strictly speaking, a hymn is, "a song of praise to God" *(Oxford Dictionary)*.

The passing of time dates some hymns, like "We plough the fields and scatter" (some now write, "Men plough the fields. . ."). "See o'er the world wide-open doors inviting", and "Our poverty(!) and trials here. . .". The really great hymns are those which outlive the passing generations and speak to all times and conditions, but who sings them these days? The singing of these hymns helps to make great saints.

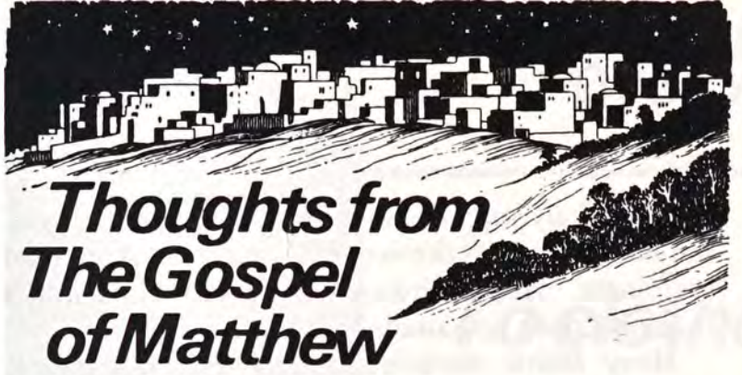
We have a daughter whose favourite is "The day Thou gavest, Lord, is ended". You couldn't end your Sunday's worship and witness on a better note!

We welcome the newer choruses of Bible verses set to music and song. In a way, these are a return to the Early Church practice of the first centuries, as evidenced in the New Testament. Some of these newer choruses are good, very good, some are indifferent, and some just plain bad.

A QUOTATION

A wise Investor or a Fool?

Robert Arthington of Leeds, a Cambridge graduate, lived in a single room, cooking his own meals, and he gave £1,000,000 to foreign missions on condition that it be spent on pioneer work within twenty-five years. After his death a slip of paper was found on which he had written the words: "Gladly would I make the floor my bed, a box my chair, and another box my table, rather than that men should perish for the want of the knowledge of Christ".



Thoughts from The Gospel of Matthew

5

"PREPARE YE THE WAY OF THE LORD"

Matthew 3:3

by F. Lavender
Pastor of our Croydon Church

JOHN THE BAPTIST was not a popular, attractive preacher, but a stern, rugged man whose ministry caused a sensation. The multitudes who heard his simple message, believed what he said and were baptised. The Pharisees were very concerned about his growing influence, so they sent a delegation to "investigate" Him! His reply was clear, and its significance was unmistakable: "I am the voice of one crying in the wilderness, as said the prophet Isaiah" (John 1:23). John then quoted directly from Isaiah 40:3: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God". This Scripture speaks of Messiah as "The Lord" (Jehovah); and as "Our God". So John declared that he himself was only a voice, a messenger, and a herald, but that the One for whom he prepared the way was Jehovah, the mighty God.

You and I are waiting for the second manifestation of the Lord Jesus Christ, and signs throughout the earth proclaim the fact that His return is very near. When He first came He was rejected. His Second Coming will be in power and glory (Luke 21:27). He is not coming again to be accepted or rejected according to the will of man; when He comes again all people will bow before Him (Phillippians 2:9-11), and all nations will obey Him (Psalm 72:11). Are you and I bearing a faithful testimony for Him to our age? When He appears, will we meet Him with confidence or with shame (1 John 2:28)? The One whom we represent is the mighty God who created all things, and yet He died to save us from our sin. He is the faithful, covenant-keeping Lord. Because of who He is, and because of what He has done, let us not be ashamed to confess Him as our Lord, but let us always bear a faithful testimony to Him.

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Quit fooling

THE OTHER day a prominent businessman invited me to lunch with him. He had some problems relative to his spiritual life and we enjoyed talking about the things of God. In the course of his conversation he mentioned his pastor and said, "I could never go to him for spiritual advice. I would hesitate to open my heart to him. He is actually a clown".

This businessman is not a dyspeptic sort of person. On the contrary he is an affable fellow who really enjoys fun. He went on to tell how he enjoys having the pastor in his house. "The preacher always keeps things lively with his antics and the family cannot help liking him. He is a success as an entertainer but not as a confidant".

The pastor is well received in the home of the businessman and no doubt thinks he is popular with him. He likely supposes that he has done his job well. But actually he has thrown up a barrier to his greatest usefulness. He has chosen to be a court fool rather than his Lord's ambassador.

Many fellow ministers secretly envy this pastor. He is usually surrounded by others, who watch his antics or listen to his witticisms with avidity. He is most popular and a real entertainer. And yet, to be called a clown is anything but a compliment to a minister of the gospel. Even more lamentable is the hindrance to his being a counseller and spiritual adviser.

A minister should be pleasant and winsome and, at times, even entertaining; but no man of God can afford to be a clown. With what dignity, with what grace, with what consciousness of his office ought an ambassador of the King of kings carry himself!

Diamond Jubilee Missionary Conference

THE Elim Pentecostal Church in Colchester was well filled on the afternoon of November 1st, for the opening session of the Essex Presbytery's Missionary Conference, which formed part of the plan to celebrate the Diamond Jubilee of the Elim Pentecostal Movement. A fine team of speakers was present, headed by the Secretary of the Elim Missionary Society, Leslie Wigglesworth. The other speakers were John MacInnes, who served in Guyana for many years, Miss Sylvia Beardwell from India, and David and Maureen Butcher from South Africa, and a new recruit for Rhodesia, Miss Sandra Taylor.

After a brief introduction was given, each of the speakers gave a thumb-nail sketch of their own area and work, the rest of the afternoon session was devoted to a forum in which the team sought to answer questions put to them by members of the congregation, or, as in some instances, questions that had been sent in previously. Such matters as the need for a doctor in Rhodesia, voting rights for our lady missionaries when attending Conference, freedom for our missionaries to continue their work in India, problems arising out of the increased cost of postage, and Elim's place in the Emmanuel Press, were all part of a lively and informative afternoon.

In the interval between tea and the evening rally, Leslie Wigglesworth showed slides which gave us a panoramic view of the Elim work in various parts of the world.

Over a hundred people were present for the evening rally, and the singing of such choruses as "Rolled away", and "Bless the Lord O my soul", was truly inspiring. Each speaker told of God's leading and guiding in his or her particular field. Experiences of testing situations were mingled with times of revival blessing, and all combined to present a challenge to every listener. Mrs. Thomas, to whom, with her husband, Pastor A.P. Thomas, and the ladies of the Colchester church, we owed a great deal, brought much blessing through her ministry in song.

All in all it was a grand day, and the generous giving of the people could perhaps be said to represent their appreciation and gratitude to God for the fine work being done in these very difficult days by our excellent band of missionaries.

ARCHIE NICOLSON



May Osman's page

To clothe or not to clothe

THAT is the question! I was disappointed by the verdict given by the jury at Bournemouth Crown Court on October 15th in the case of the male strippers. Gareth York and John Ford, owners of the Spettisbury Manor Hotel, were found "Not guilty" of keeping a disorderly house by having male strippers performing naked on the stage before a female audience. Drag artists also told jokes of a dubious nature and made obscene gestures. Two young police women were sent to the club incognito and they were disturbed by what they saw.

I saw Lord Longford being interviewed by Brian Shallcross on Southern Television on this verdict, and I was delighted by the way in which he turned the tables on this aggressive interviewer. He said "You look a sensible chap, I don't know you, but is this the kind of place you would like your wife to visit? If so, there must be something lacking in her home life". I've never seen an interviewer left so speechless. Lord Longford said he was not against nudity if practised in private in a nudist colony, but he was against stripping in any shape or form.

I would go one step further than Lord Longford and say that I am against nudity because God saw fit to clothe Adam and Eve in the garden of Eden after the fall. When God created them they were innocent, and although they were naked they were not ashamed (Genesis 2:25). The serpent tempted Eve and she fell. She had not heard God say, "Of the tree of the knowledge of good and evil, thou shalt not eat". God said it to Adam before she was created, she only had Adam's word for it. So she fell and took Adam with her and "They knew that they were naked; and they sewed fig leaves together and made themselves aprons" (Genesis 3:7). God questioned Adam about his disobedience and "Unto Adam also and to his wife did the Lord God make coats of skins and clothed them" (Genesis 3:21), and they were driven out of the garden of Eden.

Do you remember when Noah made wine from the fruit of his vineyards and lay naked in his tent? (Genesis 9:21). His son Ham saw the nakedness of his father and went to encourage his two brothers Shem and Japheth to look upon him, but they refused to do so and went into the tent backwards and covered their father. When Noah came to his senses and was told the tale, he blessed Shem and Japheth and cursed Ham (or Canaan) and said he would always be a servant to his brethren.

When God was giving His commandments about how the Israelites should worship Him, He said, "An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt offerings . . . Neither shalt thou go up by steps unto my altar, that thy nakedness be not discovered thereon" (Exodus 20:24, 26). So the priests had to be very circumspect in all their ways. In Leviticus there is a whole category of people whose nakedness must not be uncovered. I have counted fifteen of the different ones. There is a lovely picture of God's love to us in Ezekiel 16:7-8. God found his beloved naked, and He spread His cloak over her and covered her nakedness and He made a covenant with her. There are all Old Testament quotations. There is a reference in the New Testament too, "Buy of me . . . white raiment that thou mayest be clothed, and the shame of thy nakedness do not appear" (Revelation 3:18).

The final indignity that was done to Jesus when He was hanged on the tree, was when they removed even the loin cloth and He hung there naked. The last Adam died in agony and shame to atone for your sin and shame.

"As it was in the days of Noah, so shall it be also in the days of the Son of Man" (Luke 17:26). These same sins are rampant today, and it is up to us Christians to raise our voices against all such indecency. It took the jury over four hours to decide upon their verdict, and then, in my opinion, they came to the wrong decision. How the Devil must be laughing. But his days are numbered, and these so-called decent women who went to see these strip shows will have to give an account of themselves to God.

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BIRTHS

WRIGHT. On October 14th to Syd and Mary Wright of Rayleigh, God's gift of a son, Graham Mark, brother for Andrew and Claire.

DEDICATION

McAVOY. On Sunday October 26th, at Shrewsbury, Joanne Elizabeth, daughter of Trevor and Janet McAvoy, was dedicated to the Lord. Officiating minister: James McAvoy. C.4274

WITH CHRIST

SMITH. On October 20th, Mrs. Ethel Smith aged 90 years, a devoted founder member of our Brickhouse Farm Estate Church. Officiating minister at funeral: T.J.S. Harris.

ACKNOWLEDGEMENT

MRS. M. ANTHONY is deeply grateful for all the lovely cards, letters, flowers and prayers of numerous friends at the time of Pastor Anthony's passing to be with his Lord. Will all friends be kind enough to accept this as the only acknowledgement.



REMEMBER YOUR MISSIONARIES THIS CHRISTMAS

Our brothers and sisters who are serving the Lord through our Elim Missionary Society are always on our hearts. Some kind friends have already sent gifts for our missionaries for Christmas. A gift of this nature will be most welcome. Please send to:

The Missionary Secretary,
Elim Pentecostal Church Headquarters,
P.O. Box 38, Cheltenham, Glos.

Itineraries

The President (Leslie Wigglesworth):
November 29, Rochester; 30, Broadstairs a.m; Blean p.m; December 1, East Ham; 2, Woolwich; 6, Reading; 7, Watford a.m; High Wycombe p.m; 8, Lane End; 9, Letchworth; 13, Hayes (Missionary Rally); 14, Luton a.m; Stevenage p.m; 16, Finchley.

Sylvia Beardwell:
December 2, Broadstairs; 3, Blean; 4, Rochester; 5, Meophem; 7, Romford; 8, Harlow; 9, Ilford; 11, Leyton; 12, Barking; 13, Hayes (Presbytery Rally); 14, Islington a.m; Palmers Green p.m; 15, Canning Town; 16, Dagenham; 17, Woolwich; 18, East Ham.

London Crusader Choir, with Douglas B. Gray:
November 30, Hainault; December 5, Croydon (Fairfield Hall); 7, Wandsworth prison; 14, Pentonville and Wormwood Scrubs prison; 21, Maidstone and Eastchurch (Isle of Sheppey) prisons.

Wavelength

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B.B.C. Radio 2. Cardiff City Temple. "Come Alive". Sundays, 8-8.30 a.m., from September 28 to the end of the year.
Radio Leeds. "Cornerstones". A 30 minute programme produced by Leeds Evangelistical Council. Chairman: Pastor J.E. Moore. Sunday at 5 p.m. and Wednesday at 4 p.m. until Paril 1976.
Brazil
Radio Londrina — 18.30-18.55 (Brazil time), each morning
Radio Wenceslau, 30 minutes every Sunday.
Ghana
Church of Pentecost on G.B.C. every Monday at 9.45 p.m.
Guyana
Guyana Broadcasting Service every Saturday at 9 a.m.

Coming Events

BOURNEMOUTH, Winton. December 14. Elim Pentecostal Church, Hawthorne Road. Sunday at 6.30. Preacher: Don Summers. Convener: George Backhouse.

CANNING TOWN. December 6th. Elim Pentecostal Church, Elim Way, East London Presbytery Meeting. Business session at 2, Rally at 7. Preacher: George Canty.

CANNING TOWN. December 13. Elim Pentecostal Church, Elim Way. Convention meeting at 7. Preacher: T.W. Walker.

CHELMSFORD. December 12-13. Elim Pentecostal Church, Mildmay Road, Choir's Annual Musical Festival. Preacher: Eldin R. Corsie. Friday at 7.30. Saturday at 7. Free tickets from: Mrs. Dorothy Copsey, 388 Linnet Drive, Chelmsford, Essex. Tel: 54204.

DUNDEE. November 29. Elim Pentecostal Church, Dudhope Crescent Road. "If My People" presented by Motherwell Youth Choir and band. Leader: Bob Knox. Saturday at 7. For information and booking, ring 644065.

FINSBURY PARK. November 29. Elim Pentecostal Church, Lennox Road. Film Rally. "Thief in the Night" and "Miracle at Munich", at 7.30. Convener: A.J. Hawkes.

GLOUCESTER. November 29. Elim Church, Parkend Road, at 7. Monthly Rally conducted by Pastor Chambers and Choir of the Assembly of God, Coleford. Everyone welcome.

MOUNTAIN ASH. November 29-30. Elim Pentecostal Church, Knight Street. Minister's 1st Anniversary. Saturday at 7.30. Preacher: Trevor Partington. Sunday at 10.30 and 6. Preacher: J. Crimp.

PALMERS GREEN. December 13. Elim Pentecostal Church, Russell Road. Film Rally. "Flipside" and "Windows of the Soul". At 7.30. Convener: A.L. Hawkes.

RAYLEIGH. November 29-30. Elim Pentecostal Church, Castle Road. Third Anniversary of the opening of new church. Saturday at 7. Sunday 11 and 6.30. Preacher: James F. Hardman.

SELLY OAK, Birmingham. November 27-30. Elim Pentecostal Church, Alton Road. 40th Anniversary services. Weeknights, 7.30. Sunday 10 and 6.30. Speakers: Harry Palliser, Jessie Williams, Jack Osman and Frank Shadlock.

SWINDON. December 6-7. Elim Pentecostal Church, Osborne Street. Minister's 10th Anniversary and Convention. Saturday at 7. Sunday 11 and 6.30. Speaker: Mrs. Una MacMillan. Convener: W.R. McKibbin.

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"The Man in the Glory"

by Hugh Sawyer

THE eyes of worldly men are blinded by the material issues of this sinful age. Tear that veil aside and there for all to see is a glimpse of a unique visionary drama enacted so long ago that, yet, even in these modern days is still capable of changing the whole course of men's lives and giving true meaning to their future existence. The picture is that of the agonising Son of God, suspended upon a roughly hewn wooden cross, with outstretched arms and nail pierced hands and feet, a crown of thorns piercing His bowed, bleeding head, as in indescribable suffering He poured out His life's blood for the sins of an uncaring world!

To all who accept Christ as their personal Saviour, Calvary's cross will always be the symbol of salvation, the sacred meeting place of the redeeming Christ and the repentant sinner. Nearly two thousand years have now elapsed and that old rugged cross has long since crumbled into dust. In a world of change and decay it disappeared long ago, but in spirit and in the hearts of all who love Jesus, the old cross still has its ancient power.

When we consider the one who died upon that cruel tree, and all the agony that He suffered on our behalf, the cross must take second place. The wooden beams had no mystic power, but its victim has. Jesus, by His death has shattered death's power, and He has been raised again! This is proved by His immortal words:: "I am He that liveth, and was dead, and am alive for evermore, Amen; and have the keys of hell and death" (Revelation 1:18).

Jesus still remains the same unchangable Christ, but He is now in a more glorious environment. He is now, the Man in the glory, seated at God's right hand. He is not resting upon His heavenly laurels but is actively loving, caring and interceeding for all those who love and serve Him.

When he was in the flesh Jesus declared, "My sheep hear My voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them me is greater than all: and no man is able to pluck them out of my Father's hand" (John 10:27-29). This promise is very much in evidence today. Jesus meant exactly what He said. When He died upon the cross, His last words were; "It is finished!" Suffering and sacrifice were ended. A crown of glory would replace that crown of thorns.

Nowhere in Scripture has a more soul-stirring picture of the living Christ been portrayed than that which was revealed to the beloved John, exiled on the Isle of Patmos, forgotten by men, but not by his loving Master, who blessed His aging friend by granting him a vision of his beloved Lord who was revealed in all His celestial glory. John records that he heard a mighty voice like a trumpet blast behind him, exclaiming "I am Alpha and Omega, The first and the last!" (Revelation 1:11). Startled, John turned and saw seven gleaming golden candlesticks, which represented the seven churches in Asia. In the midst was "One like unto the Son of man, clothed with a garment down to the foot" (Revelation 1:13). To the first of these churches He said: "I know thy works" (Revelation 2:2). That is what He is saying to His people even today. Nothing is hidden from Him.

When we look upon Jesus as He now is, and we see ourselves as we are, are we not downcast and ashamed? He does so much and we so little. Yet, as He did to John, He puts forth His hand to lift us up again (Revelation 1:17).

The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, December 1st **1 Thessalonians 5:1-11**

"Let us watch and be sober" (v.6).

THE exact day and hour when the Lord would return was unknown to the believers in the first century as it is to us. This need not cause any unnecessary anxiety, for He will come, as he has promised. The Bible does not only tell us that the Lord Jesus will come, it also tells how to spend the time whilst we await his coming.

Tuesday, December 2nd **1 Thessalonians 5:12-28**

"Pray without ceasing . . . Pray for us" (v.17, 25).

THERE are so many lovely verses in this passage. The Apostle has been ministering to them through the word that he preached to them at the first; now, as he concludes this letter he reminds them that there is a way that they can minister to him. Some will never be great preachers; they should not try to be preachers at all unless they are called. There is a ministry that we can all fulfill. This is the ministry of prayer.

Wednesday, December 3rd **Psalm 115:1-18**

"We will bless the Lord" (v.18).

THIS Psalm forms part of the Jewish hallel. It was sung by the Lord and the disciples immediately before Christ went to the garden of Gethsemane, and it should be regarded as a battle hymn of triumph. This Psalm was sung by the victorious English army after the battle of Agincourt in 1415. The captain of our salvation was made perfect through suffering (Hebrews 2:10).

Thursday, December 4th **Psalm 116:1-19**

"What shall I render unto the Lord. . .?" (v.12).

THIS question is answered in a very unexpected way. The wonderful lesson that these verses teach us is that the only thing that we can give to the Lord is the gift of our praise and worship. "I will take the cup of salvation . . . I will offer the sacrifice of thanksgiving" (v.13, 17). We can give nothing to God. He owns the cattle on a thousand hills. Yet there is one thing that we can give, and that is the love of our hearts, and this is expressed in praise.

Friday, December 5th **James 1:1-8**

"God . . . giveth to all men liberally" (v.5).

JAMES, the writer of this Epistle, is none other than the Lord's brother. The believers to whom he writes are going through a difficult time, and this letter is written in order to encourage them. There is no better way to be encouraged than to think upon the generosity and kindness of the Almighty. If you have a need today, then ask in faith and your need will be met.

Thou art coming to a King;
Great petitions with thee bring,
For his love and power are such,
None can ever ask too much.

Saturday, December 6th **James 1:9-18**

"Blessed is the man that endureth temptation" (v.12).

NO MAN enjoys being tempted, but if we adopt a correct attitude towards temptation then we will get the best out of it. Some of the things by which men are enticed are nothing less than their own sinful desires.

However attractive a certain path may appear to be, if it is not according to God's way it will end in disaster and death (Proverbs 14:12; James 1:15).

Sunday, December 7th **James 1:19-27**

"Be ye doers of the word, and not hearers only" (v.22).

THE theme that runs right through this Epistle is one that demands proof of a man's faith. It is more than what we say we are, it is also what we are seen to be. Religion itself is vain if it does not have a practical application. When your life gives glory to God it will also give illumination to men who sit in darkness.

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What kind of Christian are you?

WHEN Jesus said to the religious leaders of His day, "Ye entered not in yourselves, and them that were entering in ye hindered" (Luke 11:52), He made a very serious charge.

In effect He said those who ought to be the greatest help in spiritual things are sometimes the greatest hindrance.

There are four classes of Christians today who would come under our Lord's denunciation.

The sponge

This is the Christian who loves to attend meetings and hear the gospel, but who is just like a sponge—merely sitting and soaking up all he hears. He never thinks of giving out of what he has received, either in prayer or in Christian service, but is content to listen, to taste, and to approve (or disapprove).

The sponge is not one of the metaphors used in the Scripture to describe the believer—such as a "well springing up", or "rivers of living water" which flow from the life of the true Christian. The sponge is a self-centered person who is concerned only about what he gets—never what he can give.

The tramp

Another type of Christian is the spiritual tramp—the Christian who has no fixed place of abode. In his carefree existence he wanders wherever his fancy takes him, going from church to church, listening to preacher after preacher. If he doesn't like the preacher, song leader, choir, congregation, or someone or something else, he simply moves on.

Spiritual tramps avoid the responsibility of a church home. The only record they leave behind is of their "wanderings in the wilderness". And tramps seldom achieve anything. A detached Christian is about as much good to the body of Christ as a detached arm or leg.

The flirt

What of the spiritual flirt? He is first cousin to the tramp. In the natural a flirt is someone who wants to get amusement, excitement, and entertainment out of a personal relationship without accepting the responsibilities of marriage.

There is, of course, an excitement in the Christian life—the thrill of big meetings, of listening to great preachers, of attending conventions. They all bring a certain enjoyment to the Christian, but to let these be an obsession is to make a travesty of the Christian life.

The spiritual flirt goes to church primarily to be entertained. He's not willing to accept the meat of the Word. He wants to live on desserts.

Marriage speaks of self-denial, sacrifice, and love. It speaks of a multitude of small things that fall under the title of "duty". It speaks of dusting, cooking, crying children, financial problems, restricted freedom. But these things are accepted by love and turned to good, for marriage speaks of giving.

The Christian life is a marriage—a union with Christ. There are aspects of that union which call for discipline—the labouring alone in prayer; teaching in the Sunday school; the abundance of duties that must be performed. The spiritual flirt steers clear of these things!

The snob

The fourth type of Christian is the spiritual snob—one who feels he is so much better than others that he can look down his Pharisaic nose at saint and sinner alike. If, while reading this, you've been thinking of all the people you know who fit into the three previous groups, look out!

The self-centered spiritual snob shows himself as one who is more particular than the Holy Spirit and who stands ready to completely withdraw himself from any who do not measure up to his standard of spiritually—instead of trying to help them.

The real thing

Thank God that the four types of Christians mentioned previously are in the minority. Most of those who are born again are striving to be truly spiritual Christians—Christians whose lives are patterned after the life of the Son of God. They make their own interests secondary and are concerned with filling their place in the body of Christ.

The spiritual Christian is the one whose love for God is seen in his actions, words, and attitudes. His love and respect for his brethren in Christ will not let him stoop to pettiness. He is the positive epitome of the attributes that are lacking in the sponge, tramp, flirt, and snob. Through his true Christian spirit he encourages the unsaved to accept his Master.

What kind of Christian are you?

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the Truths of Pentecost

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Editorial



WE return once more to the subject of fundamentalism that was briefly mentioned two weeks ago.

Two wealthy Californian laymen, Milton and Layman Stewart, bore the cost of the publication of a set of twelve small volumes, bearing the title *The Fundamentals,* which appeared at regular intervals between 1909 and 1915. There were sent free to ministers, missionaries and theological students throughout the English-speaking world. A total of more than three million copies were eventually put into circulation, and even today many ministers possess copies of at least some of these volumes. I remember havir about ten of these, but some of them were rather fragile and they fell apart with use after a year or two. They are still worth looking for if you can finc them, but it is best to try and get a bound set.

These books dealt with some of the major doctrines of the Christian faith, such as the inspiration and authority of Scriptures, the deity, virg birth, atoning death, physical resurrection and personal return of Jesus Christ. Amongst the contributions to the series were James Orr, B.B. Warfie H.C.G. Moule, R.A. Torry, Sir Robert Anderson and G. Campbell Morgan, to name just a few.

The word "fundamentalist" was first used in an editorial of the American Baptist. *Watchman-Examiner* in 1920, where it was used as a title for those who do battle for the fundamentals of the faith.

Now if we are asked, are we obscurantists, the answer is "No". Speaking personally, I do not like the modern practice of trying to give labe to everyone. If anyone asks me: "Are you a fundamentalist?" I always rep "It's all according to what you mean by the word fundamentalist".

If those who ask the question mean "Do you believe in the inspiration the Scriptures and deny the theory of evolution?" Then, the answer is "Yes But the full sweep of Christian doctrine has more to it than that. The struct and framework of revealed truth is to big to be contained in a single word, and in some quarters we are afraid this word has become a term of abuse.

We still adhere to the fundamentals of the faith. The Pentecostal movement has remained firm in its stand for the word of God, and we join the growing band of brethren in other groups who prefer the name "evangelical", if they have to choose a title at all.

We do not like labels, but we will admit the name "pentecostal", but we have met a few strange ideas of what this name means!

FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – 1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.

ELIM CHURCH NEWS



Follow-up after a Pioneer Crusade

by Trevor S. Miles

"WHAT would it be like if only half-a-dozen were left after the crusade"?

"What if there was no one to play the piano"?

"How would all the expenses be met"?

The church building Elim were hoping to purchase fell through, and a hired hall had to be booked. Would the planned campaigns work?

These were some of the questions that tormented my wife and I when we received a letter from Headquarters, asking us to prayerfully consider moving from an established church to this new venture. We were to involve ourselves in about five weeks of prayer and waiting upon God, for we were reluctant to leave the church at Kirkintilloch.

However, the Lord does not do things by half, and he confirmed our call to Sale in a very real way. The crusade was really wonderful; Pastor Alex Tee preached his heart out, and he gave himself 100 per cent to the salvation of souls. We had many contacts from the crusade to follow up, and I set off to visit over 170 contacts. It was obvious that the people were hungry for God. The Lord had really made his mark on the crusade.

After the first two weeks, I began to see familiar faces in our services, and so I visited these people twice, and how I was blest by this. Some of the remarks that were made gave me great confidence in the Lord, and I began to see how Jesus was doing a great work for Himself. I asked one lady if she enjoyed the crusade, she said "NO!" "In fact", she said, "I thought it was not at all reverent, but I felt compelled to come again and again". Now she is at every service, and when her family suggested there was no need to come to the midweek meeting, her answer was, "But I want to go, its not duty, I really want to learn more of God's word".

Another lady said, "We feel close to Jesus in your meetings, and we have never known this before in all the years that we have been going to church". All five members of the family, are coming now, and when I visited them at home the husband remarked: "We feel a *power drawing us,* it's as though we are being drawn in by a power beyond ourselves". It is wonderful to listen to folks talk of Jesus in the way they do, they seem to have got hold of the wonderful truth that Jesus has done it all. There were four Pentecostal believers in the town who prayed for six years that the Lord would open up a work in this area.

The hall that we are using is a former Church Hall which is owned by the Council; there is a chance that we maybe able to purchase this building. Please pray for us. Your prayers for the crusade have been answered, and the work has been established; please pray that we may be able to purchase a building of our own.

KIRKINTILLOCH **Pastor: W. Dunn**

WE had a wonderful service at Kirkintilloch for the Induction of Pastor and Mrs. Dunn. It was good to see additional chairs being brought into the hall, and there was a real spirit of expectancy, which was shared by both the local congregation and the new minister.

The service was conducted by the District Superintendent, John Seaman, who also gave Pastor and Mrs. William Dunn, a warm welcome to the Presbytery. He also congratulated the congregation on the recent improvements that had been made to the decor of their building.

A very challenging message was given by Eric Garner of Paisley, other ministers taking part were Philip Thompsett, I.G. Clarke, Ken Legg and Idwal Roberts.

A most sincere welcome, on behalf of the Kirkintilloch Congregation was given by the Church Secretary, Dr. Christopher Wood.

IDWAL ROBERTS

The following letter was sent to the Daily Telegraph and the Daily Mirror by head students at Elim Bible College – Alistair Forrest and Stephenie Evans – on behalf of theology students there.

Elim Bible College,
Grenehurst Park,
Capel, Surrey.

Sir,

"Stand up! Stand up! for Jesus". The words of that well-known hymn are an appropriate rallying cry in view of statements issued to the Press last week by the Archbishop of Canterbury, Dr. Donald Coggan. Certainly all the theology and missionary students here stand wholeheartedly with the Archbishop in his appeal to the nation. If this nation does no heed his words urgently, all the best things this land has stood for over the centuries, since the Gospel of Christ first brought light and grace to these shores, will be swept away in political and financial chaos.

The Archbishop's call is timely and we are glad that at the head of the Church of England is, at last, a man who is prepared to state the situation clearly and openly, and also to say that Jesus Christ is the key solution.

We should learn many lessons from history, but often as someone once said "the only thing we learn from history is that we learn from history". The condition into which our society is rapidly sliding is similar to that in the northern kingdom of Israel some 800 years before the birth of Jesus. The Bible clearly records the nature of their society, and how God's servants denounced its idle, corrupt and perverted luxury, foretelling what God would do to His chosen people if they did not repent. The prophet Amos likened Israel to a basket of summer fruit, pleasing to look at, but already over-ripe and rotting inside. The reading of Amos and Micah will show the parallels between our society and theirs.

There are forces at work in our nation whose avowed intention is the destruction of our society. The true Christian solution is involvement and concern backed up and guided by prayer – principles which are clearly taught in the Bible. We believe these principles must stem from a national repentance and a return to God. The Old Testament says: "If my people who are called by my name humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land".

Those words are as true for us today as they were for the Jews in the days of Solomon. The people of Britain should not think that the eternal character of God has changed. Paul said: "Do not be deceived: God is not mocked, for whatever a man sows that will he also reap".

Signed on behalf of students at the college by:
ALISTAIR FORREST and STEPHANIE EVANS,
head students.

What is a Protestant?

TO HEAR some people talk anyone would think that the word Protestant meant someone who spent all their time protesting. The word in fact has a different meaning to this altogether and is positive, not negative. In 1526 the supreme council of the Holy Roman Empire met in the city of Speier where a long session took place. In order to maintain an outward semblance of unity, a statement of principles was agreed upon and this allowed at least for the toleration of reformed religion throughout the Empire. Three years later, however, the Diet met once again at Speier. On this occasion the supporters of the old religion were in considerable majority and revoked the previous decision. The minority party consisted of six princes and fourteen cities of the Empire who drew up a document which they presented to the Emperor, which they called a "Protestation". This document does indeed protest *against* the way in which the reforming princes had been treated by the Diet, and in particular against the setting aside of an unanimous vote by that of a majority, but its main purpose is a positive one, that of "protesting" the Christian faith as these princes and cities understood it. The word "Protestant" came into currency from the document which the members of this Speier minority promulgated; and it means primarily someone who protests his faith according to the teaching of the evangelical reformers, or, as the reformers would have said, according to the teaching of the Word of God. Thus the word denotes a "Protestor of his Faith", and an afirmer, or proclaimer of his faith.

Billy may be coming back

"DR. BILLY GRAHAM has a unique gift for conveying the Christian message to all levels and classes in this second half of the 20th Century", said Lord Luke at a meeting in London recently. Referring to the challenging call to the nation by the Archbishop of Canterbury, he said "he recognises, as I am sure all of us here must recognise, that the power of the Christian gospel can bring a radical change to the outlook and thus to the circumstances of our nation". He went on to say that "many of us are convinced that God's messanger for this day, is more than ever, Dr. Billy Graham. His past Crusades at Harringay, Wembley and Earls Court, made an incalculable impact on the Christian life of our country".

The meeting, in Church House, Westminster, comprised a representative group of ministers and laymen who, while officially representing neither the organisations nor the denominations from which they came, nonetheless reflected the broad-base of evangelical Christian witness in the denominations and societies.

Mr. Maurice L. Rowlandson, an Associate of Dr. Graham in Britain had earlier outlined how the Earls Court managers had been in touch with the Billy Graham Evangelistic Association to ask if they would be interested in arranging another Crusade in the Earls Court Arena before major alterations were made to the building. Mr. Rowlandson made it clear that no commitments had been entered into yet. "Dr. Billy Graham has no plans to come to London for a Crusade at the present time" he said. "If we decide today that we want to consider an invitation to him, full consultations must follow as rapidly as possible". Mr. Rowlandson referred to the approach made by Earls Court and said that this approach "may have been the spark to ignite the tinder". He outlined a number of comments that had been made to him by correspondents in recent weeks. The Archbishop of York had said that he was sure that it was right to explore the possibility of a Crusade at this time. Canon Michael Green of Oxford had said that he liked the idea immensely and would back it to the hilt if it was decided to go ahead.

The Rev. David Bubbers, Secretary of the Church Pastoral Aid Society, outlined six reasons why he felt that it would be appropriate to invite Dr. Billy Graham at the present time. He emphasised how a Crusade could enhance evangelism through the local church. Mr. Michael Alison M P urged that any plans for a Crusade might consider very carefully the recent initiative taken by the Archbishop of Canterbury and that it should be carefully analysed in the light of the break-through which had been achieved by the Archbishops. Dr. Raymond Brown, Principal of Spurgeon's College and President of the Evangelical Alliance expressed his unqulaified support for a Crusade. He said "I believe deeply in my own heart and mind that it would be a wonderful thing if we could invite Billy Graham back to this country. I believe it important, not only because of society as we see it at the moment but because I believe that he in a very wonderful way addresses himself to some of the basic needs and to the human selfishness to which Mr. Alison has referred".

In open discussion from the floor afterwards, there was a very strong concern expressed that adequate consultations should be held before any invitation was issued. This concern was subsequently reflected in a resolution passed by the meeting as it concluded. The terms of this resolution are as follows:

This ad hoc meeting of ministers and laymen resolves to appoint a Select Committee, with power to act,

1. To consult in depth within interested parties.
2. To consider the implications of an invitation to Dr. Billy Graham to conduct a Crusade in London.
3. To consider if a Crusade in the Earls Court Arena or such other appropriate place, might be planned in June 1978.

They further resolve that Dr. Billy Graham should be asked if he would be available if invited.

The substance of the resolution was incorporated in a telegram sent by Lord Luke to Dr. Billy Graham at the conclusion of the meeting. The telegram was addressed to Dr. Billy Graham in Hong Kong where a Crusade commences on 12th November 1975.

Tributes for the life of Pastor D. W. Anthony

by J. Alexander Wright and George Stormont

I ESTEEM it a great privilege to speak for myself and on behalf of my fellow-ministers, for I have known my brother and colleagues for all of the thirty-two years he was with us in the Elim ministry. We had so much in common; and a growing and mutual respect led to a close friendship. I recall his coming to us in 1943, and his very definite ideas as to how the work of God should be done. In the middle of that great war, he had relinquished and well-paid post for "no salary" in one of our smallest churches, Maldon, in Essex. After seven years of splendid work, he left it, a credit to him, for the ministry in this church, which was to occupy the remainder of his life, over a quarter of a century.

How can I begin to list the many excellent qualities of my friend Dennis Wild Anthony? I recall a tribute paid, a long time ago, by one famous in his day, William Robertson Nicoll, to a colleague, "One takes for granted that each man has his besetting sin, and we could name that of our friends, but Henry Drummond was an exception to this rule. After a life-times intimacy, I do not remember my friend's failing. Without pride, without envy, without selfishness, without vanity, moved only by goodwill and spiritual ambitions, responsible ever to the touch of God and every impulse, faithful, fearless, magnanimous, Henry Drummond was the most perfect Christian I have ever seen, or expect to see this side of the grave". Robertson Nicoll did not use the word "perfection" in an absolute sense, for that is true of God only, but to indicate the full blossoming of the flowers of grace in his friend's life.

"Mark the perfect man, and behold the upright". Dennis needs no memorial stone. This church and its people, old and young, are his memorial.

To be "consecrated" is to have "two hands full". Was ever another's hands more full than his? He brought all his days and all his hours; all his will and all his powers, and all the passion of his soul, and his skills, mental and manual. (Was there anything he could not do?) He must have saved us thousands of pounds by his industry and ingenuity. Some of us were apprehensive on his behalf, especially after that earlier illness, but he just did not speak our language there.

Ever cheerful, praiseful, helpful and loyal to us all and the work of Elim, this was Pastor Anthony.

"Well-meaning friends sympathize with me", said the widow, "and in their sympathy they speak of my having lost my husband. But it is not really so" she went on. "I know where he is". You know where he is, Millie, and don't we all, who loved him?

J. ALEXANDER WRIGHT

A MAN GREATLY BELOVED

Tribute to Pastor Dennis W. Anthony by George Stormont

IT was my privilege in 1943, as Superintendent of the Elim Pentecostal Churches, to introduce Dennis Anthony to full-time ministry. From my first interview with him I realized that he was a man with a definite call from God. This was proved as his ministry developed.

He had only two pastorates in his thirty-two years of full-time service – seven years at Maldon, and twenty-five years at Chelmsford, both in Essex. His love for the Lord, and love for the people, shone through all he did. He was held in affection by all ages, from children to old people, because their concerns were his concern. What a shepherd-heart he had!

He was a man of God, and a godly man. He was a man of the Word, seeking always to understand, live by, and proclaim the "Scripture of Truth". He was a man of prayer. All of us who worked with him learnt to value the strength of his intercession. He was a man of the Spirit. Ever he rejoiced in, and enjoyed, the fulness of the Holy Spirit. A phrase he used has stuck with me. Speaking of the exercise of spiritual gifts he said, "I always wait for a double anointing".

An outstanding mark of his life and service was industry. What a worker! There seemed nothing that he was not prepared to try his hand at. How he applied himself to every task, and with what success. Alexander Whyte said many years ago, "I'd have all lazy students drummed out of the college, and all lazy ministers drummed out of the ministry". There'd

have been nothing to fear for Dennis Anthony!

To visit his home was a benediction. He and his dear wife, Millie, dwelt so close to Jesus that the presence of the Lord abode in their house, and he owed so much to his wife. He greatly valued her and often thanked God for the strength she ministered to him.

He was deeply loved and greatly respected. He died in harness, and his church will miss him. In every area that he touched he will be missed. As a friend and partner he will be missed. "Till the morning"!

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Prayer News

by P. S. Brewster, Secretary-General

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14).

FOLLOWING the discussion at the Annual Elim Conference in Morecambe in May 1975, the Executive Council of the Elim Pentecostal Church felt the need to call the whole Movement to a special time of prayer. The main burden of our prayer was to be the spiritual and economic state of our country.

We feel sure that if the thousands of Elim members and friends throughout the British Isles would intercede as one vast body, we shall see results.

The date suggested is **Sunday, January 4th, 1976.**

How this day of prayer is conducted will be left entirely to the local minister. It was suggested however, that if at all possible, our churches should be left open all day for prayer, and that extra sessions between the main services should be convened.

We invite every Elim member to join with us in prayer on this day.

P.S. BREWSTER,
Secretary-General

NOTE:
Will all ministers and church leaders kindly read this panel to their church one Sunday before the special day of prayer.

Another Slant



Dick Turpin rides again

by Ken Smith

"STAND AND DELIVER", the highwayman's cry was heard again in York – at Elim's Evangelistic Conference, and from the lips of such a model of propriety – John Lancaster. We made this point when he spoke, with a vain of humour about the "one-man-band" ministry, and talked of the need for pastors to be willing for others to share the ministry in the local assembly. I thought too of the time when, in one assembly, I asked the Church Secretary to re-light the boiler on the Sunday morning, after it had gone out. "You light the boiler, pastor, and I'll take the meeting", he replied I found someone else to light it! Some of us have been a one-man-band ministry, not by deliberate choice because we wanted to keep ours a "closed-shop", but rather because others are not always willing to share the ministry – including lighting the boiler. I rejoice that this does not apply to my present pastorate where the heating is automatic, anyway.

"Stand, and deliver", has another, more obvious application to evangelism. "Stand, there's nothing to fear", and certainly it never needs our apology, and to me there's everything in the good news of the gospel, to be delivered. I always feel that the words of the Apostle Paul concerning the Lord's Table are a principle for the gospel preacher. "For I have received of the Lord, that which also I delivered unto you", and concerning Christ's resurrection, "moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved – For I delivered unto you first of all that which I also received" (1 Corinthians 15:1, 3). As heralds and ambassadors of the King of kings, we stand and deliver, not in self-centred arrogance, but in glad obedience to His command to go and tell men the gospel.

Thank God this is not confined to those who have been accepted as ministers of the gospel. *You* can be His witness, His evangelist, in your home, office, factory, college or school.

The Kingdom of God needs thousands of Elim evangelists. It must not be confined to four walls of a church building, but it must be taken out where the folk are. Any recruits? Then report at the barracks, and let your pastor sign you on. The Salvation Army had the right idea for their generation. The message of blood and fire is still the message men need today, so "Stand and deliver" my brethren.

For me, the Conference, did not "Go over the top" (I am sure you know what that expression means), but there was a note of reality in the papers and the discussions, and this was all to the good.

John Lancaster's opening paper on "Building up the local Church", and his emphasis on a Bible-based, expository ministry, made a good basis for the rest of the conference. I found Eldin Corsie's paper on organising a church campaign useful, as we are preparing for a Spring evangelistic campaign in my assembly. I fully endorsed his criticism of a "one-off" effort, which has little preparation, especially when the church goes back to sleep afterwards. God keep us from that fate. The message of the gospel, gospel music, our relationship to the world around in the context of evangelism, were some of the other topics that were covered. I particularly admired John Smyth's candid dealing with the question of making a gospel appeal, and the need for clarity, and honesty, a plea endorsed by one of our senior evangelists, P.S. Brewster. I am sure our evangelists took note, as we did of Wesley Gilpin's counsel concerning the follow-up of converts.

Mr. Brewster's paper on the seven-fold work of the Holy Spirit, and Tom Walker's brilliant paper on the present world situation relative to prophecy and evangelism, were all I could stay for on the closing

day, but we received much to consider. There seemed a predominance of younger ministers, and I was on the wrong side of forty (or is it the right side?) for I knew so few of the younger men in our ministry. Returning to York, for the first time, I think since the days, nearly thirty years ago, when I used to cycle there just after the war, from Selby. I was delighted to meet so many who are still going on with the Lord.

Another one of our brethren is now with the Lord. Our dear brother Anthony, for so many many years minister of our Chelmsford Church. Because he was in that area for so long, I know that some brethren do not know him very well personally, but I had the joy of sharing ministry with him, some few years ago, at their Easter convention. His fellowship, and words of encouragement and appreciation, did me the world of good. I was with him at the time of the fatal sickness of Ken Tween, and this man of God's loving concern for the Tween family, and his obvious personal Christian love for Ken in his struggle for life, was an example to emulate. We went to see Ken after the Sunday night service, and I shall not forget the loving care that he showed, nor the prayer that he offered. It was a living, loving example of the pastor's heart in action.

There are many ministers in our ranks, that year after year faithfully, and lovingly, serve their flock, with little public recognition, and they are content to wait for the Master's approbation. Such a one was our brother Anthony; he is now in the presence of the Lord. We remember the assembly, and especially his dear wife in prayer. Derek Green has certainly a very high standard of pastoral ministry to follow, but I am sure the Lord will enable him to do so.

* * *

Tried and Proved

THE Chamber of Commerce of a certain city was giving recognition to a business firm that was celebrating its centenary. Much was said about the traits and qualities of a business that would thrive for one hundred years. The Chairman of the meeting then asked, "Is there anyone here who represents a firm that has been in existence longer than one hundred years?"

After a slight delay a minister stood. "I represent Christianity", he said, "and it is thriving after well more than nineteen hundred years".



Thoughts from The Gospel of Matthew

6
THE FRUITS OF REPENTANCE
Matthew 3:8

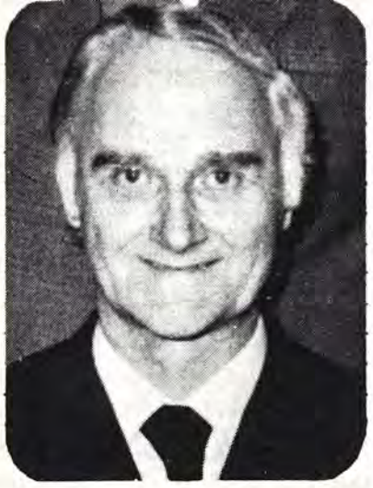
by F. Lavender
Pastor of our Croydon Church

JOHN THE BAPTIST'S mission seemed to be enormously successful, because the crowds came flocking to hear him and to be baptised by him in the river Jordan, even some of the Scribes and Pharisees wanted to be baptised! John was not carried away by their enthusiasm however, for he recognised that there was a real danger. Many people might be simply "jumping on the bandwagon", and were being baptised simply because others were – it was the "in thing", some men would go away with unchanged hearts, and they would continue to live just as they had lived previously. John demanded that people should reveal the fruits of true repentance.

In 1 Thessalonians 1:9-10 we are told four things about the Christians at Thessalonica. First, they truly "turned unto the Lord"; they changed their minds and the direction of their lives. Secondly, but equally truly, they "turned from idols"; they forsook their old ways. Thirdly, they "served the living and true God". Repentance was shown by their action as well as by their words. Fourthly, they waited "for His Son from heaven". They looked with hopeful confidence for the Day when the whole earth would serve and obey the Lord. So the fruits of repentance were plainly seen in the believers at Thessalonica.

Are the fruits of repentance being clearly revealed in *our* lives? When we asked the Lord Jesus to save us, was it without qualification? Was the direction of our lives changed as a result? Have we turned away from the old way of life? Has the world lost its grip upon us? Are we serving the Lord with all our heart? or are we living for self, and following our own ambitions? Do we look with confidence for the return of our Saviour? Is the hope of His coming so real to us that it not only affects the way that we live, but it also inspires us to purity and holiness (1 John 3:3)?

WE are re-printing this article by special request. Originally published in the ELIM EVANGEL in March 1971, these words are even more relevant today than when they were first written.



Charismatic Crossroads

by G. Wesley Gilpin

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah 8:20).

The Road to the Charisma

SPIRITUAL awakenings of significance and permanence have resulted from Bible reading and truth seeking. The pioneers of the Pentecostal churches of the world, in their reading of the Scriptures, sought for the order and experience that approximated most nearly to that of the New Testament Church. In common with a great number of people throughout the world they had experienced salvation through repentance and faith in Jesus Christ. In their new-found joy they sought guidance on how best to live out that life for the glory of God as much as possible like the Saviour they loved. This quest for holiness (Christ-likeness) carried with it a desire to influence others and the rank and file felt their inadequacy to do this and to maintain a consistent Christian witness. Driven to prayer, they enjoyed the strength that comes from waiting on God. As they read the records of the experiences of simple, primitive Christians, they saw in the Bible that, with the departure in person of Jesus, God had provided a Deputy, a Representative, who would give power for service (Acts 1:8) and enabling for ministry and worship (1 Corinthians 12:14). As they sought God, He in turn met them (Acts chapters 2, 8, 9. 10, 19) and thus, throughout the world since the turn of the century, has grown up a world-wide company of millions of people calling themselves "Pentecostal". They possess much in common with traditional Evangelicals, but with this much more – they claim spiritual power for service and endowment with spiritual gifts as recorded in the Acts of the Apostles and in 1 Corinthians. Enthusiasm marks their way of living and liberty characterises their forms of worship. In earlier days many of their fellow Evangelicals, who were not prepared to go all the way with Scripture, or who claimed that they interpreted these relevant Scriptures in a different way, took up arms against them. This drove them with others who had been members of liberal or lifeless churches, to come out and form themselves into special Pentecostal groups, variously known.

Crossroads

For fifty years or more these groups have pioneered not only the great truths of salvation through faith in Jesus Christ, believers' baptism and the second advent, but the doctrines of divine healing and the baptism in the Holy Spirit. Over the last twenty years there has come a new awareness of the person and ministry of the Holy Spirit and His importance for the life and work of the Church in the last days. This has resulted in thousands of people in all denominations throughout the world claiming to have received the baptism in the Spirit, placing great emphasis on the sign of tongues. The new movement has been alternatively spoken of as "The New Pentecostalists" and "The Charismatic Revival". Almost all of those influenced by this revival are outside the traditional Pentecostal churches and have remained in their particular fellowships and denominations. They have felt that they should remain there and thus seek to influence a very large cross-section of the Christian Church. This has been a bane and a blessing – perhaps more of the former than the latter. Unfortunately

it has been observed that frequently a Pentecostal type of service and ministry has been an extra or a special addition to the general run of service in that particular denomination. Claims to having received the baptism in the Spirit, speaking with other tongues, have been made by Roman Catholics and self-confessed liberal ministers. This has provoked some Bible-loving people to think deeply and to reflect on the validity of such claims while these people remain in fellowships that can only be called heretical or anti-Christian. This state of things is not completely detached from the thinking and position of ecumenists, with whom doctrinal beliefs are sublimated to a great overall attempt to unite all believers in a "god" under one world-wide banner.

Warning Lights

We therefore feel that the time has come to sound a solemn note of warning lest the exultancy of true Pentecostalists in this latter-day visitation blinds them to the true position and maybe opens the door for them to be drawn into an amalgram of non-Bible-based fellowships and public occasions which, so far from advancing the cause of true Pentecostalism, will expose them to criticism from discerning non-Pentecostalists and in all put back the clock of witness to full gospel truth a clear half-century or more. Let the Pentecostalists of the seventies be warned by the fate of the Montanists and the more recent debacle of the Irvingite movement and the Catholic Apostolic Church. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them". Let it be said that there is no denominational or heretical prison into which the beam of gospel light cannot pierce. In a sovereign way God can meet with those who "have not so much as heard whether there be any Holy Ghost" (Acts 19:2) *provided that they are willing to be doctrinally adjusted and brought up to date with what God requires.* No honest-hearted Cornelius need remain a stranger to Divine visitation provided he will seek guidance and advance into blessing in the God-ordained way (Acts 10). But let us remind ourselves that when the light comes into the prison it will bring the prisoner out (Acts 12:6-11). Those who claim that God has met with them outside of and in advance of their theological thinking (and He can) should seek to come up to "the measure of the stature of the fullness of Christ" or *their claim will be suspect.* There can be no such thing as a Roman Catholic Pentecostalist, but a Roman Catholic earnestly seeking God can become a Pentecostalist who will renounce the authority of the pope, acclaim the sovereignty of the Spirit, deny the mediatorship of Mary and confess "one mediator between God and man, the man Christ Jesus". There is no such thing as a Pentecostal Modernist, but God can meet with the Modernist, albeit at a point on the circumference of his faith. If his experience is God-given it will lead him to acclaim that "all Scripture is given by inspiration of God . . ." (2 Timothy 3:16).

The Way Forward

The revelation of truth in the Bible is full and final. The church's doctrinal charter and pattern for living are all there. These are not set down to vary according to age and/or geographical location; they remain unchanged in norm and principle for all people at all times. The approach to Biblical interpretation which takes experience as a key and standard and goes back to the Bible to interpret it thereby is not new; it is the great error of liberal thought and neo-orthodoxy. I may not say: "My experience of God is such and such, let me see how this fits into what the Bible says". **I must go first of all to the Bible and inquire there as to what it teaches on human and divine relationships and find out there how I can best fall into line with those requirements that will lead me to inherit its blessings and so live out my new relationship in full and happy usefulness.**

Copies of this article are available as a separate leaflet from Elim Church Bookroom, P.O. Box 38, Cheltenham, Glos., priced 1p each or 50 for 25p, 250 for £1.25, postage and packing extra.

I WAS A pulpit guest one morning when the pastor was dedicating several babies. He graciously requested that I stand with him during that part of the service. Without warning, he asked me to offer the prayer of dedication for a baby whose parents I happened to know.

Rising to the occasion, I took the baby in my arms and, while doing so, asked the parents its name. The father said it was Carol Jean.

My prayer was the usual one, asking God to bless her, protect her, and bring her to an early decision for Christ. I also prayed for her parents that they might be given wisdom to rear her in the fear of the Lord.

My face did not turn red until the end of the service, when I learned that the baby was a boy — Carrol Gene.

Don Mallough.

Justification by works



by Alistair Forrest, Elim Bible College

"The Bible contradicts itself". That is what some people think when they read in Romans that we are justified by faith, and they compare that statement with James 2:24 which says: "A man is justified by works and not by faith alone".

SOME scholars tell us that James and Paul disagree on this issue. Others just say James was mistaken. Luther condemned James' letter as an "epistle of straw" because he thought that it did not stand up doctrinally to the rest of the Bible. But in fact the book of James actually complements the writings of Paul, and in some ways develops his line of thought.

What in fact James was saying was that good works are the evidence of faith in a Christian, or better still, the perfection of faith. Paul, for instance, says Abraham was justified by faith, whereas James 2:21 says he was justified by works when he offered Isaac on the altar. James and Paul were speaking about the same man (Abraham) but not about the same act. This is not a contradiction, because what James is saying is that when Abraham offered his son he was proving the reality of the faith that he had in the first place when he believed God for that son. Therefore, Abraham was justified by faith, but his faith was justified by his works.

What are good works?

The good works that James is talking about is the outward expression of Christianity, not the Jewish legalism that Paul was rejecting. Paul was saying that salvation could not be earned, and James was saying it must be *proved.* Many people show no proof of salvation because they do not manifest good works, and this is because they do not really care about people in the way they should. James says we must be "doers of the word, not hearers only". We must manifest the "Fruit of the Spirit" (Galatians 5:22, 23) and put on the character outlined in Colossians 3:12-14. We need to be concerned about the material needs of others, as Jesus outlined in Matthew 25: 35-41.

What is the relation between works and faith?

James says that faith without works is dead. That surely means that faith with works is alive. Abraham's offering of Isaac showed that his faith was active and alive. Works are the evidence of faith and the perfection of the transformation wrought by faith. Jesus said that the yardstick for genuineness was the fruit shown.

Today religion is tested by its ethical results. People are constantly asking what Christianity is doing about the state of the world, and many of them are prepared to write us off as ineffective. The truth is that they would find the world a vastly different place without the influence of Christianity, but are we doing all that we should be doing? Can we do more to help feed the hungry, or educate the ignorant, or house the homeless? Too many evangelical Christians feel that it is sufficient to sit in a cosy prayer meeting, pray for those in need, and not lift a finger to help.

Good works are an expression of faith; they spring from faith in Christ. In reality they are the works of Christ Himself, Christ working through us. Therefore they are not our own good works and contribute nothing in the case for our salvation. The King James version says "our righteousnesses are as filthy rags", but a better translation is "polluted garments". What we can offer falls far short, but when Jesus does

something with our lives it is like having clean clothes instead of dirty – putting on the Lord Jesus Christ as Paul says in Romans 13:14.

The example of Abraham (James 2:21).

Here is faith's perfection expressed in fortitude. It found Abraham calm in the face of extreme anguish when God asked him to sacrifice his only son. Five times God had promised Abraham he would be the father of a great nation, and each time Abraham must have wondered just when the promise of a son would materialise. But faith had its realisation and reward, and Isaac was born, albeit at an impossible time in the lives of Abraham and Sarah. But then came the test. What faith had realised was threatened . . . but Abraham passed the test because he was prepared to do anything for God, no matter how great the sacrifice might be.

The example of Rahab (James 2:25).

Here is faith's perfection expressed in charity – even at great risk. Rahab the harlot (her story comes in Joshua 2) was transformed in conversion when she heard of the approach of the Israelites who were guided by their God Yahweh. The expression of her faith comes in verse 11 when she says: "The Lord your God is He who is God in heaven above and on earth beneath". The submission of her faith comes in verse nine: "I know that the Lord has given you the land, and that the fear of you has fallen upon us", but the perfection of her faith comes in v. 3-7 where she takes great risk to hide and protect God's people. What she did proved her faith, and it was no longer merely a verbal confession.

Rahab did something for God without putting herself and her own interests first. She would not have had a quick execution if the king of Jericho had found out about what she did – she would have suffered for her faith. But she, like Abraham, but even more like Jesus, put self last and God's will first, and proved her faith in good works. May the Lord help his people today to express true faith in truly good works.

* * *

Direction

"I cannot help hoping that the human race, having taken in succession every path except the right one, may pay more attention to the narrow way that leadeth unto Life"

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Bible House —to let

THE BRITISH AND FOREIGN BIBLE SOCIETY plans to let up to 40 per cent of its office space in London Bible House in Queen Victoria Street. The General Committee approved this measure at the end of October at a special meeting, which was called to consider the report of six months intensive effort to sell Bible House and move to another part of the country. The only offer received was considered too low to warrant moving, so the alternative of streamlining the Society's operation and renting out space in Bible House was adopted.

The streamlining will involve an overall reduction of staff of about 15 per cent during the year. Most of this has been achieved by reducing part time staff and not replacing full time people who have left, retired or asked for early retirement. The cuts have been made necessary because costs were increasing more rapidly than income and were in danger of forcing a reduction in the amount available to the United Bible Societies for its work in 150 countries. In fact, through strict economy and the increasing generosity of our supporters the amount contributed through the U.B.S. in 1975 will be 12 per cent more than in 1974. This is not of course an increase in real terms. It is reduced considerably by the drop in value of the pound against the dollar and then swallowed up by inflation all over the world.

At a U.B.S. Executive meeting in Japan in September, it was possible to adopt a budget for only three quarters of what was described as "a responsible programme of worldwide Bible translation, production and distribution" in 1976. 26.3 per cent of this budget of £5.3 million will go to Africa where a remarkable number of new Bible translations will be ready for composition and production. 24.1 per cent will meet the growing demand for Scriptures in Central and South America. 23.2 per cent goes to the Asia Pacific Region and 10.3 per cent to Europe. 16.1 per cent will support ongoing translation work.

The B.F.B.S. is determined to do all in its power to take its share in meeting this budget and if possible exceed its promised contribution. The streamlining of its work and the letting of space in Bible House are measures to achieve this goal.

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May Osman's page

Mother love

THERE are some wonderful comparisons in the word of God. "As . . . so". This text is one of the most beautiful. Each child will have his own memories of mother, and each one will remember her for her different attributes, but most of us remember her as the one who comforted us. Do you remember the times when you fell and hurt yourself? Your first thought was to run to mother. When you were ill in bed wasn't it mother's hand which soothed your fevered brow? Didn't mother go without that hat she had been saving for so that you could have a new pair of shoes? In so many ways we can remember mother's love. God has promised that He will not only love us just like that, but even more faithfully.

Mrs. Margaret Taylor, wife of Dr. Kenneth Taylor of Wheaton, Illinois is a shining example of what mother love should be. She had ten children in fourteen years, and that's a full time job in itself. Dr. Taylor started to paraphrase the Bible because his children could not understand the thee's and thou's, and so the *Living Bible* came into being. It took him fourteen years to translate, and for the last seven he worked at home; so Mrs. Taylor's job was to see that he had a peaceful place to work – with a large family, that was not always an easy task.

When the work was completed, no publisher was interested, so she agreed to use their life's savings to pay the printing cost. She had to do the proof reading and the book-keeping herself, like Topsy, the work "just grow'd". She is Vice President of Tyndale House Publishers, yet her home life has not suffered. The family live very simply, without luxuries and even yet they still don't own a TV set. They thought piano lessons were more important, and they are a family that like doing things together. They had no trouble entertaining themselves in the evenings with ten children in the house. Even though nine of her children are now away from home, married or in college, she does not suffer from the "I'm not needed any more" syndrome. She's an active wife, mother and grandmother and her work for Tyndale House gives her much joy.

She says "I have found that in rearing one's children, one's Christian example is more important than the do's and don'ts. A child must learn by being told. Eternal values are more important than material things". Being a wife and mother are the priorities in her life; and it makes all the difference in the world to be a Christian mother.

"Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Psalm 103:13). God has the attributes of a mother's love and a father's love; for God *is* love and we can't better Him at showing love and mercy.

Does your life seem to be humdrum and you feel that you are in a rut? Then comfort yourself with the thought that you are doing a job for God by being a Christian mother or father. Mother will put it right; mother will understand; mother will be a haven of safety. Even so, God says, I will comfort you.

God is our haven of safety: "Thou shalt keep them secretly in a pavilion from the strife of tongues" (Psalm 31:10). "The name of the Lord is a strong and mighty tower: the righteous runneth into it, and is safe" (Proverbs 18:10). It is wonderful to know that God knows all our faults yet He loves us just the same. Do you remember, as a child, trying to be good to please mother and father? Then as responsible Christians, let us strive to live our lives as well-pleasing in the eyes of our Heavenly Father.

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MARRIAGES

HOCKING. On November 11th, to Janet and Derek Hocking, pastor of our Malton Church, God's gift of a son, Simon Edward, a brother for Sarah Jayne. Thanking God for his precious gift.

GIBSON-CLEARY. On November 8th, at the Elim Pentecostal Church, Romsey. Peter Jeffrey Gibson to June Christine Cleary. Officiating minister: W.J. Maybin.

PARKER-CLARKE. On October 11th, at the Elim Pentecostal Church, West Croydon, John Parker (Grandson of the late Principal Percy Parker) to Shanni Clarke. Officiating minister: Frank Lavender.

WITH CHRIST

SMITH. On November 2nd, Thomas Edwin Smith, beloved elder and former secretary of our Cradley Heath Church, aged 90 years. Officiating ministers at funeral: E. Spender and J. Williams.

Itineraries

The President (Leslie Wigglesworth):

December 6, Reading; 7, Watford a.m; High Wycombe p.m; 8, Lane End; 9, Letchworth; 13, Hayes (Missionary Rally); 14, Luton a.m; Stevenage p.m; 16, Finchley.

London Crusader Choir, with Douglas B. Gray:

December 7, Wandsworth Prison; 14, Pentonville and Wormwood Scrubs prisons; 21, Maidstone and Eastchurch (Isle of Sheppey) prisons.

Sylvia Bearswell:

December 7, Romford; 8, Harlow; 9, Ilford; 11, Leyton; 12, Barking; 13, Hayes, Presbytery Rally.

David Butcher:

December 6, Bradford; 7, Barnsley; 8, Dewsbury; 9, Mosborough; 10, Sowerby Bridge; 11, Halifax.

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United Kingdom

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Radio Leeds. "Cornerstones". A 30 minute programme produced by Leeds Evangelistic Council. Chairman: Pastor J.E. Moore. Sunday at 5 p.m. and Wednesday at 4 p.m. until April 1976.

Swansea Sound. 257m m.w. December 21 at 7.03 p.m. from Elim Church, Pontardulais, Christmas Service. Preacher: G.J. Feasey.

Brazil

Radio Londrina – 18.30-18.55 (Brazil time), each morning

Radio Wenceslau, 30 minutes every Sunday.

Ghana

Church of Pentecost on G.B.C. every Monday at 9.45 p.m.

Guyana

Guyana Broadcasting Service every Saturday at 9 a.m.

Coming Events

BIRMINGHAM. December 17. The Town Hall. Annual Christmas Carol Service at 7.30. Preacher: George Jeffreys Williamson. Singing by Coventry Choir, Mary Goldingay and the Birmingham Crowd. Info: 021 472 0277.

BOURNEMOUTH, Winton. December 14. Elim Pentecostal Church, Hawthorn Road. Sunday at 6.30. Preacher: Don Summers. Convener: George Backhouse.

CANNING TOWN. December 6. Elim Pentecostal Church, Elim Way, East London Presbytery Meeting. Business session at 2, Rally at 7. Preacher: George Canty.

CANNING TOWN. December 13. Elim Pentecostal Church, Elim Way. Convention meeting at 7. Preacher: T.W. Walker.

CHELMSFORD. December 12-13. Elim Pentecostal Church, Mildmay Road. Choir's Annual Musical Festival. Preacher: Eldin R. Corsie. Friday at 7.30. Saturday at 7. Free tickets from: Mrs. Dorothy Copsey, 388 Linnet Drive, Chelmsford, Esssx. Tel: 54204.

CLACTON-ON-SEA. December 17, at 7.30. Power, praise, and healing. Preacher: Rev. Trevor Dearing.

FINCHLEY. December 16. United Reform Church, East Road. United Carol Service at 7.30. Preacher: The President. Convener: B.H. Tween.

HAYES. December 13. Elim Pentecostal Church, Keith Road. West London Presbytery Annual Missionary Rally at 3 and 7. Taking part: Leslie Wigglesworth, Sylvia Beardwell, Alan and Ann Renshaw, David Butcher. Open Forum, Exhibition, "Tanzanian Travelogue" (film). Tea at 5.30.

PALMERS GREEN. December 13. Elim Pentecostal Church, Russell Road. Film Rally. "Flipside" and "Windows of the Soul". At 7.30. Convener: A.L. Hawkes.

PONTARDULAIS. December 18-21. Elim Pentecostal Church, Twyniago Road, at 6.30. Recording of "Swansea Sound" Christmas Service at 6.30. Sunday, Carol Service at 5.30. Broadcast of Christmas Service at 7.03.

SWINDON. December 6 and 7. Elim Pentecostal Church, Osborne Street. Ministers 10th Anniversary. Saturday at 7. Four corner Convention. Sunday at 11 and 6.30. Speaker: Mrs. Una Macmillan. Convener: W.R. McKibbin.

***

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A PREACHER'S STUDY should not be a factory where sermons are manufactured on order but a flower garden in which there are varying stages of development. Some are sprouting, some budding, and others are in full bloom. The minister can walk among them and pick from the fully developed ones the bloom that will bring the proper beauty and fragrance for a given occasion.

*

A good minister of Jesus Christ will magnify his office. Dr. B.H. Carroll was eminently right when he said, "I maintain that there is no other office known among men that calls for the kind and degree of qualifications which God's Word requires for the ministerial office. He must have gifts, and character such as no human law requires for any earthly office".

Paul's admonition, "Let no man despise thy youth", does not mean that we shall endeavour to be popular, but on the contrary, that we shall so live as to avoid the contempt of man.

*

"I believe few sermons are more false or dangerous than those in which the teacher professes to impress his audience by showing how much there is in a verse. If he examined his own heart closely before beginning, he would often find that his real desire was to show how much he, the expounder, could make out of a verse".

John Ruskin

Missionaries face English weather

A PAGEANT means a brilliant show, and the Sparkbrook Pageant was certainly this, and more.

Wild winds and relentless rain swept the labrynth of the roads, but a good number of people came to make a fine congregation when the Birmingham Missionary Week closed with a Rally and Pageant.

The meetings were led by the Presbytery Missionary Secretary, Stanley Brown, Mrs. Gorton, David Butcher, Leslie Wigglesworth, John McInnes and Phillip McCann all gave us a moving insight into the dedication and love of Elim workers overseas.

Sometimes, talk of missionaries is remote and something totally unconnected with everyday living in Great Britain. Yet the young missionaries stood and shared their hopes and fears, their appointments and disappointments in a manner which brought it to our doorstep.

We heard how God is still the same, contrary to the belief of those of little faith: of how he started the rainy season two months early (an unheard of thing) and let it go on two months after it should have stopped (an even more unheard of thing) – and this happened only two weeks before complete drought overtook the area.

We heard how South Africans have been trained to run and completely control a Gospel Printing Press, and the far reaching effect its evangelism is having. We were told how God has provided the cash to scrap the old press and replace it with a bigger, better and more effective one.

The lights were switched off, and there before us, as if a native from each land had been transported to Sparkbrook, we beheld in a kaleidoscope of colour the pageant. There were Chinese, Indian, Japanese and African, all represented for us to see the far-reaching effects of Elim Missionary work, and whilst a narrator explained the work going on at each station, vivid slides drove home to us the Great Commission in operation.

What can we at home do to uphold the great work being done on the Mission Field and the Great Commission? We can pray earnestly, give generously, and most of all seek God for his perfect will in our lives.

(Mrs.) ANITA BROOKES



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The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, December 8th **James 2:1-13**

"Are ye not then partial in yourselves. . .?" (v.4).

THIS passage deplores the practice of putting believers into categories. We may not be guilty of partially on a material level, such as the contrast that is shown here in the treatment of the rich and the poor, although even this is possible; there is a very real danger of putting our fellow-Christians into spiritual pigeon-holes and treating them accordingly. To regard a gifted and dynamic believer as a better Christian than his quieter, less gifted fellow is to show partiality. Such partiality is sin (v.9).

Tuesday, December 9th **James 2:14-26**

"Faith, if it hath not works, is dead" (v.17).

NO true believer can deny the importance of faith, for it is by faith that we appropriate all that God through His love and mercy has made available to us. Faith is the very key to our relationship with God. 1 Corinthians 13:2, reminds us that it is possible, regrettably, to have faith without love, and here, James declares that it is possible to have faith without works. What a contrast there is between such dead, unproductive faith and the gloriously fruitful faith recorded in Hebrews 11. Men who, because of their faith, accomplished great things. If Noah's faith had been as dead as ours often is, what would have happened to the world?

Wednesday, December 10th **James 3:1-12**

"Behold, how great a matter a little fire kindleth" (v.5).

IN my homeland of New Zealand, I have seen vast areas of forest devastated by fire. Very often the cause of such desolation has been a carelessly thrown match or a cigarette end, or even a tiny ember from the remains of a camp fire which has been fanned into flames by the wind. Such an insignificant beginning, but the end result, so terrible. Many years of work is destroyed in a few hours, and it is many more years before new trees can be planted and grow to maturity. The tongue is a fire (v.6), with it we can do a lot of good, but the careless use of this little member can cause untold hurt, mar fellowships and destroy reputations; some of the damage may never be repaired.

Thursday, December 11th **James 3:13-18**

"For where envying and strife is, there is . . . every evil work" (v.16).

JAMES is pointing out the contrast in outlook and behaviour, between the true man of God, and the man of the world. The spiritual man finds his example in Christ, who not only said, "It is more blessed to give than to receive", but who selflessly came into the world to give His life for our sake. The natural man demands, his "rights", and will go to any lengths to obtain them. The chaos in industry and the bloodshed in Northern Ireland, remind us of the awful reality of this (v.16). God grant that we keep selfishness, the cancer of society, out of our lives.

Friday, December 12th **James 4:1-10**

"Know ye not that friendships of the world is emnity with God" (v.4).

GOD established His Church in the world, but more often today the world is in the Church. Instead of believers purifying the world, the world has polluted them. Instead of the Church being a channel of blessing, ministering in power to the needs of the ungodly, the world has robbed the Church. (See John 10:10). Our verse for today does not suggest that we should become isolationists, Jesus certainly was not; (Matthew 9:10-13) but our principles should be those of God's word and not those of the world.

Saturday, December 13th **James 4:11-17**

"To him that knoweth to do good, and doeth it not, to him it is sin" (v.17).

CAN I be condemned for something I didn't do? Our immediate response is, "Of course not", for we are conditioned to thinking of sin as something we do or say which is wrong, whereas, this verse reminds us of the sin of omission. How many souls have perished knowing the way of salvation but neglecting God's offer of mercy? But what of our responsibility toward the lost? Are we faithful witness for Jesus? Are we lacking in prayer? Does something hinder our faithful attendance at the house of God? With the Christmas season almost here, have you thought of those less fortunate than yourselves?

Sunday, December 14th **James 5:1-11**

"Grudge not one against another brethren" (v.9).

ONE of Satan's most successful tactics in diverting the Church from its mission to evangelize the world, has not been the persecution of believers by a hostile world, but rather to cause strife within the ranks. To get us so divided over doctrines and personalities that we have no time for reaching out to the lost. Before the battle of Trafalgar, Nelson discovered that two of his officers had had a disagreement and were not on speaking terms. He called the two men, placed their hands together, and pointing to the enemy ships said, "Gentlemen, there is your enemy". Let us unite and fight against our common foe.

The National Youth Rally

Birmingham

October, 1975





Above: March of witness behind the Town Hall.

Left: March of Witness, start.



Right: March of witness, end.

Front cover picture: March of witness, Youth Committee lead the way. Photos by David Butcher.

The Elim Evangel



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Proclaiming the Truths of Pentecost

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Editorial



RECENT developments in Tennessee have revived the 50 year-old controversy which was not really settled in the notorious "monkey trial" which took place at Dayton, Tennessee, during twelve hot days in June 1925.

John T. Scopes, a 24 year old biology teacher and athletic instructor was accused of teaching the theory of evolution to a class, which was contrary to the recently enacted "Butler's Law" of the State of Tennessee. This stated: "It shall be unlawful for any teacher . . . . . supported in whole or in part by the public school funds of the State, to teach any theory that denies the story of the divine creation of man as taught in the Bible, and to teach instead that man has descended from a lower order of animals".

The truth of the matter is that Scopes was deliberately set up so that this law could be changed. When the case was brought before Judge John T. Roulston (who opened the proceedings each day with a prayer for the conversion of the supporters of the accused!), his Honour would not allow any expert opinion to be given. Friends of the accused had engaged the services of Clarence Darrow, a real life Perry Mason, who never lost a case. The case for the prosecution was put by William Jennings Bryan, one time democratic candidate for the Presidency (thrice-defeated).

After reading the transcript of the trial, one has to admit that the only thing that was settled by the "trial" was that the word "fundamentalist" became associated in the public mind with a form of obscurantism, that was not only anti-evolutional, but against any sort of progress at all.

If at this time in history, the theory of evolution were to be properly debated over twelve days, and if the experts from both sides could be assembled and cross-examined, we think that there would be far less confidence in the assertions of the present-day proposers than that which was current in 1925.

We heard Sir Richard Acland in a recent "Thought for the day" on Radio 4 accuse the whole of the establishment of adapting an outdated "fundamentalist" approach which is unacceptable to modern men. Sir Richard is a lecturer in religious education at Exeter, and author of a book on religion and young people, *We Teach them wrong.* He may know a great deal about methods of teaching, but if his own views are anything to go by, he is even more out of touch himself.

It is important how we teach; but it is even more important what we teach.

FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – 1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.

ELIM CHURCH NEWS



Front cover picture: Section of the congregation at the twelfth Annual Women's rally at Newtownards. Photo by courtesy of Newtownards Chronicle.

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

THE twelfth Annual Elim Women's Fellowship Rally was held in St. Mark's Parochial Hall (kindly loaned). The hall was filled to capacity with up to 500 people, some having to stand throughout the service. Most of our churches were well represented, some even came from as far away as Dublin. Local churches also gave good support. The whole programme was of a very high standard, and the presence of the Lord was felt from the commencement. Our preacher was Mrs. May Osman who ministered with great blessing. The Ulster Temple Choir brought much blessing by their singing. Lilian Harris, daughter of Pastor and Mrs. John Harris, thrilled us with her elocution pieces and singing. One of our own sisters Nurse Deirdre Carnduff testified to Divine healing and the Lord was indeed glorified. The meeting was ably convened by Mrs. W.H. Holohan.

Our total E.W.M.A. offering was the best ever, and realised the sum of £205. The sisters of the church again provided a delightful supper which was enjoyed by all. Mrs. Osman ministered in the Elim Church on Sunday, and in the evening service we were really thrilled and blessed as we listened to her testimony of healing and what the Lord had done for her down the years. Thank you Mrs. Osman for your ministry. We praise the Lord for a wonderful weekend and we look to Him for wonderful things in the future.

MARGARET TAGGART

OXFORD **Pastor: John Hyde**

THEY CAME by wheelchair, and others using their aids responded to the special invitation given by the members of the City Temple Womens' Fellowship. Who were these people you may ask? Attending church in the middle of the week is most unusual for most of these people. "There must be something on for the handicapped", one passerby was heard to remark.

The meeting, which was arranged by Mrs. Hyde, was an informal one and our guests were some of the patients from the Cowley Hospital some three miles away. It gave us a great opportunity of presenting the message of salvation. The songs and talks were simple and direct, and our pianist, Mrs. Roberts, played a selection of well known hymns, which were sung enthusiastically. One of the patients, deeply impressed and with tears in her eyes, said, "I brought my children here when they were young". God was speaking to her and she was reminded of her need of the Lord.

Our minister, who is the Free Church Chaplain, organized this afternoon, and the Hospital authorities welcome the idea. We are planning to have a similar meeting once a month. The ladies of our Tuesday Fellowship have taken up the challenge, and they will continue to spread the good news around.

(Mrs.) E. WARE

KENSINGTON TEMPLE

Pastors: E.R. Corsie and L. Bowring

IT IS good to highlight particular areas of church activity from time to time, so that the family might be more informed about individual members, and we were very blessed when a recent Sunday evening service was devoted to the celebration of the 25th Anniversary of the Kensington Temple Sisterhood.

Mrs. Vivien Corsie convened the service, and as she led the large congregation in some well-loved old hymns, they evoked the same joyful and exuberant response that is characteristic of the singing at our Sunday worship. As several older ladies came forward to open in prayer and testify, their voices coming over firmly and strongly, we were aware of the deep faith that had sustained them over many years; we felt that in our local assembly they might well be called the backbone. There was a touching reminder of a former sisterhood leader, Mrs. Girlie Rogers as Mrs. Isobelle Payne recalled that after resisting the claims of the Lord Jesus Christ for many years, in spite of the prayers of her godly parents, she finally yielded her life to Him at the 1966 Billy Graham Crusade. The following Sunday she attended Kensington Temple for the first time, and was made instantly at home by the warm welcome from Mrs. Rogers. Suddenly, three days later, Mrs. Rogers was called to be with the Lord, but that brief encounter was sufficient to estab-

lish Mrs. Payne as a loyal and serving member of the fellowship. Later, when a group of the younger ladies sang "I wonder – have I done my best for Jesus?", we reflected that much of Christian service is made up of small, spontaneous gestures, born out of the love of God within our hearts, such as these few words of welcome, which the Lord is pleased to use and multiply.

Miss Olive Garbutt read the scriptures from John 14, and Mrs. Ruth Walker spoke to us from the verse: "Jesus said, 'I am the way, the truth and the life'". She expounded the gospel message clearly and forcefully, and as two came forward to surrender their lives to Christ, we knew that God had spoken to many others. We praise God for the very positive witness of the ladies in this service. Surely "Women's Lib" for the Christian women is summed up in the verse "If the Son therefore shall make you free, ye shall be free indeed".

DOROTHY RAMMELL

BURTON JOYCE **Pastor: T. Swann**

WE had a very good weekend recently. On Saturday afternoon the Barnsley Crusaders arrived with Pastor Geoffrey Harpin. After a time of prayer Pastor John MacInnes, who had taken the Missionary meeting on the previous evening, which was enjoyed by all, gave a short word, the Crusaders then went into the village to witness and invite people to the meeting.

After a walk along the riverside they returned to the church, where tea was served.

The Barnsley Crusaders took the evening service, providing ministry in word, song and testimony; our hearts rejoiced as they told us how God had wonderfully saved, blessed and kept them.

On Sunday evening the service was taken by a team and Miss M. Atkin gave the word, which was mightly anointed by the Holy Spirit. The team also ministered in song and recitation. We praise God for His blessing over the whole weekend.

R. SWANN

HAYES **Pastor: Martin Robson**

IT WAS a joy to participate in the Induction Service at Hayes on October 31st.

This small assembly has known its ups and downs more than most, and it was encouraging to detect the note of optimism in the words of the Church Secretary as he welcomed the new minister and his wife, Pastor and Mrs. Martin Robson.

The local people are also to be commended for the way in which the building was newly decorated and the manse made ready in every sense. These personal touches showed much thoughtfulness and care which was clearly appreciated.

The District Superintendent, Frank Frost, convened the service, Gordon Hills gave the message, Mr. Len Rammell warmly welcomed Pastor and Mrs. Robson on behalf of the Presbytery.

Please pray for Hayes and believe with us for an enlargement of the testimony.

LEN RAMMELL

Ken McGillivray in New Zealand



WHAT a delight it was to greet missionary Ken McGillivray, on his arrival in Wellington for our annual Elim Conference and Convention on the last weekend in October. He has travelled many miles in the last twelve months – Canada, Britain, Taiwan, Thailand, and now New Zealand. We deeply appreciated his willingness to accept our invitation to visit us.

The meeting with Ken in the conference sessions was thrilling as he outlined the needs and opportunites in his area of Taiwan. We felt the Holy Spirit was very much in the centre of things as we undertook the support of national workers, we also promised to send Ken home with enough money to buy land for a student centre in a city with a population of 50,000, where his church is the only church. We will also finance building the centre in the near future.

There were five convention meetings at which he ministered so clearly and acceptably. At the beginning of the convention through the operation of the gifts we were told that this ministry was of the Lord. The meetings were relaxed and challenging. The singing was tremendous, and the times of praise so blessed.

Our brother Ken has now spent a further three weeks travelling through New Zealand ministering at our various churches, Rotary meetings and in other Christian centres, sharing the vision of Taiwan with many different groups.

We too have caught the vision of praying and giving. We trust some will even go in the days which lie ahead.

MALCOLM FRITH

News round up

*

"Pretentious claims" of astrologists condemned by 186 scientists

BUFFALO, New York. A statement expressing concern about the increased acceptance of astrology and challenging the "pretentious claims of astrological charlatans" has been issued by 186 scientists.

"We are especially disturbed by the continued uncritical dissemination of astrological charts, forecasts, and horoscopes by the media and by otherwise reputable newspapers, magazines, and book publishers", the statement said.

It appears in a special issue of *The Humanist* magazine, which contains several articles raising objections to astrology.

In drafting the statement, Dr. Bart Bok, former president of the American Astronomical Society and professor emeritus at the University of Arizona, said, "Those who wish to believe in astrology should realize that there is no scientific foundation for its tenets . . . and indeed that there is strong evidence to the contrary".

During the past 10 years America has witnessed "an alarming increase in the spread of astrology", Dr. Bok said. "This pseudoscience seems to hold fascination especially for people of college age who are looking for firm guideposts in the confused world of the present".

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"Few Churches take Christian Literature seriously", says Gavin Reid

"THE greatest challenge for Christians in the next few years will be the growing gap between accepted morality and Christian morality", said the Rev. Gavin Reid at the 50th Anniversary of the opening of the Scripture Union bookshop in London's Wigmore Street.

"And", he added, "Nobody likes to stick out like a sore thumb. So an urgent educational task lies before our churches. Every individual Christian needs to have a thought-out Christian position. Whilst I welcome present trends in renewal, I am fearful lest they produce a herd Christian who cannot cope in the lonely situations that most of us will face.

"As I go round, I find that people are not getting taught". There was no excuse for this with so much Christian literature around. "Few churches take literature seriously. Church bookstalls are not enough. We need to integrate our use of literature into the total Christian education programme from local churches".

The present Manager of the shop, Miss Georgette Butcher, also spoke, as did three past Managers – Charles Henshall (now General Manager at Coverdale House Publishers in Eastbourne), Edward England (now Director of Religious Books at Hodder and Stoughton) and Robert Stansfield (now involved with Christian literature work in the North of England, and running Gospel Literature Fellowship Bookshops in Halifax and Burnley).

Charles Henshall recalled that, when he was Manager in the '50s, one of the regular customers was a mounted policeman who used to ask one of the girl assistants to hold his horse while he chose his books.

Edward England paid tribute to Charles Henshall who, he said, had pioneered professional standards in evangelical bookselling.

*

FOLLOWING the death of Mr. A. Lindsay Glegg, (President) and Sir Alfred Owen (a Vice President), the Prophetic Witness Movement International has appointed Dr. Fredk. A. Tatford as its President.

Dr. Tatford was formerly a Director of the U.K. Atomic Energy Authority, President of the Institute of Public Supplies, Director of the National Institute of Governmental Purchasing (U.S.A.) and President of Moorlands Bible College. He is now the Editor of *Prophetic Witness* and is the author of over sixty books.

Well known as a lecturer and convention speaker, Dr. Tatford will be visiting a number of countries for meetings during the next twelve months and will be actively planning the programme for the P.W.M.I's Diamond Jubilee in 1977.

BOOK REVIEWS

Forgive me Natasha, *by Sergei Kourdakov, published by Marshall, Morgan and Scott, price 75p, postage and packing 12p extra.*

FORGIVE ME NATASHA was first published as a hardback under the title *Sergei,* and tells the story of a young man who, whilst still in his teens, became the head of a Soviet police squad. Now available in a paperback edition under the above title, this is a real life thriller which draws aside the curtain on life as it really is for children in the State controlled orphanages in Soviet Russia, where, at the age of seven, Sergei Kourdakov is made a member of the Octobrianiks, a Communist organization for children. On page 28 there is a sentence which sums up the aim and attitude of Communist Russia. . . "You don't belong to your parents any longer; now you belong to the Communist state".

The book is a revelation of the hatred which is engendered by the state against Christians. It is also the story of amazing courage and faith displayed by the Christians, and one in particular, Natasha Zhdanova, who, at one time had been a member of the Communist Youth League. Her courage and unswerving loyalty to Jesus Christ was the means in God's hands of bringing Sergei Kourdakov to a saving knowledge of the Lord.

Once I started to read the book I could not put it down, and I feel certain that you will feel the same. By the way, if you have any friends or relatives who are inclined to think that Communism provides the road to freedom and equality, give them a copy of this book to read.

ARCHIE NICOLSON

Ecumenism, Romanism and the Lord's Day *by H.J.W. Legerton, published by the Lord's Day Observance Society, price 10p. Postage and packing 7p extra.*

WRITTEN on the false premise that we are living in a Christian nation and that all the people ought to follow Christian principles, the greater part of this booklet is taken up with a condemnation of the Roman Catholic church's teaching on the Lord's Day. Protestantism too comes under attack, where it does not interpret scripture as does the author, who makes no attempt to present a scriptural argument for national sabbath observance and unjustifiably equates the Sabbath with the Lord's Day. By all means read it – as an example of "traditional" thought.

GORDON HILLS

Living Light,*published by Coverdale House Publishers Ltd. Hard cover £2, leather editions £4.50 and £5. Postage and packing 21p extra.*

THE popularity of the *Living Bible* has been well established, and I have a feeling that this up-to-date version of the well loved *Daily Light* readings based on the *Living Bible* text will be given a similar reception. The hardback edition is a sturdy little volume that will stand up to plenty of hard wear. The print is clear, which for many people, especially those whose sight is not what it used to be, is an important factor. The work is brand new, having been published on November 3rd this year. At £2 it is a little on the expensive side, but as books go today I still think it is value for money, and it would make an excellent gift for Christmas or birthdays.

ARCHIE NICOLSON

All books reviewed or advertised in ELIM EVANGEL are available from Elim Church Bookroom, P.O. Box 38, Cheltenham, Glos.

A Tribute to Mrs. Ivy Corsie

IT IS always a great joy to pay tribute to godly mothers, and Mrs. Ivy Corsie was an outstanding example of Christian love and virtue. For many years, together with her husband and family she was a loyal member of our Sparkbrook Church.

The contribution the Corsie family have made to the Lord's work is outstanding, and only eternity will reveal the part played by such a loving, wise and devoted mother. With her husband Will Corsie she filled the role of counsellor and prayer warrior in supporting their sons and daughters in all their extensive ministry in Elim and evangelical circles at home and overseas. It was our privilege to have known her for many years, and with many we thank God for her friendship and faithfulness.

Her funeral was attended by many of her friends and was conducted by the Rev. John Pelley and Edward F. Cole at St. Lukes' Brickett Wood, Hertfordshire.

EDWARD F. COLE

"... Being dead yet speaketh"



by Ian MacInnes,
Guyana

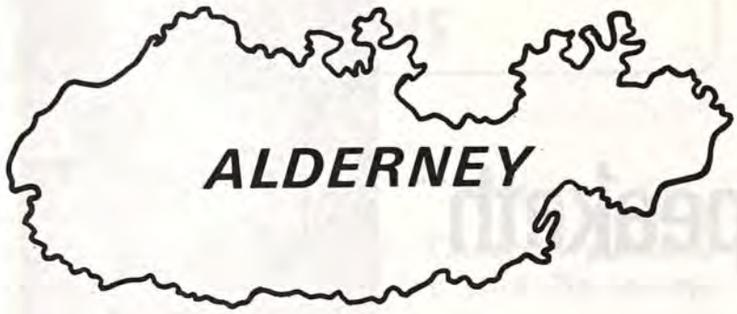
I REMEMBER reading a story of an incident that occurred after the death of the great evangelist George Whitefield many years ago. In the area where he lived there was a "character" who roamed about and who was known by all. When this man heard of Whitefield's death he cried out: "Whitefield is dead and I am not saved". Although he was now dead, the life of the evangelist told a wondrous story.

Recently I have officiated at several funeral services, each having its own speciality. We were all saddened at the death of Sister Catherine Greaves from Mahaica Leper Hospital. She had been seriously ill for only a short time, but still we were all taken back at her death. The funeral was held at the church in the hospital compound, but what a service it was. The only way we knew that it was a funeral service was the fact that a coffin was before us. The resurrected Christ was truly uplifted. There was a great sense of victory even in death. The hymns were sung with great feeling. We are certain that this was just what Sister Greaves would have wished. Every believer who was present knew the truth of Paul's words: "O death, where is thy sting? O grave, where is thy victory?" The funeral service was more like a convention.

I also had to officiate at the funeral of the brother of a magistrate. The service was held in a funeral parlour after which it was agreed that the "priest" (myself) who took the service did not belong to the Roman Catholics. After the coffin had been placed in the tomb, the magistrate came and began to speak to me. He agreed that it would be a good thing for the children of his late brother to attend the Elim Church. "This faith is good for these young men" he said. To which I replied, "It is also good for old men". I think this was the first time that the magistrate had been lost for words. Anyhow, this contact is being followed up, and we are hoping that a family can not only be challenged with the gospel, but won for the Lord.

One afternoon, I was travelling along the road when I was flagged down by one of the young men from Success who was going in the opposite direction. It was a good thing we met, for Patrick was on his way to the house to tell me that a short time earlier, his father had dropped down dead. Immediately I went with him to the home. The body of his father was still there and many mourners had assembled, as is the custom in this country. From that night, and for just over a week, services were held in the home. Neighbours gathered each night to keep watch before the funeral, and afterwards they sat up until the ninth night, as is the custom, and while they sat waiting the young men from the church sang and preached. On this occasion a death in a family resulted in many people hearing the gospel. God really undertook over this period of grief for the family, and many people who would never normally come to church heard of Christ who saves and keeps, and who removes the terror and fear that is found by many in death.

Although death in grievous, yet there are great possibilities in witnessing. Truly this is a case, using Paul's words. "By all means to save some". But I wonder what story will be told when we die? In the Scripture we read of a dead man who was thrown in the tomb where Elisha the prophet had been buried, and that as soon as the body of that dead man touched the bones of Elisha he revived. Here was a dead man who had more power in him than many people who are still alive. Let us make sure that people are introduced to Christ now while the opportunities come our way rather than waiting until our death speaks for us.



Crusade Report

AFTER a very successful campaign on the Island of Alderney in the Channel Islands in April, it was felt by the team and the Presbytery that a return visit should be made as soon as possible. This was duly made in October and God really blessed the effort of George Wallace and his team of willing workers, including Mr. and Mrs. David MacFeeters, who were in charge of the children's meetings, Mr. Maurice Allaire (soloist), and Mr. Nigel Ozanne (pianist).

The team flew across to the Island on Monday October 13th. Thus began a hectic week of meetings which included open-air meetings, childrens work, Evangelistic meetings and coffee-bars for teenagers. The children's meetings were very well attended, and decisions were recorded among the boys and girls. The Evangelistic meetings were not so well attended as had been hoped, but nevertheless in these services a good number found Christ. The highlight of the entire week was definitely the coffee-bar work, when on occasions seventy young folk gathered, not only for the coffee and music, but also to hear the gospel clearly set forth night after night. In all during the crusade twenty-six people, ranging in ages from 14 to 19 found Christ as Saviour.

George Wallace and the Team



It was thrilling to be with the team as they preached the gospel in the streets of the little town of Saint Annes, and to accompany them to the public houses, where the gospel was presented in song. It was the privilege of the team to re-visit the Old Folk's Home, and to pay a call to the little hospital, where again the gospel was heralded forth in song. The response was so good, especially among the teenagers, that at the end of November some of the group went back to keep in contact with those who professed faith in Christ.

Apart from the actual team, a number of other friends from the Elim family took time off to help us, and we were very grateful for help in the various meetings.

Pray for us here in the Channel Islands, that we may be able to start a definite work for God in Alderney.

GEORGE WALLACE

Summer Camp at Bampton, Devon

WHICH county could be better than Devon for a youth camp? Especially when the atmosphere of that camp is charged with the presence of the Holy Spirit. Everything possible had been done for the physical, mental and spiritual welfare of the campers. Much prayer had been made. The padre, Trevor Partington gave some excellent talks and leadership, and a number of decisions were registered, and many others were baptised in the Holy Spirit. The children's meetings were conducted by an old friend and they were both interesting and fruitful. The cookhouse staff did admirably, and the meals were well prepared. The harmony amongst the workers was wonderful, and each one performed their duties as unto the Lord, and the Name of Jesus was glorified both by their actions and their words.

Mention must be made of the extensive preparations that had to be made many weeks beforehand. The commandant, Bobbie Moore and his wife were untiring, and they left no stone unturned to make the camp the success that it turned out to be. Very many hours were put in by the willing band of helpers who gave so unsparingly of their time. The fun and games and three visits to the seaside gave the campers a time that they will not easily forget.

IAN MOORE



LIFE INSURANCE

"What you sell is really death insurance."

by Lorraine P. Cogle

I ANSWERED the doorbell and found I had two visitors.

"Hello. How are you today? This is Mr. Premium, and I am Mr. Zeal. We were in the neighbourhood and were wondering if we might have a few minutes of your time?"

"Well", I said. "I don't know. . ."

"Mr. Premium will be your new agent, and I would appreciate it if we could come in for a few minutes to review your policies".

"Please come in", I said.

"My, you have a charming home", said Mr. Zeal. (Which being interpreted means, 'I think I know how much insurance you can afford'.)

"Cute little dog; does he bite? Oh, only when he's hungry! Heh, heh. Now then, when was the last time you reviewed your policies?"

The blank look on my face must have told him what he wanted to know.

"With the rise in the cost of living", he continued, "you can understand that what was adequate 20 years ago is hardly practical for today. Now let's go over your policies and get a picture of your insurance needs".

I couldn't say no. After all, I did invite them in.

As I handed them the policies, I thought, *How awful it would be if I were placing these documents in the hands of these men for collection! But it happens all the time, doesn't it? We take insurance policies for granted, thinking we are going to keep paying and paying on them. But one day we will receive the face value. Someone will receive the face value for mine.*

Mr. Zeal examined them and asked, "Are there any other policies that you have? Perhaps with another company?"

"Uh . . . no, that's it. I know it's not much of an 'investment', but – well I'm not in the market at this time for more insurance. Yes, I will think it over. Thank you for your concern".

As they gathered up their papers and briefcases, I could not help but think how paradoxical it all was. As I opened the door for them to leave, I could refrain no longer.

"Gentlemen", I said, "you asked me for a few moments of my time, and I freely gave them to you. Would you be willing to give me a few moments of your time?".

"Of course", they agreed. "We would be glad to".

"Good!" I replied. "You see, I sell life insurance". Now it was their turn to look blank.

"Let me explain. I sell life insurance, but what you sell is really death insurance. Of course, I don't think many people would buy it under that name though. No one likes to talk about death".

They stared in unbelief. "Now, just a minute. . .", they gently commanded.

"No, please", I urged, "you said you'd give me a few minutes of your time. Hear me out. Your policies guarantee a certain amount of money on two conditions. One is that I keep up the premium payments, and the other is that I die. Only the person who owns the policy really doesn't get the money; his beneficiary does".

"Well, actually . . . ".

"Yes, actually that's true", I continued. "Let's look at it this way. You pay the face value only when the insured dies. But I can tell you about a policy that will guarantee life! That's right! A policy that will guarantee you life for eternity.

"How does that sound? This policy is not endorsed by *Good Housekeeping*, but by the keeper of the universe!"

"I do have other calls to make", Mr. Zeal reneged.

"Aren't you interested?" I asked sincerely. "Wait! This won't cost you a penny. Is there anything more important than your life?"

"Of course not", he insisted, "but maybe some other time. I do have other calls to make. It was very nice talking to you".

They waved as they pulled away from the curb.

My heart sank. *O Lord. . . how awful! They don't care!*

Why is it that men put all kinds of priorities on insurance, securities, and earthly things and are not interested in eternal things? Don't they realize that some day when they aren't expecting it death will knock at their door?

BIG CHURCHES

SMALL CHURCHES

by Kenneth B. Birch

Kenneth Birch writes for the Pentecostal Testimony, the magazine of the Pentecostal Assemblies of Canada

MORE AND MORE Christians are facing this dilemma today. Like any "growing pain" there is a real positive aspect to it. Our churches are growing. Evangelism will always be the vital heart throb of biblical Christianity. Evangelism is taking place in our churches. Great numbers of people are turning to Christ and these new believers are becoming faithful disciples and fruitful members of local churches. This is what we call true "church growth".

This healthy, positive development eventually brings a problem – too many believers to be served and accommodated in our existing small and medium-sized churches. What does a congregation do? What does a Christian do?

Usually, there are two basic alternatives – build a bigger church for the existing congregation or establish new congregations.

The multiplication of congregations is absolutely essential.

Donald McGavran and other exponents of church growth insist that the multiplication of congregations is absolutely essential if we are to see significant numbers of people become true disciples of Jesus Christ. I don't think church leaders can escape the validity of this reasoning. The principle is clearly understood and practised by the banks and supermarkets. The way to explosive expansion of business is *not* to build one headquarters building down-town and expect everyone to drive several miles to make a transaction. These companies go where the people are.

We realize that this comparison of secular enterprizes with the church cannot be pushed too far. "The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds". But I believe this principle of "divide and multiply" is valid for churches to consider. This is the "community church" concept. We may call it also the "Pentecostal community church".

The churches in the book of Acts were "house churches".

We cannot, however, call for the watering down of our full gospel emphases for the sake of gaining wide acceptance. But let's not forget that the churches in the book of Acts were "house churches". The first Christians continued to worship with other Jews in large gatherings in the temple and synagogues. But the centre of their new-found experience with Christ was in the smaller house meetings where they received teaching and participated in Christian fellowship and the Lord's Table (Acts 2:42).

Smallness is no guarantee of spirituality.

There can be no doubt that smaller churches offer the possibility for the fostering of real spiritual vitality for those who attend. Ministry can be personal and fellowship warm. But make no mistake, smallness is no guarantee of spirituality. I have been in small churches which have been spiritually cold and dying. On the other hand, I have been in larger churches which have radiated spiritual life and warmth. Both types of churches – large and small – have their

own particular temptations and pitfalls for leaders and members alike.

Another possibility offered by the smaller congregation is that of deep involvement of each member. Where there are few people to do many jobs, everyone feels needed. Everyone can have the satisfaction of knowing that his or her contribution makes a difference.

Some people like to get lost in the crowd of a large church.

It is no secret that some people like to get lost in the crowd of a large church. But who said this has to happen? If a church is large you can be sure that a lot of people have been deeply involved – involved in soul-winning, sacrifice and service. And you can also be sure that there is a lot more work waiting to be done if volunteers can be found to do it. Lack of involvement is usually not the result of willingness on the part of those who should be involved. Involvement in spiritual activity is an indispensable part of spiritual growth and you can have it in any size church if you really want it.

God's plans are big. He wants to reach the whole world.

Let's look at the possibilities offered by a large church. It should be obvious that great things can be done for God even when dedicated Christian manpower and resources are put together in a large congregation. God's plans are big. He wants to reach the whole world. But reaching the world today is a much bigger, more complex and more expensive job that it ever has been.

Of course, when we are talking about large churches we are usually talking about larger population centres. A larger church, simply because it is big, can be visible even in a mjaor city. Unchurched people at least develop the feeling that "something must be happening in that church to attract so many people". And while they still might not go to find out what is happening, their attention will be attracted if they hear a radio or TV broadcast from that church or if they meet someone who goes there. Such churches can be "flagship" churches for a denomination in a given area.

There's no getting away from it, a big church can do more in some areas than a smaller one. It can mobilize people and resources to produce mass media ministries (radio, TV, etc.). It can give significant support to world missions in concentrated, large amounts that can make a crucial difference in these days when urban evangelism overseas is just as expensive as it is here at home. And it can, with the right kind of ministry and enough concerned people, care for the spiritual needs of its members and those of new Christians who come in to find a spiritual home.

So what's the answer? Big churches? Small churches? Both? I think we must conclude that there is no single, easy answer. I remember talking with the pastor of a large church launching into a major building programme. "I know that in many ways a community church can do a better job than a large one", he said, "but what can I do? God is blessing our ministry. People are being saved and the church is full. God has given us a vision for the city. What can I do?" I knew that this pastor had already been involved in "mothering" other churches in surrounding suburbs. There was, and still is, no easy answer.

But as more of us face this problem I think that two guidelines should be kept in mind. The first is that the physical growth and the spiritual growth of a congregation should go hand in hand. It should not be an "either/or" situation but a "both/and" development. Some churches have held off expansion because they felt they were not spiritually ready for it. In the final result, the delay did not help but actually hindered spiritual growth.

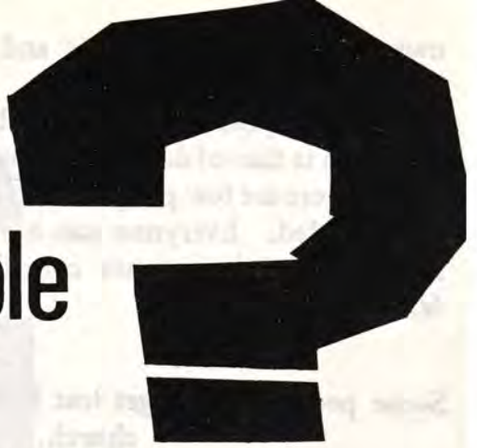
What happens to the people once they come in. . .?

The other alternative is, as one writer has put it, "some churches aren't growing, they are just becoming fat". We can kid ourselves into thinking that growing numbers mean increased spiritual vitality and effectiveness. It will always be true that, to a certain extent, "a crowd draws a crowd". The point is what happens to the people once they come in to our churches.

What is the most effective way to reach our community?

The second major consideration is this – what is the most effective way to reach our community? The answer will not always be the same. In the minds of many, travelling several miles to come to church is no obstacle while for others it is.

The best solution may well be that every major population area needs both a large, central church and several, smaller community churches. Both are needed to get the total job done. We need dedicated, Spirit-led leadership and membership in both types of churches, Christians who feel that God is leading them and equipping them for ministry in the place where they are. And if we live according to 1 Corinthians 12, one type of church should not despise the other but they should pray for each other and support each other in every way possible.



Who put the worm in the apple

by Harry M. Snook

HAVE YOU ever taken a big bite of a red, juicy apple and then discovered a worm was there ahead of you? It makes you lose your appetite, doesn't it? You're willing to let the worm have what's left!

Where did it come from? Who told the worm that apples were good to eat?

I stood in my garden a few years ago and wondered how the potato bugs ever found my potato plants. I didn't register my farming enterprise in any agricultural directory, nor did I post a sign: "This is a garden, and these are potato plants". But there they were, and all during the growing season I had to fight those bugs to put potatoes on my table.

What amazed me even more was that each vegetable had its own special kind of bug. The corn, the tomatoes, the cabbage, all had their own particular pests, and the bugs never got confused. The potato bug didn't like corn, and the cabbage bug never bothered the tomatoes.

Where did they all come from?

The wrong fruit

Remember the story of two people who chose to eat the wrong kind of fruit about 6,000 years ago in the garden of Eden? That started it. The result of their foolish choice was a curse called sin. Ever since that time there's been a spoiler, an undercover enemy at work to make every apple rotten to the core.

That worm is sin personified. You will find it in different forms and shapes in everything connected with man.

You bite into marriage, and it's not very long before you find the spoiler, something foreign eating away to turn a beautiful relationship into spoiled fruit.

Business, sports, politics, arts, education, religion, even life itself, all have their special little problems – and unless you keep fighting, the bugs will win.

An apple tree left to itself will bring its owner poverty and shame. How can you win?

The cure for the curse

A cure was perfected 2,000 years ago on another tree. The Son of God came and died on that tree to expose the problem of sin, to show how devastating it can be. He took upon himself the full curse of sin to provide a cure and relief from its destructive consequences.

This whole problem is described beautifully in Joel 1:4: "That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten: and that which the cankerworm hath left hath the caterpillar eaten". That's a picture of worms at their worst!

But chapter 2, verse 25, provides a happy cure: "And I will restore to you the years that the locust hath eaten, the cankerworm, the caterpillar, and the palmerworm, my great army which I sent among you".

How does it happen? Read verse 28: "I will pour out my Spirit upon all flesh".

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No, we will never kill all the worms. Immunity to sin is impossible. We need constant vigilance. But after we give our lives to Christ, we are assured that if we walk in the light as He is in the light (get rid of all the obvious destroying pests), He will cleanse us from all sin (the hidden pests we cannot see).

THE CUCUMBER IN THE BOTTLE

"WHEN I was a little boy", remarked an old man, "somebody gave me a cucumber in a bottle. The neck of the bottle was small and the cucumber was so large that it wasn't possible for it to pass through, and I wondered how it got there. But out in the garden one day I came upon a bottle slipped over a little green fellow, and then I understood. The cucumber had grown inside the bottle.

"During the years since I have often seen men in the grip of habits that used to make me wonder how any strong, sensible man could form them. I realised that they had grown into them when they were young, and now they could not get free until Someone outside of themselves came and broke their prison and set them free".

MRS. L.P. COWDERY

NEWS is to hand that Mrs. Cowdery, the beloved wife of the minister of our Plymouth Church, went home to be with the Lord on 1st December. Our sister died peacefully, still praising the Lord.

Year Book for 1975/76



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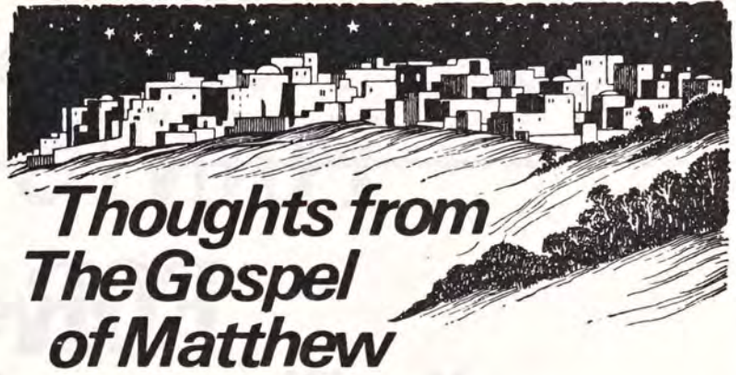
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Thoughts from The Gospel of Matthew

7.
THE CONQUEST OF WORLDLINESS
Matthew 4:1-11

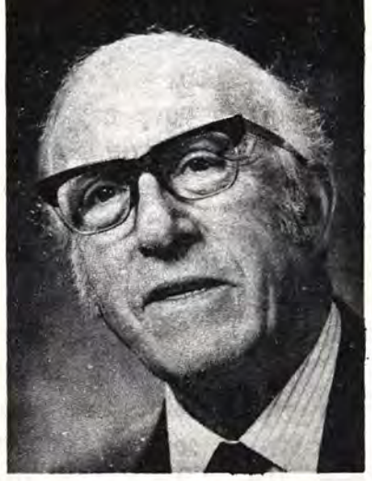
by F. Lavender
Pastor of our Croydon Church

THE apostle John clearly described worldliness as: "The lust of the flesh, the lust of the eyes, and the pride of life" (1 John 2:16). The appeal of the world was shown first in the garden of Eden when the tempter spoke to Eve. We read that when Eve saw the fruit of the tree of the knowledge of good and evil she saw that it was "good for food" – the appeal to the lust of the flesh. It was "pleasant to the eyes" – it appealed to the lust of the eyes. It was "to be desired to make one wise" – the appeal to the pride of life. Satan tempted Eve in conditions of perfection and abundance; both Adam and Eve deliberately chose the world and rejected the command of God.

Satan made the same appeal to the Lord Jesus Christ in the barren wilderness when He was deprived of all sustenance. The first temptation, "make these stones bread", was a temptation to indulge in the lust of the flesh. In the second temptation, Satan "showed Him all the kingdoms of the world", tempting Him by the lust of the eyes, which suggested that this was an easy, but unlawful way to achieve His purpose. Third, the tempter urged Him to cast Himself down from the pinnacle of the Temple, and to thus demonstrate who He was – an appeal to the pride of life. Where our first parents fell, the Lord Jesus stood upright; He was thus able to assure the disciples: "Be of good cheer, I have overcome the world (John 16:33).

The world is constantly appealing to the Christian: through his physical appetites – to gratify them in a wrong way: by what he sees – his unconsecrated ambition: and by his pride. But worldliness is contrary to God, it is, in fact, enmity against God (1 John 2:15; Romans 8:7). The Lord Jesus has overcome the world for us, and He is able to release us from its pull. He will transform our outlook by renewing our minds (Romans 12:2).

POINTS FOR PREACHERS



by J. Alexander Wright

AN OUTLINE

New Testament Nicknames
(Mark 3:12-19; Isaiah 62:2).

"Surnamed" = surplus = additional. "Nickname" = to eke out, or add to. Sometimes derogatory, often affectionate, always truly descriptive.

1. **Relationship.** "Zebedee's boys". Matthew 4:21; 10:2; 20:20; 26:37; 27:36; John 21:22; "Thomas Didymus". John 11:16; 20:24; 21:2; "The twin". To whom? Matthew, with whom he is often associated?
2. **Trade.** "Simon the tanner". Acts 10:6. An unspeakable occupation. Two Simons but only one tanner.
3. **Place.** Judas Iscariot, or Judas of Iscarioth, in southern Judea. "The only Jew among the twelve apostles" said Dean F.W. Farrar, in his *Life of Christ.*
4. **Political.** Simon the Zealot, Luke 6:15. The secret society man with the dagger under his cloak.
5. **Character.** Herod: "that fox" Jesus called him (Luke 13:32), fem. "vixen", cruel and cunning. Simon, surnamed Peter. As soft sand is compressed to hard rock by water and by fire, so, by the Word (the water) and the Spirit (the fire) the vacillating disciple became a rock-man. James and John, "Sons of thunder" (Luke 9:51-6; Mark 9:38). James drank the cup of martyrdom and John became the apostle of love!

   Joses Barnabas (Acts 4:36). "Consolation", same as "Comforter". No wonder, for "He was a good man and full of the Holy Spirit and faith, and large numbers were won over to the Lord" (Acts 11:24 NEB). Of course!

ILLUSTRATION

Holy Bricks

Pastor H. Court has told us of the time, when a student-minister, he was set to guard the empty nunnery we had purchased for our first Elim Bible College at Clapham. It was the dead of winter when, wandering from room to room, he found a bottle of "holy ice"! It was, of course, "holy water"! During this Holy Year in Rome, sellers in St. Peter's Square have been offering "holy bricks" which they claim were used to seal up the Holy Door at the end of their 1950 celebrations. There were 4,000 of these authentic bricks, currently selling at £3 a pair. But as one writer remarked. "What on earth do you do with a pair of 'holy bricks'"? Holy stones, yes (1 Peter 2:5).

QUOTATION

Tithing surprises One

The late Fred Mitchell, of Chine Inland Mission renown, declared that the man who begins to tithe will have six surprises:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his own spiritual life.
3. At his ease in meeting his own obligations with the remaining nine-tenths.
4. At the ease from which he is able to go from one tenth to larger giving.
5. At his increased sense of stewardship in all things.
6. At himself for not adopting the plan sooner.



May Osman's page

"To obey is better than sacrifice"

1 Samuel 15:22

THERE are many types of obedience, and I wonder what sort of obedience we are affording our God. There is reluctant obedience. Have you ever seen the reaction of a little child when you tell him it is time for bed? He pleads "Just five minutes more", then when the time is up and you command "Now, come along, up to bed". His feet drag, and he toddles off so reluctantly, but he *is* obeying. He feels he is being a good boy by doing what he is told. I can see the picture of some of us Christians when God tells us to do something; yes we will do it, but in our own time, but sometimes we do it so reluctantly. If we realise that we have a God who never makes mistakes, then our obedience should be both immediate and joyful.

Corrie ten Boom tells a story in her latest book *Tramp for the Lord* that should speak to all our hearts. She had arrived at Buenos Aires and had nowhere to stay. She was befriended by Dr. Gwen Shepherd who opened up her home to Corrie. One day Dr. Shepherd took Corrie to visit her hospital, and she showed her round the ward where the polio patients were being treated. She had never seen the wheezing, gasping iron lungs before and they scared her.

"Do you want to talk to some of the patients?" asked a nurse. "No. I am unable to talk, I want to go off somewhere and cry", said Corrie. The Lord spoke to her and said, "If you can't speak, let me do it through you" so she replied "All right, Lord. You do it", and she went from bed to bed talking about Jesus. She came to a man on a rocking bed. When his head was up he could breathe in, when his head was down he breathed out. He was a Jew. Corrie told how she and her family loved the Jews, and that some of her family had died in concentration camps, and she was imprisoned for helping Jews to escape. She asked him if he knew about Jesus the Messiah, and not being able to speak because of the tubes in his throat, he wrote on a pad: "I am ready to listen". She says, "I stayed beside that rocking bed and told my Jewish friend about the great Messiah, the one whom the prophet called 'Wonderful, Counsellor, The Mighty God, the everlasting Father, The Prince of Peace'" (Isaiah 9:6).

When she had finished speaking she showed him a piece of embroidery. On one side was stitched a beautiful crown, but the other side was all mixed up. She told him his life was like that, all knotted, tangled and mixed up, but she said "When you turn the embroidery round you can see the pattern. So it is with your life; God is weaving a crown if only you can see it aright". He took up the pencil and wrote "Thank God. I am already seeing the beautiful side". He had found the Messiah. The next day Corrie returned to the ward and asked if she could speak to her Jewish friend. "I'm sorry", said the nurse "Just five minutes after you left he beckoned me to his side, there was a wonderful light shining in his eyes and he wrote down 'For the first time I prayed in Jesus' name', then he closed his eyes and died".

Corrie was so glad that she had obeyed God's voice and had witnessed to this dear man. There is another soul in glory through her obedience.

So, if God is telling you to do something and you don't understand the command, then obey, for "obedience is better than sacrifice". "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isaiah 55:8). God knows best, so "Trust and obey! For there's no other way to be happy in Jesus, but to trust and obey".

Tramp for the Lord Published by Hodder and Stoughton, price 75p, postage and packing 13p extra.

Classified Advertisements

HOLIDAY APARTMENTS, BOARD RESIDENCE, etc.

BOGNOR REGIS. Ideal sea-front position, children welcome, s.a.e. to Lyndhurst Christian Hotel, 4 Park Terrace, PO21 2ND. Phone: 23254. D.4010

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MISCELLANEOUS

ADVERTISING PENCILS, ball pens, diaries, combs, etc. gold stamped Church name, raise funds, quickly, easily. Details: Northern Novelties, Bradford. BD1 3HE. C.4021

LOW FARES FOR CHRISTMAS travelling to worldwide destinations, individual and group travel available. Write or phone: Missionair, 17 Meadow Road, Southall, UB1 2JE. Tel: (01) 571 3355.

WANTED. Fifty stacking or folding chairs for new Elim Youth Centre opening shortly in Weymouth. Will collect. Contact Pastor Eric Gaudion, 2 Melbury Road, Weymouth, Dorset. Tel: Weymouth 74634. C.4281.

SWITZERLAND 76. Young people needed for outreach during vacation. "Go Ye". Reunion January 11. 10 Rockland rise, Whitwick, Coalville, Leics. s.a.e. C.4284

DEDICATIONS

HURST. On November 16, Daniel James Hurst, infant son of Mr. and Mrs. Andrew Hurst was dedicated to the Lord at our Southampton Church. Officiating minister: W.J. Maybin. C.4282

MATTHEWS. On November 16, Daren Paul, son of Mr. and Mrs. Ken Matthews was dedicated to the Lord at our Southampton Church. Officiating minister: W.J. Maybin. C.4283

MARRIAGE

KINNING—EVANS. On November 8th, at our Northampton Church, Robert Kinning to Gwen Evans. Officiating minister: John M. Cuthbert.

WITH CHRIST

LAINE. On November 3rd, Mrs. E.M. Laine, aged 77 years, faithful member of our Vazon Church, Guernsey, for many years. "Forever with the Lord". Officiating minister: A.C. Jarvis.

SIMONITE. On August 3rd. Mrs. Alice Mary, aged 81 years, beloved wife of John (Jack), faithful member of our Graham Street Church. Passed into the presence of the Lord. Officiating minister at funeral: Richard Lighton.

WARD. On November 13th, Mary (May) Ward, faithful member of the Erdington Church, formerly of Graham Street, went to be with the Lord. Officiating minister at the funeral: K. Smith.

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Itineraries

The President (Leslie Wigglesworth):
December 13, Hayes (Missionary Rally); 14, Luton a.m; Stevenage p.m; 16, Finchley.

London Crusader Choir, with Douglas B. Gray:
December 14, Pentonville and Wormwood Scrubs prisons; 21, Maidstone and Eastchurch (Isle of Sheppey) prisons.

Sylvia Beardwell:
December 13, Hayes (Missionary Rally); 14, Islington a.m; Palmers Green p.m; 15, Canning Town; 16, Dagenham; 17, Woolwich; 18, East Ham.

Wavelength
ELIM ON THE AIR

United Kingdom

Radio Brighton 202M 95.3 VHF "QUEST" with F.A. Hodge Sundays at 11.02.

B.B.C. Radio 2. Cardiff City Temple. "Come Alive". Sundays, 8-8.30 a.m; from September 28 to the end of the year.

Radio Leeds. "Cornerstones". A 30 minute programme produced by Leeds Evangelistic Council. Chairman: Pastor J.E. Moore. Sunday at 5 p.m. and Wednesday at 4 p.m. until April 1976.

Swansea Sound. 257m m.w. December 21 at 7.03 p.m. from Elim Church, Pontardulais, Christmas Service. Preacher: G.J. Feasey.

Brazil

Radio Londrina — 18.30-18.55 (Brazil time), each morning

Radio Wenceslau, 30 minutes every Sunday.

Ghana

Church of Pentecost on G.B.C. every Monday at 9.45 p.m.

Guyana

Guyana Broadcasting Service every Saturday at 9 a.m.

Coming Events

BIRMINGHAM. December 17. The Town Hall. Annual Christmas Carol Service at 7.30. Preacher: George Jeffreys Williamson. Singing by Coventry Choir, Mary Goldingay and the Birmingham Crowd. Info: 021 472 0277.

BOURNEMOUTH, Winton. December 14. Elim Pentecostal Church, Hawthorn Road. Sunday at 6.30. Preacher: Don Summers. Convener: George Backhouse.

BOURNEMOUTH, Winton. December 28. Elim Pentecostal Church, Hawthorn Road, Peters Hill. George Backhouse's farewell services on retirement. 11 a.m. and 6.30 p.m. Special Guest Speaker: Wesley Gilpin, Elim Bible College.

CANNING TOWN. December 13. Elim Pentecostal Church, Elim Way. Convention meeting at 7. Preacher: T.W. Walker.

CHELMSFORD. December 12-13. Elim Pentecostal Church, Mildmay Road. Choir's Annual Musical Festival. Preacher: Eldin R. Corsie. Friday at 7.30. Saturday at 7. Free tickets from: Mrs. Dorothy Copsey, 388 Linnet Drive, Chelmsford, Esssx. Tel: 54204.

CLACTON-ON-SEA. December 17, at 7.30. Power, praise, and healing. Preacher: Rev. Trevor Dearing.

FINCHLEY. December 16. United Reformed Church, East Road. United Carol Service at 7.30. Preacher: The President. Convener: B.H. Tween.

HAYES. December 13. Elim Pentecostal Church, Keith Road. West London Presbytery Annual Missionary Rally at 3 and 7. Taking part: Leslie Wigglesworth, Sylvia Beardwell, Alan and Ann Renshaw, David Butcher. Open Forum, Exhibition, "Tanzanian Travelogue" (film). Tea at 5.30.

PALMERS GREEN. December 13. Elim Pentecostal Church, Russell Road. Film Rally. "Flipside" and "Windows of the Soul". At 7.30. Convener: A.L. Hawkes.

PONTARDULAIS. December 18-21. Elim Pentecostal Church, Twyniago Road, at 6.30. Recording of "Swansea Sound" Christmas Service at 6.30. Sunday, Carol Service at 5.30. Broadcast of Christmas Service at 7.03.

THE MEMORIAL to John Milton in the Poet's Corner, Westminster Abbey has an inscription which runs like this:

"In the year of Our Lord Christ
One thousand seven hundred thirty and seven
This Bust
of the Author of PARADISE LOST
was placed here by William Benson Esquire
One of the two Auditors of the Imprest
to his Majesty King George the second
formerly
Surveyor General of the Works
to his Majesty King George the first.
Rysbrack
was the Statuary who cut it"

Who was William Benson? No-one in particular, just an unimportant nobody who wanted to have a memorial to himself.

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THE HERO WHO WASN'T

by Eric Carter, Pastor of our Grimsby Church

WHEN I was a child I was given a book entitled *The Boys Book of Heroes.* Those true stories were very exciting; they were written in such a way to captivate a boy's vivid imagination. Naaman should have been given a page or two in that book, for despite the insistent bragging of Mohammed Ali, I reckoned Naaman to be the greatest!—until I recently reread his intriguing story in 2 Kings 5. Then I had second thoughts.

Reputation

Naaman's reputation is beyond dispute. Any man who could reach the position of Commander-in-Chief of the Syrian fighting force must have been a real man. He probably rated very high in the popularity charts of the time. He was Syria's number one hero! Then big trouble came, but it started in such a small way. Naaman contracted leprosy.

What a pity Naaman could not see the plan that God had mapped out for him. The instrument that God would use was a girl, snatched away from her home during a successful raid on Israli territory by the Syrian legions. This girl, whose name is not given in scripture, has been the subject of many a sermon. Her testimony remained firm when the odds were all stacked against her.

The prescriptions given by the servant of the man of God made Naaman stalk off in a rage. He was like a spoilt child,he wanted a cure,but only in his own way. He was prepared to pay, and his wallet was bulging at the seams. The thought of washing in the dirty old river of Jordan hurt his pride. However, after a persuasive nudge from one of his officers he quickly realised that he could not barter with Elisha. Two choices were open – "go under" or"Go home!", God's way or not at all! This principle never changes.

Transformation

Transformation resulted from that plunge. Naaman's body was cleansed of that loathsome disease and his belief was radically altered. We hear his confession: "I know at last that there is no God in all the world except in Israel . . . I will never again offer any burnt offerings or sacrifices to any other God except the Lord" (v. 15, 17, *Living Bible*). From that moment, God was to be first in his life. I can almost hear you say "What a fantastic conversion". But it is at this point in the story that our colourful soap bubble bursts! Naaman's intention was first-rate, but it only turned out to be a partial dedication.

God later presented Naaman with a golden opportunity. His countrymen were heathen, without knowledge of the Living God. Had he spoken up, he could have been instrumental in turning hundreds of men to the Lord. Tragically, however, he remained silent! Perhaps he was scared of losing his job. Maybe he was afraid of what other people might say. Whatever the reason, the fact remains that Naaman displayed a characteristic previously unknown in his military career – he was a coward! When the king knelt before the god,Rimmon, our gallant commander knelt beside him.

The greatest of all evangelists wrote: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth" (Romans 1:16).

One of the most cunning masterpiece of Satanic scheming has been that he has brainwashed so many Christians into thinking that the responsibility for speaking out for Jesus rests with those who have been professionally trained. The result is that many Christians say nothing at all.

Introducing men and women to Jesus Christ is the responsibility of every Christian. This present age is not a time for "Sunday-go-to-meeting-merry-go-round". We must take the offensive! Sharing Christ can be thrilling, exciting and invigorating. **It is time that the silent minority spoke up!**

The Family Altar

Scripture Union Portions

Notes by G.R. Knight, Pastor of our Barry Church

Monday, December 15th **James 5:12-20**

"Is any sick among you?" (v.14).

THERE IS something for everyone in this portion today, but there is a special message of hope to those who are sick. It is obvious that sickness existed in the Early Church as it does indeed today, but God has provided His people with a means of deliverance. There may be many unanswered questions, but if God has intended us all to resign ourselves to sickness and disease He would not have inspired James to include these verses in his epistle.

Tuesday, December 16th **Isaiah 9:2-7**

"A child is born . . . a Son is given" (v.6).

SOME 700 years before the birth of Christ, Isaiah predicted His coming. The first Christmas was a time when God gave and man received, the greatest gift in the world. A child was born to Mary and Joseph. A happy, but seemingly ordinary event. The words, "unto us a *son* is given", declare however that the babe of Bethlehem, was really the Son of Almighty God. Jesus, was no ordinary child, but as Charles Wesley put it: "Our God contracted to a span, incomprehensively made Man". As the Divine Son, He was God's representative on earth, and as the Son of Man, He is now man's advocate in heaven.

Wednesday, December 17th **Isaiah 11:1-10**

"A Branch shall grow out of his roots" (v.1).

JESUS was, humanly speaking, a Branch of the family of Jesse; both Mary and Joseph could trace their ancestry back through to David. In Zechariah (3:8 and 6:12), on the other hand He is described as the Branch of Jehovah. As a branch is the dependent part of a tree, so Jesus, was dependent upon His parents for His humanity, and upon His Father in Heaven for His divine power (John 14:10). If He, whose glorious kingdom is described in our reading, was a dependent branch, how much more are we ourselves? Read John 15:4-8

Thursday, December 18th **Isaiah 40:1-11**

"He shall feed His flock like a shepherd" (v.11).

AS a shepherd cut himself off from the comforts of home in order to give himself entirely to caring for his flock, even so Jesus, the Good Shepherd, left heaven so that He might devote Himself to the needs of His people He came, not to be ministered unto, but to minister as He, Himself declared (Mark 10:45). No-one can read the Gospels without being made aware of the deep love and compassion Jesus had for His sheep. Such love ultimately led Him to the cross (John 10:10-11). What a thrill it is to know Him as our Shepherd (Psalm 95:7). One young lad was heard to misquote, "The Lord is my Shepherd and that's all I want". It does not say that, but it is true.

Friday, December 19th **Isaiah 42:1-9**

"My glory will I not give to another" (v.8).

WHAT is uppermost in your mind as you approach another Christmas? Is it food, and what I will eat? Or presents and what shall I give? Is it the decorations, or one of the other preparations that the season demands? If we are honest with ourselves, the rush and bustle often crowd Christ out of Christmas. We get so taken up with the outward show that we have little time to sit down and thank God for Jesus. But the glory belongs to Him!

Saturday, December 20th **Luke 1:1-13**

"Thy prayer is heard" (v.13).

WE are not told for how long, or for what, Zacharias prayed, but as both he and his wife were elderly, and the answer to his prayer was the promise of a son, the inference is that he prayed for a child and that he had prayed for a long time. Many of the answers to our prayers appear to be delayed, but delays are not denials (Luke 18:1-8). God heard and answered Zacharias' prayer in giving him a son. John the Baptist was to prepare the way for Israel's Messiah who was to be the Saviour of the world. What an answer! James reminds us, "The effectual fervent prayer of a righteous man availeth much".

Sunday, December 21st **Luke 1:14-25**

"He shall . . . make ready a people prepared for the Lord" (v.17).

WHAT A TASK! It was a great honour to be the one who was to prepare the way for the Son of God, but it was also an awesome responsibility. John was fearless and faithful in this task, even unto death. As we celebrate the birth of Jesus this Christmas, we are standing at the very threshold of His return. It is the responsibility and honour of every born again believer to prepare the world for His coming. If you are ready and looking forward joyfully to His appearing, remember that many more are not (Mark 16:15).

D. L. MOODY and the ATHEISTS

AMONG the most remarkable scenes I have ever witnessed was one in East London during the visit of those beloved and honoured men of God, Moody and Sankey, in the years 1883-84.

The hall was in the centre of the dense working population of that quarter, where men by the hundred thousand worked and lived in workshops and factories. One Monday evening had been reserved for an address to atheists, sceptics, and free-thinkers of all shades.

At that time Charles Bradlaugh, the champion of atheism, was at the height of his powers; and hearing of this meeting, he ordered all the clubs he had formed to close for the evening, and all the members to go and take possession of the hall. They did so, and five thousand men marched in from all directions.

The service began earlier than usual. After the preliminary singing. Mr. Moody asked the men to choose their favourite hymns, which suggestion raised many a laugh, for atheists have no song or hymn. The meeting got well under way. Mr. Moody spoke from "Their rock is not our rock, our enemies themselves being the judges" (Deuteronomy 32:31). He poured in a broadside of telling, touching incidents from his own experience of the deathbeds of Christians and athiests, and let the men be the judges as to who had the foundation, on which to rest faith and hope. Reluctant tears were wrung from many an eye. The great mass of men with the darkest, most determined defiance of God stamped upon their faces did not move; but when the sermon was ended, one felt inclined to think nothing had been accomplished for it had not appealed to their intellects or reasoning faculties, and had convinced them of nothing.

The hymn

At the close, Mr. Moody said, "We will rise and sing 'Only Trust Him', and while we do so, will the ushers open all the doors, so that any man who wants to leave can do so; and after that we will have the usual inquiry meeting for those who desire to be led to the Saviour". I thought, all will stampede and we shall only have an empty hall. But instead, the great mass of five thousand men rose, sang, and sat down again, not one man vacating his seat.

What next? Mr. Moody then said, "I will explain four words—receive, believe, trust, take Him". A broad grin pervaded all that sea of faces. After a few words upon "Receive", he made the appeal "Who will receive Him? Just say, 'I will'". From the men standing round the edge of the hall came some fifty responses, but not one from the mass seated before him. One man growled, "I can't", to which Mr. Moody replied, "You have spoken the truth, my man; glad you spoke. Listen and you will be able to say 'I can' before we are through". Then he explained the word believe, and made his second appeal, "Who will say 'I will believe Him'?". Again some responded from the fringe of the crowd, until one big fellow, a leading club man, shouted "I won't". D.L. Moody overcome with tenderness and compassion, burst into broken, tearful words, half sobs, "It is 'I will', or 'I won't' for every man in this hall tonight".

Battle of the will

Then he suddenly turned the whole attention of the meeting to the story of the Prodigal Son, saying: "The battle is on the will, and only there. When the young man said 'I will arise', the battle was won, for he had yielded his will; and on that point all hangs tonight. Men, you have your champion there in the middle of the hall, the man who said 'I won't'. I want every man here, who believes that man is right, to follow him and rise and say 'I won't'". There was perfect silence and stillness; all held their breath, still no man rose; Moody burst out, "Thank God, no man says 'I won't'. Now, who'll say 'I will'?".

In an instant the Holy Spirit seemed to have broken loose upon that great crowd of enemies of Jesus Christ, and five hundred men sprang to their feet, their faces raining down with tears, shouting, "I will, I will", until the whole atmosphere was changed, and the battle was won. Quickly the meeting was closed, that personal work might begin, and from that night till the end of the week nearly two thousand men were swung out from the ranks of the foe into the army of the Lord, by the surrender of their will. They heard His "rise and walk", and they followed Him. The permanency of that work was well attested for years afterward, and the clubs never recovered their footing. God swept them away in His mercy and might by the gospel.

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Editorial



CHRISTMAS time should really be a time of joy and gladness for all people. "Behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2:10).

We wish that it could be so everywhere. The truth is that for many people it will be a time of sorrow and heartache. As we meet with our family and friends, let us spare a thought and a prayer for the thousands for whom this will be a time of sorrow and pain.

There will be many homes in Northern Ireland where there will be a vacant chair at the Christmas meal.

The soldiers will still be on duty in their guard posts and dug outs in Jerusalem, Lebanon, Berlin and Belfast, as well as in many other places.

The news of the birth of Christ, which brought joy to those shepherds in the fields outside the little town of Bethlehem, struck fear into the heart of King Herod only a few miles away in his palace. As a result he ordered the destruction of the infants within the town and subsequent generations have remembered these "martyrs" on Holy Innocents' Day on December 28.

At the very time that we are writing about the coming of the Prince of Peace, who came to give His life for sinful men, Parliament is seriously considering the re-introduction of the death penalty for terrorists.

As we remember the coming of Christ into the world at His first Advent, let us remember that He came to live amongst us. Most of his life was lived in comparative obscurity. Even the members of His own family did not recognise who He was. When He manifested Himself to the world, only a very small number were prepared to believe what He had to say. To those who believe in Him He gives power to become the sons of God (John 1:12).

The family of God consists of more than the number of those who will sit with us at our table at Christmas. Paul has a great phrase in Ephesians 3:15: "The whole family in heaven and earth". To all our readers, we say God bless you at this Christmas time.

Those who are persecuted or imprisoned for their faith, we remember specially today.

FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – 1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.

A word from the President

by Leslie Wigglesworth



IT WOULD give me great joy if I could say to you all personally, "Peace be unto you this Christmas time".

Some of our ministers have had the great privilege of taking part in nationwide broadcasts and of receiving an encouraging response from their television and radio programmes. In some instances many thousands have seen and heard that we are not ashamed of the gospel of Christ. During the past month it has been my great privilege to receive telephone calls from several distant countries when I have had contact with our beloved missionaries. Important messages have been translated into a practical response as help has materialised in a very short space of time. Such is the power of modern communication. Many people listen to short wave radio and hear voices from thousands of miles away speaking about Jesus. Very often our telephone and radio links end with the words, "The Lord bless you", or, "God be with you", and what a contrast this is to the proverbial "Good luck" of the doubter.

In recent times our nation has been bombarded with suggestions and insinuations from humanists, spiritists, atheistically inclined politicians, leaders of strange cults and so-called theologians, who have "a form of godliness, but denying the power thereof" (2 Timothy 3:5). Some of them tell us that Christ was not born of a virgin; they say that He did not do any miracles; they also say that He was a mere man, and that He is being made too much of by certain Christians. This is the voice of antichrist, and the Lord's people must not be dissuaded from their faith by any such words. It is but a repetition of an old lie which Satan has used down the centuries, and it shows to us who believe, that the Devil is busier than ever perpetuating untruths against the Lord and His people.

Misrepresentations

At this time of the year, Christians everywhere sing about the birth of Jesus and of the great mystery of the Son of God appearing in the likeness of sinful flesh, in order to meet the needs of mankind.

There will be many artificial presentations done for commercial interests, most of which warp the concept of a true Christmas, but through all these misrepresentations we are called to proclaim the heavenly message clearly.

Once again the Lord is speaking above the apprehensions of His people, and His first words are always, *"Fear not"*. Many fine sermons have been preached about fear, and many books dealing with the subject have found their way on to our book shelves. Thousands of words have been printed about the disquiet in the heart of our nation, and in many Christian's hearts too. So it is right that at this time our attention should be focused on Christ and not on the critics.

The Christian believer has an experience of peace and tranquility which is far deeper and more real than any calculated message to the mind. The limitations of the antagonists of the Christian faith are highlighted by their fears and their obvious inability to change the sinful nature of man. The efforts of believers of distinction and scholarship who try to make their voices heard in the land by calling the attention of the masses to the moral decline which is so evident in our country are met with either complete silence, or with a loud cry of protest from those who want to be left alone to go their own way.

"Fear not"

IN our Christmas festivities, let those of us who believe allow the light of the glory of the Lord to shine brighter than all the manufactured lights. Our own deep joy will strengthen our faith, and the "Fear not" will be followed by the angelic message, "Behold, I bring you tidings of great joy, which shall

continued overleaf

be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord" (Luke 2:11). In our rejoicing may we also remember that Jesus came that we might have life and that we might have it *"more abundantly"*. Life, for the world, at this moment seems to be so mixed up with licence and lust that many sincere people are shocked and dismayed. The general decay of decency and order brings with it terrible unrest, and men's hearts are failing them for fear of what is to come upon the earth.

No reliance is to be placed in governments; the policies of men are peculiarly mixed up just now. It is time for the people of the Lord to declare their faith in Jesus. We must not be subdued by the attitudes of the strong minded enemies of those truths which we hold dear, but we will repeat them over and over again. "Glory to God in the highest and on earth, peace, goodwill towards men". This will come as we acknowledge that Jesus Christ is come in the flesh, bow at the manager, and, humbly prostrating ourselves at the foot of the cross, open our hearts to the influence of the Holy Spirit. What a glorious prospect for us as we march into the future with Christ! Sin shall not have dominion over us. Jesus is Lord!

"IMMANUEL - God with us"

From an old book, sent to us by a regular reader.

AS our lives flow on from year to year, the bonds that unite us are one by one broken; families are separated, and the members of what was once a united circle are scattered it may be half over the world: old friendships are dropped, if not forgotten; changes of occupation, new interests, fresh hopes and anxieties and troubles, widen the separation still more; and the great disolver death is ever busy in snapping the links of the chains that bound us to old scenes and associations. Perhaps there is none left to address us by the old familiar names, to recall the old times and people who live in our memory. Each Christmas, each New Year's Day, makes us feel more solitary as we grow older, and the world around us is too busy and too selfish to be any bond of union between all the solitary men and women who have to work in it. Then comes the thought of One never distant, never changing, Jesus Christ, the same yesterday, today and forever. When we remember His Birth, when we praise His Name, when we break bread together in His Communion Feast, we are in union with a whole multitude, known and unknown to ourselves, of brothers and sisters, who draw their life from Him, and find in Him peace and joy and strength. His is indeed the Corner Stone of a vast building, a spiritual house, the length and breadth and height of which no man knows. His parting words are ever being fulfilled, "Lo, I am with you all the days"; and this He is ever true to the Name by which each successive generation of mankind call Him – "God with us".

Changes

Never, I think, do we feel life's changes so strongly as at the close of another year. We think of "Last Christmas"; we catch ourselves saying "This time last year"; our very diaries and account books tell a silent tale of changes; then it may be, we read in the papers the death-roll of the year, and are reminded how it has left the world poorer by some of its greatest and wisest men; at every turn we are made to feel, on a day like this, the need of some anchor of the soul, something fixed and permanent in the ever-shifting ocean of life. And we have this in the thought of Immanuel, Christ is the Rock of Ages; He is the same and His years shall not fail. Heaven and earth pass away; but His words shall not pass away, and so we who are Christians can take these words to encourage us as we enter a new year in our warfare with our spiritual enemies, we indeed wrestle not against flesh and blood: our trials and struggles may be carried on unseen, within the heart, beneath the surface; but they may be very real and very dreadful, though none but God knows what they are. But whatever trials or temptations are before us in the unknown year, whatever it may bring to shake our faith or to test our endurance, or to dishearten us in the daily round of duty: let this be our watch word that **God is with us**: let us trust in the great and comforting truth which the word Immanuel brings, and once more prove that the Lord is a Strong Tower into which we shall run and be safe.

News round up

Under a New Sign

GRAHAM LEAVERS, a fifty-four year old director of a process engraving firm in North London, has been appointed by Scripture Union as Southern Field Officer for the Frontier Youth Trust. He and his wife have seven children (three are still at home) and two teenage foster children. Graham is the leader of the King's Arms Youth Centre in Bishop's Stortford. "It used to be a pub, but it's changed kings. And it has a new sign outside". Graham is a deacon of the local Baptist church.

For a three-year term, starting in January, 1976, Graham Leavers will be responsible for developing 'frontier' youth work south of a line from The Wash to Aberystwyth. His aim will be to give pastoral care to Christian youth workers who are involved with young people in urban and industrial 'frontier' situations outside the churches, and who often feel lonely and are sometimes misunderstood.

Comings and Goings

SANDRA TAYLOR and Suzanne and Philip Evans will accompany Peter and Sandra McCann when they return to Inyanga North on December 30th.

CATHERINE PICKEN is expected home on December 11th.

ELIZABETH GULL, eldest daughter of Pastor and Mrs. Ron Gull, arrived on November 27th for a short stay.

ALAN AND ANNE RENSHAW were reunited with their children Timothy aged 16, Bethanne Grace aged 14 and Karen Joy aged 12 years when they flew in from Rhodesia on December 2nd.

JANE DOUGHTY, who spent nine months as a relief teacher in Emmanuel Secondary School, Rhodesia called to visit our Headquarters on December 7th. She is currently studying Law at Bristol University.

PASTOR JAMES McKEOWN has returned to Ghana for a further term of service where he was enthusiastically received by the members and leaders of the Church of Pentecost on October 30th. His wife Sophia is remaining in Ballymena, Northern Ireland.

CHIPPINGS FROM AN AFRICAN BENCH

by Alan Renshaw, Rhodesia

1. "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Corinthians 10:12).

THERE is a local custom in Inyanga that once the crops are harvested from the fields, there is no reason for herding the cattle. As there are very few fences and no hedges, it means the cattle wander where they will. We try and keep the mission as attractive as possible with flowers and shrubs, and we all grow vegetables, so naturally this is a great attraction for the cattle.

It is amazing how a lumbering, clumsy six-hundred pound animal can get so close without being seen or heard. We casually looked out of the window one midday to see a cow cheerfully grazing in the rockery by the front door. The door was open and we were sitting reading, but it crept up on us unawares.

We Christians are sometimes so confident that we are strong enough to face Satan, and we are when we face him, but what about when he creeps up when we are sitting taking our ease? Before we know what has happened the damage is done, we have fallen and failed God. This is why Paul found that he needed to write the words of our text.

We now have two dogs, and often when they are lying on the mat they will suddenly sit up, their ears cocked, and then they will dash away. They have caught a smell or sound on the breeze and after that the cattle haven't a chance of coming near our home. The dogs' ears are tuned to recognise what will disrupt the peace of our home.

Are you in tune with God so that you can recognise the things which can creep in and damage your walk and your fellowship with Him?

God Rules

by Philip N. MacInnes

The Christmas Story tells me . . .

God rules

THE unbeliever sees three things in the celebration of Christmas – the television, the tree and the turkey. The nominal Christian sees in the story of Christmas – the stable, the shepherds and the star. The believer, however, sees the deeper reasons behind the Christmas story. The message of Christmas to him is that God loves sinful man and that He sent His Son to die to redeem sinful man and reconcile him to God. There are many aspects to the Christmas Story. One is that God rules.

God rules the heavens

This is shown by the number of times that angels were sent from heaven with a particular word: to announce the birth of John the Baptist to Zechariah, to tell of Jesus to Mary, to proclaim the Saviour to the shepherds, to direct Joseph to flee to Egypt. The activity of the angels demonstrate God's Kingship in heaven. This is seen also in the movement of the star. We are told that the star was revealed to the wise men, and that it led them from the East, directing them eventually to Bethlehem, where it finally rested over the place where Jesus lay. Over the years some have sought to identify the star. But the way that the star moved before the seekers and then remained over the stable has made many others feel that this was no ordinary star. God Himself was moving the star to direct the wise men to the Saviour. Considering the ministry of the angels and the movement of the star, we can sing with new assurance: "God ruleth on high".

God rules history

The prophecies of Jesus' birth show us that God rules history. For God to make a prophecy, He must have the power to ensure its fulfilment. 700 years before the event the exact place of Christ's birth is announced. Through the Old Testament we read of other details in connection with this birth. The tribe of Judah is selected, "born of a virgin" is also specified. For prophecies to be fulfilled many centuries after they were made, the One who made them must be in charge of history.

The preparations for Jesus' birth teach us that God rules history. The arrangements for the birthplace demonstrate that God rules. There was a particular census, at the particular time when Mary was about to give birth, with the particular qualification that all were to go to their home town. All these arrangements ensured that the Saviour was born in the place where God said He would be, "In Bethlehem of Judea" (Micah 5:2).

God rules humanity

Many would agree that God rules the heavens, even that God is working all things to a plan, and therefore rules history, but they would have reservations about God ruling humanity. But does not the Christmas story indicate this? *God rules the life of man.* This must be so, for how else could John the Baptist to be born to Elisabeth and Zechariah during their old age? God rules in human life so that His Son is born without human father.

God rules even in the death of a man. It was revealed to Simeon that he would not die until he had seen the Christ. Would God have made that revelation unless He had the power to fulfil it?

God rules man himself

God rules His *saints.* Simeon was led by the Holy Spirit to go to the temple to meet the infant Christ.

The ruling extends to *sinners.* Herod called a census. To many people it was no more than the whim of an arbitrary despot. Even to Herod himself, the census was no more than a means of knowing the number of people he dominated. It would have been a shock to both the onlookers and to Herod if they had been told that God was involved in these arrangements. The king's plan for a census was part of the Almighty's plan for a Saviour.

Seekers are also under His sway. In the dream that the wise men had, God warned them to return home without telling Herod where they had found the Christ.

In the Christmas story, when we consider the life and death of men or just men themselves – saints, sinners and seekers–we see that God rules humanity.

The fact of God's rule is a truth that has a practical application in our lives.

Firstly, our attitude to God should be one of thankfulness, admiration, reverence and worship. Of thankfulness because God rules and that through Jesus Christ. "This God is our God"; of admiration: when so many have no time for God, we can make the mistake of defending Him or even mildly apologising for His works. We need to take the offensive. Our God rules, and "Who is a God like unto our God?"; of reverence: because God rules we should approach Him with humility and fear; of worship: as God rules we must give Him "The glory due to His name".

Secondly, what should be the effect on us that God rules? There should be reassurance and security. As we contemplate a God who rules we know His peace which "passes understanding". If God rules He is majestic, miraculous and mighty, and therefore nothing can happen to us except as He allows. The result is that we can trust Him and His purposes. He "declares the end from the beginning" so we can trust ourselves to His superior knowledge, wisdom and power.

Thirdly, God's ruling should fill His children with comfort. If God is interested in history and the heavens how "much more" is He interested in us? If God loved us when we were sinners how "much more" does He care for us now that we are sons? The whole point of the Christmas message is that God sent His Son to make sinners sons. Here we have the antidote to despondency, here is the answer to the purveyors of pessimism. God rules. What comfort! **This God is our God.** "Hallelujah! for the Lord God omnipotent reigneth". The Christmas Story tells us "God is still on the throne".

GOD'S UNSPEAKABLE GIFT

1 CORINTHIANS 9 : 15

by R. Wylie

"Thanks be unto God for His unspeakable Gift"

THE greatest gift was heaven sent, when God's
dear Son was born.
We all each year remember and hail that happy morn;
An angel came from heaven, glad tidings for to sound.
As shepherds told the story, God's glory shone around:

"Unto you is born a Saviour, to you is born a King:
His name has been called Jesus, who saves from every
sin".
Then myriads of angels came soaring down to earth
And sang their song of praises to mark the
Saviour's birth.

"Peace on earth, good will to men", was heaven's
gospel plan.
For God loved so that He gave His Son for fallen man.
The wise men, as they journeyed, saw a star so
very bright;
They worshipped Christ the Saviour, on that most
glorious night.

The world gave no reception, no room within the inn,
When Christ was born a Saviour to save this world
from sin.
This world today is equal, so busy, has no time,
No room for Christ, for heaven, for things that
are divine.

Christ laid aside His glory, fulfilled His Father's plan
And to open up a highway to heaven for fallen man–
Christ, born for our salvation, to suffer and to die,
To give us life eternal fit for that home on high.

Christ is for sure returning, but not to die for sin;
He'll come in all His glory, for all who look for Him.
"Lord, lighten now the darkness, and send us heaven's
light;
Then Christmas will be happy and New Year will be
bright".

Our late brother, Mr. R. Wylie, was an elder of our Bangor, Co. Down, Church.

IS THE GUEST SPEAKER REALLY A GUEST?

THE ANSWER to this question would appear to be self-evident. It cannot, however, be answered with a categorical yes or no. There are some ways in which a special speaker for the church should be treated as a guest and some in which he should not. We could well ask, "When is a guest not a guest?"

Every minister and his family know much about entertaining guests. They know it from having to adjust their sleeping accommodation to make room for an evangelist, missionary, or even a neighbouring pastor who has come to speak at the fellowship meeting. Even when the special speakers are not entertained in the home, the minister must make arrangements for adequate accommodation in the home of his members or at a hotel.

If relatives or close friends were to come to visit you, they would feel rebuffed if you sent them to a hotel. The primary purpose of their visit is to have fellowship with you, and that purpose is defeated if they must stay elsewhere than in the home. It is different with a pulpit guest. He has come to speak in the church, and fellowship is secondary. He may enjoy the fellowship, but that is not his purpose in coming. Thus he is a different type of guest and would be more apt to appreciate hotel accommodation, where he can proceed with preparations for the service.

There is another way wherein a special speaker should not be treated as an ordinary guest. A good host stays with his guest and sees that he is entertained. He does so even at the sacrifice of duties that may be pressing. A guest speaker is usually a habitual traveller and does not need to be entertained. He probably has work to do, studying to pursue, or letters to write. You may be neglecting your house guest when you leave him alone, but a guest speaker usually cherishes the opportunity to do the things that are pressing and necessary. The best thing you can do for a guest minister is to consider him as one of the family. If he chooses to converse and have fellowship, that is fine; but do not force such things upon him.

The matter of entertaining the guest minister brings up something that has been experienced by most evangelists and seasoned travellers. Wanting to show him a good time, the host plans a sightseeing trip to point out the outstanding features of the city. It may be only hours after the guest has arrived, but he is taken for another ride whether or not he desires it. Take the experienced traveller on a trip if he wants to go, but let him make the decision as to whether or not it will be the best way to spend his time.

Whether the pulpit guest is an evangelist who will stay for weeks or a missionary who will remain only over-night, he should be granted the privilege of privacy. That does not necessarily mean it will be enforced privacy. Don't put a man in a room and make him remain to himself. He may have been alone a long time and want to be with others. Rather, show him his room and make it possible for him to have privacy if he desires.

One of the most common mistakes made by nontravellers is to assume that a room is only to sleep in. Many people suppose that, if a room is provided in time to retire, all is well. Because of that, the arrangement for sleeping accommodation often is not made until service time or even after. The privacy of a room is of utmost value in the daytime, as well as at night. The weary traveller may need to rest in order to be at his best. Also it will be refreshing for him to be able to wash and possibly change clothes. And privacy for prayer and meditation will mean much for the coming meeting.

In essence, a visiting speaker is a guest and should be treated with honour and respect. Plan for his comfort, but don't plan his schedule for him. Provide comfortable accommodation and let him know they are available, but let him decide when he wants to use them.

If you become weary of continually working for the comforts of others, you may get consolation from the admonition of the writer to the Hebrews when he said, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares".

–selected

The GREATNESS of our God

by Allen Bowman

THE space programme has reminded us again of the greatness of our God.

When I visited Cape Kennedy in 1969 and saw the huge Saturn 5 and Apollo 11 being readied for a trip to the moon, I was overawed. The monster towered like a skyscraper 363 feet in the air.

Upon thundering off the launching pad it consumed 4½ million pounds of fuel in the first 2½ minutes to create 7½ million pounds of thrust. All that – just to get men to the moon and back, about 239,000 miles away!

Now men are exploring nearby planets by means of unmanned craft. The American Pioneer 10, launched in March 1972, reached the vicinity of Jupiter on December 3, 1973 – a half-billion-mile trip that took 21 months. If no catastrophe intervenes it may reach Pluto, way out on the edge – but not until 1987.

Yet our solar system is tiny in comparison to the starry heavens. Suppose Pioneer 10 were able to enter Taurus, one of the nearer constellations. How long do you suppose it would take? About 8 million years!

Declaring His glory

The galaxy Andromeda, one of the billions of milky ways whirling through space, is so far from us that if a spaceship could travel 10,000 times faster than Apollo 11 did, it would have to fly 4½ million years to reach this galaxy.

When God created the heavens, He intended that they should declare His glory. Scientists keep trying to measure them, but their data can only be approximate. The bigger the things to be measured, the less accurate are the figures.

There is a question in Isaish 40:12 that should humble us:

"Who has measured the waters in the hollow of his hand, and marked off the heavens by the span, and calculated the dust of the earth by the measure, and weighed the mountains in a balance, and the hills in a pair of scales?" (NASB).

Beyond measurement

If the natural creation stumps the experts, what about spiritual realities? Can you measure the amount of justice among men, or calculate the present extent of faith, hope and love in our nation? Impossible! We can be glad for ultimate values that defy the statisticians. Lawrence Binyon expresses the point well:

For mercy, courage, kindness, mirth
There is no measure upon earth.
Nay, they wither, root and stem,
If an end be set to them.

Turning to the dark side, who would want to gauge the awful length and breadth and depth of man's sin? The prophet likens it to "a thick cloud" (Isaiah 44:22).

Unending mercy

But when the sinner, no matter how vile, turns to God in penitence and faith, all becomes bright. Divine mercy, effectual through Jesus Christ our Saviour, abounds beyond measure. The Psalmist can find nothing on earth big enough to compare it with; so his thoughts soar out into space:

"For high as the heavens are above the earth, so great is his loving-kindness toward those who fear him. As far as the east is from the west, so far has he removed our transgressions from us" (Psalm 103:11, 12).

One's iniquity may engulf him like flood waters, "but where sin increased, grace abounded all the more" (Romans 5:20). His grace is as great as all His works – great enough to cover all our sins.

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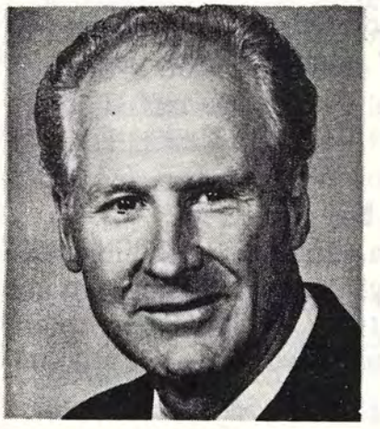
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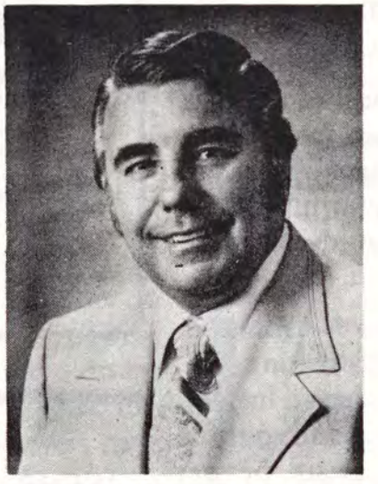
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FORGIVENESS

by Richard D. Dobbins, Ph.D.

How can I be a forgiving person?

I know of no other single quality which can so completely measure a person's Christlikeness.

Forgiveness flowed from the footsteps of the Lord. All kinds of people found this need met in Him – the woman taken in adultery, the harlot of Magdala, Zacchaeus the crooked businessman, Nicodemus the self-righteous Pharisee, the thief on the cross – they all discovered Christ willing to forgive them.

A man once asked, "Should we forgive others before they ask forgiveness?" He almost seemed to be looking for a way to withhold forgiveness.

Some people do find it extremely difficult to forgive, but what Jesus taught His followers is clear. *Believers are to forgive even before forgiveness is asked.*

The prayer Jesus taught His disciples to pray included the phrase, "Forgive us our debts as we forgive our debtors" (Matthew 6:12). In fact, in one of His parables Jesus told believers that if they did not forgive those indebted to them, neither would their Heavenly Father forgive them.

In Ephesians 4:32 Paul pleaded with Christians to be "tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you".

Remember when Simon Peter raised the question as to how frequently we should forgive? He thought seven times should be adequate, but Jesus corrected his estimate and made it "seventy times seven".

Forgiveness is a quality of mental health. It allows the person to complete old business and freshens the mind's agenda for the business of a new day. How much potential is lost, how many opportunities go unrecognized because people harbour grudges in their hearts!

I seldom see a forgiving person who is depressed. When a person forgives another for mistreating him, he has no more need to hate or be angry. In fact, some of the peak moments of emotional and spiritual health are those times when he is aware he has forgiven everyone whom he may feel has wronged him and is enjoying complete forgiveness from God through Christ.

There is no more wonderful feeling than knowing you have forgiven all and are being forgiven of all.

The true Christmas

Henry Vaughan (1622–1695).

So stick up Ivie and Bays,
And then restore the heathen ways.
Green will remind you of the spring,
Though this great day denies the thing.
And mortifies the Earth and all
But your wild Revels, and loose Hall.
Could you wear Flow'rs, and Roses strow
Blushing upon your breasts warm Snow,
That very dress your lightness will
Rebuke and wither at the Ill.
The brightness of this day we owe
Not unto Music, Masque nor Showe:
Nor gallant furniture, nor Plate;
But to the Manger's mean Estate.
His life while here, as well as birth,
Was but a check to pomp and mirth;
And all mans greatness you may see
Condemn'd by his humility.



REMEMBER YOUR MISSIONARIES THIS CHRISTMAS

Our brothers and sisters who are serving the Lord through our Elim Missionary Society are always on our hearts. Some kind friends have already sent gifts for our missionaries for Christmas. A gift of this nature will be most welcome. Please send to:

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RECORD

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Thoughts from The Gospel of Matthew

8. The Attractiveness of Christ

Matthew 4:20

by Frank Lavender

ONE THING always amazes me about the call of Christ to His disciples. He told these busy, successful men to leave everything and to follow Him, and it seems that, without hesitation, they were willing to do so! Simon Peter and his brother Andrew left their nets and followed Jesus. James and John left their boats and their father to go after Him. Matthew left a profitable business in order to become a disciple. In the truest and deepest sense, the Lord Jesus was a very attractive man during His life on earth.

His greatest attraction however, was not in His living but in His dying; it was by being lifted up that He would draw all men unto Himself (John 12:32). The Jewish leaders and the multitudes were drawn to His cross by hatred and by blood-lust. Nicodemus and Joseph of Arimathea were brought to the scene by shame and indignation at the injustice done to Christ. Mary His mother and a few disciples were at the cross because of their deep grief. The dying thief and the Roman centurion were captivated by His evident goodness and majesty. Some found salvation as they gathered at His cross, but for others it meant condemnation through their own choice.

The chief attraction of the Christian gospel is certainly: "Christ crucified"; at the cross of the Lord Jesus, men and women are compelled to make a decision. Some regard "Christ crucified" as so offensive that they call its message "the religion of the slaughterhouse"; others look upon the message with scorn, and they regard it as being just too ridiculous for words. Many more, however, have discovered the power, wisdom and love of God at the cross (1 Corinthians 1:23-24). Let us even lift up the crucified One, and declare Him to men and women; they will be attracted to Him, and some will believe the message and will follow Him.

"There is life for a look at the Crucified One,
There is life at this moment for thee".

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FROM A PASTOR'S STUDY

Carols by Candlelight



by Archie Nicolson, Pastor of our Southend-on-Sea Church

I WAS IN UMTALI where along with my wife and other missionaries, I was attending the Annual Carol Service in the Queen's Hall. The children, most of whom were in their pyjamas, were holding lighted candles in safety holders. They were all sitting together on the floor at the front of the hall. There was something very beautiful about that scene and the sound of infant voices singing of the Babe in Bethlehem, and of the shepherds sitting on the Palestinian (now Israeli) hillsides watching over their sheep.

Suddenly my thoughts were interrupted: "Here is the one o'clock news.

"Four soldiers were injured, one seriously, in a bomb explosion".

"Israel and Egypt have put their forces on the alert as talks break down".

"Britain faces industrial action . . . .". And so it went on.

Our country, indeed the whole world, needs to pause for a moment and listen to the sound of childrens' voices singing of the Saviour, and then, with childlike simplicity, accept the Prince of Peace as Redeemer and Lord.

Surely the peace of carols by candlelight is to be preferred to the terror of death and destruction by daylight?

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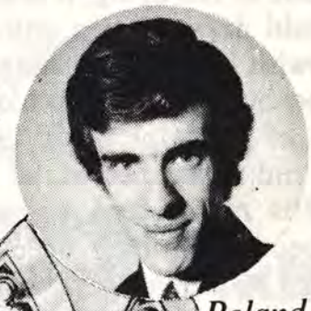
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May Osman's page

CHRISTMAS

"Our heart shall rejoice in Him" (Psalm 33:21).

I HOPE to be taking a journey this year to spend Christmas with my family and my grandchildren; for me Christmas has always been a time for family get-togethers. My journey will be so different from that one taken by Mary and Joseph so very many years ago. They travelled, at best, by donkey; I shall travel in the comfort of a warm car. They were met at the end of their journey by the words: "There is no room for you". I shall have a welcoming open home and a warm bed, and people around me who love me. Spare a thought for Mary on that awesome, eventful night. Would you have liked to have gone through the hardships she endured to bring the Son of God into the world?

Everyone loves tiny babies, they are so helpless, and they draw from our hearts a love and feeling of protectiveness. Have you seen the wonder of Christmas on a tiny child's face as they gaze at the pile of presents at the foot of the bed? The joy and enchantment are wonderful to behold and all our preparation, self-denial and hard work has been worthwhile. Yet this is only the material side of Christmas, and we must try to make our young children understand that all this munificence is because we are rejoicing that Jesus was willing to leave heaven and become a tiny helpless babe in order to make a way for us to reach our heavenly home.

I read a small tract a long while ago. It told the story of a liner sailing for Australia late in December which crossed the international date line during the night of December 24th. The passengers and crew had missed Christmas Day and they had to celebrate Christmas Day and Boxing Day on the same day. There are a lot of people who are living away from home just now, in prisons and borstals, or very ill in hospital, or on active service and they will miss the family get-together. Others are so busy with shopping and preparations that they will be too tired to enjoy Christmas when it comes. I would say to every member of the family, do your best to help mother on Christmas Day. It's right that she should have a time of rest and relaxation after all the hard work she's put in.

So many people have missed the real meaning of Christmas. The High priest, King Herod, the Romans and the Jews, indeed most of the people who were living in Palestine at the time missed it. The first Christmas was revealed to only a few, to the shepherds and the wise men. They were from opposite ends of the social scale, yet God revealed to them according to their mental capacity. To the wise men He gave the sign of a star but they had to exercise faith and follow that star in order to find Jesus. To the simple, uneducated shepherds, God sent His angel to tell them where Christ was born; they had to exercise faith and leave their flocks and go down to the stable and worship the infant Christ. Even so today, God speaks to the wise and to the simple if they are only willing to listen to His voice.

Are you wise enough, yet simple enough, to recognise the Son of God in the baby Jesus, and to believe that He lived, and died an atoning death for you on Calvary? The real meaning of Christmas has been smothered by a host of customs and rituals. We decorate our houses with coloured streamers, we prepare vast amounts of rich foods, we invite our friends and loved ones, we enjoy family games, listen to the Queen's speech, enjoy a sing-song, but what place will Jesus have in our Christmas Day?

A little boy stood before the picture of his absent father, and turning to his mother he said "I wish Daddy would step out of the picture and be with us". That is just what God did, He stepped out of the picture of heaven. "The Word became flesh" – that is the meaning of Christmas – Jesus is Emmanuel. He is the personal approach from the unseen God. Now it is "God with us". As we go, let us spread abroad Calvary love. Happy Christmas everyone!

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CHRISTMAS GREETINGS and best wishes for the New Year from Pastor and Mrs. L.W. Green to their many friends in Elim. "His Name shall be called wonderful" (Isaiah 9:6). C.4285

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WITH CHRIST

RANKIN. On November 11th, Thomas Rankin, member of Moneyslane Church. Officiating ministers at funeral: R.J. George and J. McManus (Baptist).

* * *

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Coming Events

BOURNEMOUTH, Winton. December 28. Elim Pentecostal Church, Hawthorn Road, Peters Hill. George Backhouse's farewell services on retirement. 11 a.m. and 6.30 p.m. Special Guest Speaker: Wesley Gilpin, Elim Bible College.

CARDIFF. January 10. City Temple, Cowbridge Road. Dedication Service at 7. Preachers: P.S. Brewster, G. Canty, I.W. Lewis and A.B. Tee. Conveners: J.C. Smyth and T.W. Walker.

PONTARDULAIS. December 18-21. Elim Pentecostal Church, Twyniago Road, at 6.30. Recording of "Swansea Sound" Christmas Service at 6.30. Sunday, Carol Service at 5.30. Broadcast of Christmas Service at 7.03.

ROMFORD. December 21. Elim Pentecostal Church, Wheatsheaf Road. Christmas Carol service at 6.30. Christmas morning service at 10.00. Convener: Philip E. Streeter.

ROMFORD. December 31. Elim Pentecostal Church, Wheatsheaf Road. Watchnight service at 10.45 p.m. Convener: Philip E. Streeter.

Wavelength
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United Kingdom
Radio Brighton 202M 95.3 VHF "QUEST" with F.A. Hodge Sundays at 11.02.
B.B.C. Radio 2. Cardiff City Temple. "Come Alive". Sundays, 8-8.30 a.m; from September 28 to the end of the year.
Radio Leeds. "Cornerstones". A 30 minute programme produced by Leeds Evangelistic Council. Chairman: Pastor J.E. Moore. Sunday at 5 p.m. and Wednesday at 4 p.m. until April 1976.
Swansea Sound. 257m m.w. December 21 at 7.03 p.m. from Elim Church, Pontardulais, Christmas Service. Preacher: G.J. Feasey.

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London Crusader Choir, with Douglas B. Gray:
December 21, Maidstone and Eastchurch (Isle of Sheppey) prisons.

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Nothing short of a miracle

by Samuel M. Buick

DADDY, Daddy!" is the child's insistent plea. "Will you fix it for me?"

And he holds up a tiny plastic car that looks as if it had been hit by a bulldozer.

The child has infinite faith in his father's ability to fix things. No matter how badly they're wrecked, Daddy can repair them!

In this case, however, it would take nothing short of a miracle to restore that broken toy.

Life is like that. Plans go wrong. Hopes are shattered. The highway of life is cluttered with humanity's debris, men and women for whom tomorrow can only be anticipated with dread and despair.

Nothing short of a miracle can rescue such lives from ruin and restore them to usefulness and happiness. But God has a miracle for every despondent one who will come to Him for help.

Such a one was the leper described in the Bible (Matthew 8). For him, not only had the pot of gold vanished from the end of the rainbow; the rainbow had gone too, swallowed up in a dark sky overcast with fear and hopelessness.

His deep need was expressed in a poignant prayer: "Lord, if thou wilt, thou canst make me clean".

Christ did a repair job on this unfortunate individual which was nothing short of a miracle. He stretched out a compassionate hand and transformed the diseased and doomed man into a radiant, vital person.

On a warm summer evening a man joined the crowds attending a citywide evangelistic crusade. Not religious at all, but driven by desperation, he was looking for an answer. An alcoholic whose career was a shambles and whose family life was shattered he had turned to his family doctor for help. The doctor in turn referred him to a psychiatrist, but numerous consultations had not produced any positive change in his condition.

Now here he was in a religious meeting, of all places!

But as the evangelist preached the Word of God, it seemed that Christ was speaking directly to him. A hope was born deep within his heart that life could be different – that God by the power of the Holy Spirit could make him into a new person.

When the invitation was given, he arose and made his way to the front to stand with others who were also seeking God's help. That night he met Christ. His sins were forgiven, his life was straightened out, the desperate need for alcohol vanished.

A couple of days later he called his psychiatrist. "Doctor", he exclaimed joyfully, "I won't be coming back for consultation. I've been cured. My drinking problem is gone".

The psychiatrist dubiously inquired what had happened. The detailed account that his patient excitedly related over the phone set the wheels turning in his mind. There were serious problems in his own life for which he hadn't found the answer.

"Maybe you've found what I'm looking for. Maybe I should attend the crusade".

"I'll be glad to take you, Doctor," was the immediate response. And he did. The doctor found the miracle he needed – the miracle of Christ's love and forgiveness. What can you do when life turns sour and the roof caves in around your ears? Some turn to the occult, others to drugs or alcohol. Some choose suicide as the way out.

Those who know better do like the little boy: they bring the broken pieces to their Father. He alone can give the miracle that's needed.

A magazine launched a contest in which readers were invited to submit their definition of a friend. Thousands responded. The prize-winning submission was this:

"A friend is the one who comes in when the whole world has gone out".

That's a good definition of Jesus, the Friend of sinners. He can heal the brokenhearted, set the captives free, restore sight to the blind, and transform the most dismal situation into one of joy and beauty.

If you're tempted to throw up your hands in despair, take courage. There's hope. When things are so bad it would take nothing less than a miracle to change the situation, that's just the time you need the Lord. He's waiting to help you just now – if you will ask Him to.

The Family Altar

Scripture Union Portions

Notes by G.R. Knight, Pastor of our Barry Church

Monday, December 22nd **Luke 1:26-38**

"Be it unto me according to thy word" (v.38).

HAVE you ever considered what it cost Mary to say this? To be the vessel chosen to bare and nurture Christ was indeed a great privilege (v.28), but in submitting to the will of God, Mary was also exposing herself to the reproach and misunderstanding of those around her. Our willing daily submission to the will of God is the only way God can effectively use us to glorify His name. This is certainly the pathway of blessing, but do not forget that it is not an easy road, nor is it one to be undertaken lightly (Luke 9:23-26).

Tuesday, December 23rd **Luke 1:39-56**

"He that is mighty hath done to me great things" (v.49).

THIS soul-stirring testimony of Mary to God's great and gracious dealings with her contain the real essence of the Christmas message. For Mary, these events were intensely personal (v.49). Christmas is more even than a mere celebration of the coming of Jesus into the world. Unless His coming has been the key which has opened *our* lives to a real and personal experience of His salvation, unless we can say with great thanksgiving, "He that is mighty hath done to *me* great things", this Christmas will only be another empty and meaningless charade.

Wednesday, December 24th **Luke 1:57-80**

"And they rejoiced with her" (v.58).

AFTER many years without a child, the birth of a son to Zacharias and Elisabeth was an occasion of great rejoicing. Here at last was the answer to all their hopes and prayers. Such an event was the fulfilment of the angel's promise (v.13), and both family and friends rejoiced together. The Christmas season is likewise a family occasion. It is not an occasion for empty revelry, but a time for rejoicing together at the fulfilment of God's promise in sending His Son to be the Saviour of the world.

Thursday, December 25th **Luke 2:1-20**

"She brought forth her firstborn son. . .and laid Him in a manger" (v.7).

THE glorious message of Christmas is that in the person of Jesus, God has stepped out of the obscurity of the Old Testament intot the reality of the New Testament. The shepherds rejoiced at the tidings; the wise men worshipped Him, presenting their gifts; Paul was lost for words as he contemplated the wonder of it all. He could only exclaim: "Thanks be unto God for His unspeakable gift" (2 Corinthians 9:15). "O come let us adore Him".

Friday, December 26th **Luke 2:21-40**

"His name was called Jesus" (v.21).

THE NAME JESUS was not chosen in the usual manner; it was specifically given by God as the name for His Son. The name Jesus literally means, Jehovah saves, and it was for this reason that Jesus was so named (Matthew 1:21). In the name Jesus, we have a hint of His Deity, as well as a declaration of the purpose of His coming, which was, "To seek and to save that which was lost". What power and blessedness there is in that lovely name! Truly we can say, "Jesus is the sweetest name I know".

Saturday, December 27th **Luke 2:41-52**

"Wist ye not that I must be about my Father's business?" (v.49).

ALTHOUGH Jesus was only twelve years of age He was already conscious of the goal which lay before Him (v.49). For Him this was a time of preparation (v.52), so that when, years later, He appeared on the banks of the river Jordan where John was baptising, it was as a man ready for the tremendous task ahead of Him. The motive that constantly governed His life was to please His Father and to complete the work that God had entrusted to Him. This was nothing less than the deliverance of mankind. Let this same motive govern your life and mine. May we always do that which pleases our Heavenly Father.

Sunday, December 28th **2 Thesslaonians 1:1-12**

"When He shall come" (v.10).

WHAT a tremendous contrast there is between the first and the second coming of Jesus. He *is* coming again, not this time as a helpless infant but as the Lord, mighty in power, not to suffer again, but now to receive His kingdom. He is coming again "in power and great glory", and on that day "Every knee shall bow" . . .(and) every tongue confess that Jesus Christ is Lord" (Philippians 2:10-11).

IS THERE SUCH AN EXPERIENCE AS

Instant Salvation?

by Michael P. Horban

SOME time ago, a cartoon depicting a well-known evangelist appeared on a magazine cover. In the background were shelves with instant coffee, instant foods, and other instant products. In front of these, the evangelist was offering instant salvation.

The magazine suggested this was a new, easy invention in religion, a shortcut to appeal to people to hurry. This kind of religion was called cheap and shallow.

But let's think about it a moment. How long does it take to be saved?

A person goes to an evangelistic service and hears the gospel. He is urged to repent of his sin, and to receive Christ there and then. Can the problem of sin be settled that quickly? Or is this an oversimplification?

Faith and Obedience

Just how much can be accomplished by one act of faith and obedience?

The Bible clearly teaches that two important things happen when a person repents and believes the gospel:

First, he receives full, complete forgiveness for all past sins. "If we confess our sins, he (God) is faithful and just to forgive us our sins, and to cleanse us from all righteousness" (1 John 1:9). This forgiveness and cleansing are received the moment there is true repentance.

According to Jesus, the publican who prayed sincerely, "God be merciful to me a sinner", went home justified.

It is true that the man who repents will bear evidence of his repentance, but God does not wait for this before He forgives.

Forgiveness

The Bible contains some graphic statements concerning God's forgiveness.

In Micah 7:19, God says that He will cast our sins "into the depths of the sea". This means they will be gone for ever!

In Jeremiah 31:34, He says, "I will forgive their iniquity, and I will remember their sin no more". He forgives and forgets. We can never be accused of those sins again.

Complete and Immediate

The Bible very clearly teaches two things about God's forgiveness: it is complete and it is immediate.

The Scriptures also teach that a person who accepts Christ becomes a child of God instantly. We read, "As many as received him, to them gave he power to become the sons of God" (John 1:12). We do not grow into God's family; we are born into it, and only then do we begin to grow and develop.

A person who has been saved for one day is as much a child of God as a mature saint, just as a day-old baby in our families is a member of the family as fully as an 18-year-old.

Turning point

But conversion is not the whole Christian life; it is only the beginning. The act of repentance and faith is crucial because it affects the whole life from that moment on. It is the turning point.

Perhaps we may illustrate it this way. Married life is certainly more than the marriage ceremony, but the cermony begins it. Also, being a soldier involves far more than enlisting in the army, but a man must enlist in the army before can begin his life as a soldier.

The experience of salvation bears the same relation to the Christian life that the marriage ceremony bears to married life, and that enlistment bears to being a solider.

Maturing

No person becomes a mature Christian by one act of faith. After conversion he should be baptized. This is the command of Christ. A saved person also should form consistent habits of living for God's glory. He should read the Scriptures and study them daily. He must learn to pray and wait upon God. He needs to be filled with the Spirit. He should join a church and attend regularly. There must be obedience and separation from the world. These things are not optional. They are part and parcel of the life into which we are saved. And all these things take time.

On the other hand, the experience of salvation which puts us right with God and makes us children of God occurs the moment we make the decision to turn from sin and follow Christ. By this step we commit our whole life to God. All the rest of our days we live out that commitment.

Have you taken the initial step toward Christ? If not, do it today. **"Behold, now is the accepted time; behold, now is the day of salvation"** (2 Corinthians 6:2).

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Editorial



JUST before leaving for church on Sunday last, I tuned into the service on Radio 4. I was particularly interested in the fact that the service was coming from a Reformed Church (which is the new name for the majority of the Congregational or Presbyterian Churches) on the South West side of Birmingham.

The first thing that set me thinking was the description of the location of the church. According to the report, it was close to the university. Now you can't even see the university from the steps of the church, it must be all of two miles, and I don't know how many houses away. The speaker went on to say that it was near Bourneville (which everyone knows) — I did wonder if the church had been situated nearer to the Austin Works at Longbridge whether they would have mentioned that!

Now, from what I know of the situation of the church (I lived within a mile of the place for almost twenty years) it would be more accurate to say that it was situated on the edge of a large pre-war housing estate, and that it is in one of the more fashionable areas of that side of the city. It is true that the church is used by the students of the Selly Oak Colleges, but the impact that it has upon the neighbourhood is very limited.

My second complaint was that the service contained a section in which several people took part, the chief object which seems to have been a public (and what could be more public than a radio broadcast?) confession of the failure of the Church.

We readily admit that every local assembly has its faults and failings, but surely it is not the task of the Church to make public confession of its own shortcomings before the world?

The task of every preacher, whether on radio, TV or in his own pulpit, is to proclaim the gospel and exalt the Lord Jesus Christ.

If we need to confess our failure (and who does not?) then let us confess to the Lord; but let us boldly proclaim to the world what Christ has done for us. Such a declaration will encourage others to trust in Christ who will also meet their need.

FRONT COVER PICTURE: Induction of P. A. Gray at Ashbourne. Report on page 3

FUNDAMENTAL BELIEFS OF THE ELIM PENTECOSTAL CHURCH – 1. THE BIBLE: We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom except at their peril. 2. THE TRINITY: We believe that the Godhead eternally exists in three persons Father Son and Holy Ghost and that these three are one God. 3. THE CHURCH: We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus. 4. THE SAVIOUR: We believe that all have sinned and come short of the glory of God and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin. 5. THE HEALER: We believe that our Lord Jesus Christ is the Healer of the body and that all who will walk in obedience to His will can claim Divine Healing for their bodies. 6. THE BAPTISER: We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this Baptism with signs following is promised to every believer. 7. THE COMING KING: We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church and afterwards to set up His Throne as King. 8. THE FRUIT: We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His Spirit: Love joy peace longsuffering gentleness goodness faith meekness temperance. 9. THE GIFTS: We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom knowledge faith healing miracles prophecy discernment tongues interpretation. 10. THE MINISTRY: We believe that God has given some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ. 11. THE FUTURE STATE: We believe in the eternal conscious bliss of all true believers in Christ and also in the eternal conscious punishment of all Christ rejectors. 12. THE ORDINANCES: We believe in the following ordinances: Partaking of bread and wine in memory of our Lord's death baptism by immersion for believers the laying on of hands and the anointing of the sick with oil.

ELIM CHURCH NEWS

BIRKENHEAD **Pastor: Paul Epton**

Local paper reports, "Television puts Elim on map".

LETTERS have flooded in from all over the country, and even ten days after the event, letters are still coming in. One letter read:

"My life had come to an end, but now I have found a new life".

Another read:

"I was not happy when I came back from our hospital service, but thanks be to God that I listened to the service on TV. A lot of the patients were listening, and I pray that the seed may be planted in their hearts".

By telephone and letter many people have been asking the way of salvation and others have asked for help to enable them to know Jesus better. Out of the many letters that we have received, not one person did not like the service.

God blessed and used the service for His glory, and for this we can only praise His name.

Pastor R.D. Bradley visited us recently for a week of meetings on the subject of Bible prophecy. The meetings were well attended, both by our own church members and many others who came to hear about prophecy in the word of God. The church is just two-and-a-half years old, and it has been good to see God's hand upon all of our activities. We also had a childrens' Crusade, run by the young people of the church, and up to 280 children came along each night. Peter Cole and his party came for a short crusade. Each day the schools were visited, and this has been a fantastic opening. Please pray that our young church will continue to grow.

Cassette tapes of the service are available £1.25p. including postage. Order from Pastor Paul Epton, 422, Newhey Road, Woodchurch Estate, Birkenhead, Merseyside.

ASHBOURNE **Pastor: P.A. Gray**

THE induction of Pastor Philip A. Gray took place on November 8th. The meeting was convened by Donald Crawford of Burton-on-Trent and Barry Killick of Derby, they were joined by the Derby choir who ministered in song and testimony.

The preacher was Pastor R.R. Taylor who spoke on the text "Take heed unto thyself, and unto the doctrine; continue in them for in doing this thou shalt both save thyself, and them that hear thee" (1 Timothy 4:16).

ANDREW COX

BROOKEBOROUGH

THE call of God cannot be ignored, and our beloved pastor, Roy Lynn, answered that call to fill a position at Inyanga North, Rhodesia, from where Alan Renshaw is returning because of health reasons. Pastor Lynn came to Brookeborough six years ago, and his faithfulness and fellowship endeared him to everyone. We held a farewell service to mark his departure. J. Dennis opened in prayer, and appreciations were expressed by deacons, R. Coulter, G. Coulter, and R. Kenny, and our sister C. Coulter sang "God will take care of you". A travelling case was presented by E. Kenny on behalf of the E.W.M.A. The Church Secretary, R. Hall read the promise from God's word "There shall not any man be able to stand before thee all the days of thy life. . . . . I will not fail thee, nor forsake thee". He then presented a gift of money to Pastor Lynn on behalf of the assembly. The pastor thanked everyone for their love and generosity. In his gospel message he spoke on the word separation, saying that, while sin separates us from God, and going to do God's work sometimes separates us from one another, nothing can separate us from the love of God, and that one day we will all be together, never to part any more. The service ended with the singing of the hymn "God be with you till we meet again".

R. KENNY



Chippings from an African bench



by Alan Renshaw, Rhodesia.

"Let us hold fast the profession of our faith without wavering" (Hebrews 10:23)

THE cattle have been such a nuisance that we have finally had to erect a fence around the mission to keep them out, and this has meant putting a gate across the road into the mission. Everyone now has to stop, get out of the car, open the gate, drive through, and then stop on the other side, close the gate, get back into the car and then drive off. It's not so bad if you have a passenger, for they can open and close the gate for you. However, if you can't be bothered with the gate you can make a detour through the hospital to reach the main road.

There are "gates" in our lives which we have to stop and deal with; there are issues that have to be faced; whether this is right or that is wrong in the light of God's word; a protest sometimes has to be made, and thus the truth is revealed. It is so easy to take the long way round to avoid trouble! It is so easy to side-step in order to avoid stepping forward to do the protesting or witnessing; while others put themselves at risk, we just sit still and say nothing.

Let us face up to those "inconvenient" issues of life, and let us stand up to them in the strength of Christ.

We're asking YOU to pray . . .

Special prayer by all Elim EVANGEL readers is requested for the two great Evangelistic Rallies to be held in the Royal Albert Hall on Easter Monday (April 19th), 1976.

Make the burden of your prayer that many hundreds of precious souls will be won for Christ.

Please pray for the coming Annual General Elim Conference to be held at Clacton-on-Sea in May (8th-15th), 1976. Pray that this Conference may prove to be the start of a revival that will spread through the Elim Movement and spill over into the towns and cities of the British Isles.

P.S. BREWSTER



News round up

Evangelicals to visit China?

"Love China" group told Mao may invite American evangelicals to China.

MANILA. An evangelical seminar on the possibilities for evangelism in mainland China was told here that the Maoist regime may soon invite a group of American evangelicals to visit the country.

David Aikman, Hong Kong correspondent for *Time* magazine, told some 450 persons from 20 nations at the "Love China '75" conference that such an invitation would be "purely political".

He speculated that the gesture would be extended in an effort to help the People's Republic of China improve its image overseas, in the sense that the historic 1971 visit of American Ping-Pong players accomplished the same purpose.

The journalist felt Mrs. Billy Graham might be one person invited as part of such a group, since she grew up in China with her missionary parents.

Commenting on the relationship between Communism and Christianity, Mr. Aiknam said, "Marxism, Leninism, and Mao Tse-tung thought are a diabolical parody of the Scriptures", in the same sense that homosexuality is a parody of marriage relationships. He pointed out that Communist doctrine maintains there is no God, no sin, and no salvation.

In mainland China today, Mr. Aikman reported, the concept of sin is related to actions taken against "the people of China", rather than against God. He said this idea is tied in with the need for repentance and change, not in the person but in the person's ideas. The final step in the process is forgiveness, not by God but by "the people", the journalist explained.

"I defy any Christian who is filled with the Spirit of God, who is really close to the Lord, to read 10 pages of Lenin without getting a severe headache", Mr. Aikman said. "Not because it's dull, but because it's filled with hatred".

According to the journalist, Peking police seem to take action against Christian groups with particular severity after official visits by foreign statesmen. He felt that although President Ford and other heads of state may be Christian, their silence on religious matters is interpreted as "passive approval" of the Maoist policy toward religion.

Nazi chemical bomb halts Billy Graham film premiere

BEVERLY HILLS, CALIFORNIA. Tear gas stopped the world premiere of "The Hiding Place", epic film of Corrie ten Boom's experiences in a Nazi prison camp during World War II. The premiere turned into a street meeting when some 1,000 guests fled the theatre after Nazi sympathizers dropped a tear gas cannister ten minutes before show time.

"This picture was made to teach the love of God to those people like the one who threw this bomb tonight", Billy Graham told the guests waiting in the street outside.

Pat Boone led the guests, many of them movie stars and well-known Hollywood entertainers, in singing a variety of Christian songs while firemen tried to exahust the choking fumes. George Beverly Shea, mounting the sidewalk platform, led the singing of "How Great Thou Art", and Cliff Barrows joined Boone in the singing of a Christian hymn in Hebrew.

The enthusiasm was contagious. Amid occasional shouts of "Praise the Lord!" songs continued for 30 minutes. Even the police officer joined in.

Finally Mr. Graham had to announce cancellation of the premiere because firemen could not extract the fumes from carpets and seats.

Corrie ten Boom, at a reception later, expressed sadness and disappointment because of the inconvenience to guests. "We have to love those people who hate us and pray for them", the 84-year-old Dutch woman said.

The Hiding Place is the true story of Miss ten Boom's experience during World War II in leading an underground force which saved many Dutch Jews from Nazi invaders before her own family was arrested and imprisoned.

SIGNS OF THE LAST DAYS

Acts 2:19

by Frank Lavender

THE SCRIPTURE shows that mankind is divided into three categories: These are Israel, the Gentiles and the Church of God (1 Corinthians 10:32).

Israel is the ancient people of God, whose greatest glory still lies in the future when her Messiah will reign.

The Gentiles consist of all nations other than Israel, and their days of power are nearly over.

The Church of God comprises of those who belong to both Israel and the Gentiles, but who have been saved by faith in Jesus Christ and who have been cleansed from sin by His precious blood. Scripture shows that there are signs relating to each division of humanity which warn us of the approach of the time which will bring this age to a close.

Let us look at some of these signs:

Signs to the Gentiles

The signs which will affect the Gentile nations are the "distress of nations with perplexity", "mens hearts failing them for fear" (Luke 21:25). Men will desperately seek for peace and security, but they will not find it (1 Thessalonians 5:3). A terrible catalogue of evil is revealed by the apostle Paul in 2 Timothy 3:1-5. There is one major sign of the last days which relates to the Gentiles which I would specially mention, and this is the increase of iniquity, and lawlessness (Matthew 24:12). This is certainly a frightening feature of the days in which we live. The laws of God are regarded with contempt, and the laws of man are treated with indifference or hostility. People are urged to "do their own thing", regardless of the effect that this may have upon others. Both discipline and self-discipline are despised. Lawlessness is the curse of our own nation. The spirit of anarchy stalks through the world in preparation for the revealing of Antichrist. He will not present himself to the world as a destroyer, but as the "Prince of peace", offering to end the chaos and confusion which his agents are now fostering (Revelation 13:4).

Israel

When we turn to Israel we note three things: First, that the Scripture declared that Israel would be dispersed because of sin (Luke 19:41-44). Second, that Israel would be gathered again in the last days (Ezekiel 28:25-26). Third, that at the time of their regathering they would be universally hated and despised (Ezekiel 14:1-2). The nations of Israel which was dispersed has now been re-established in her own land as was foretold. What is more, this regathering took place in the precise manner that was prophesied – not by their own free will, but as a consequence of persecution (Jeremiah 16:14-16). We also see, with sorrow, that Israel is universally hated and despised by the nations. Even at the end of 1975 a resolution was passed by a huge majority in the United Nations, condemning Zionism as racism. In any other nation a similar form of national pride would be looked upon with approval as nationalism! The signs among the nations and in Israel all point to the nearness of our Lord's return.

Signs in the Church

The most important point of this article is to draw attention to the signs which are to be seen in the Church. We are faced by the apparent contradiction in which there are two opposing signs relating to the Church in the last days. First there is the outpouring of the Holy Spirit, the "Latter rain", which was to come upon all flesh (Joel 2:28; Acts 2:17; James 5:7). Second there is the falling away from the Faith. The Apostasy (2 Thessalonians 2:3). Some may well ask, how can there be both revival and the falling away from the Faith at the same time? These are not contradictory however, they are in fact, both historic and reasonable. The Lord Jesus made it clear (in a parable which we know so well that we do not realise that we have failed to understand it) that when He works, Satan will also work to frustrate His purpose

(Matthew 13:37-39). It is a fact of history that what the Lord said does actually happen. Take for instance the revival in Samaria recorded in Acts 8. There was a great turning to the Lord which brought joy to the city, yet immediately Satan intruded one of his agents, Simon the sorcerer, into that situation to cause disruption, in fact, if one can accept what some say, Simon became a consistent and implacable enemy of the apostle Peter. We have also the examples of Annanias and Sapphirs in Acts 5, Elymas the sorcerer in Acts 13, the Judaisers in Acts 15, the Balaamites (Nicolaitanes) in Revelation 2:14-15, and Jezebel the prophetess in Revelation 2:20. One only has to read the Epistles to realise how quickly Satan moves to hinder and ruin the testimony of believers (see Jude verse 4, and the whole Epistle). This is what the Scriptures teach will happen in the last days. God will pour out His Spirit upon the believers in every nation, and this will provoke Satanic retaliation. Can we really expect him to sit quietly whilst God works a mighty work in the world? Satan will endeavour to disrupt and to destroy the work of God and will turn people to error. In this connection it is of interest to note Paul's explanation of why heresies are permitted to come to churches (1 Corinthians 11:18-19). The promised outpouring of the Holy Spirit is taking place in our own day, of this there can be no doubt. We must therefore expect to see a counter-move of Satan, and indeed, this counter-attack is already under way in many places. Side by side with the revival there is error and excess, Satan is doing his job very well.

Need for discernment

Looking at the developing spiritual situation we obviously need spiritual discernment. Some folk are so excited by the spiritual power which they have received that they concentrate on spiritual manifestations to the exclusion of the Word of God, but the Holy Spirit will never lead Spirit-filled people to minimise the importance of His own Word. Some are so taken up with their own experiences and the things that have happened to them that they do not honour Christ; they are full of themselves whereas they should be full of Him. We recognise that the Baptism in the Holy Spirit must affect the emotions, but some are so carried away by their emotions that they do not recognise the possible danger. In this connection I must, with regret, take issue with some who I esteem highly in the Lord, for whom I have great respect and love, and mention the growing practise of men and women indiscriminately embracing and kissing one another in public. This usually begins in a time of exuberance, but it soon becomes the settled practise and this can very easily cause grave problems.

In these things – the toleration of error, neglect of the full teaching of the word of God, undue emphasis upon one's own spiritual experiences, and emotional excesses, and the same dangers that caused sorrow to early Pentecostals at the beginning of the century.

We must exercise spiritual discernment, and we can be helped in this by noting certain things which any genuine move of the Holy Spirit will certainly accomplish:

1. The Holy Spirit will always glorify and exalt Christ (John 16:14).
2. The Holy Spirit causes men and women to love the word of God and the Apostle's doctrine (Acts 2:42).
3. The Holy Spirit will turn the true disciple from error to the truth (1 Thessalonians 1:9).
4. The Holy Spirit will shed Christian love abroad in the hearts of believers (Romans 5:5).
5. The coming of the Holy Spirit will promote holiness of living (2 Corinthians 6:16-18).

These points are not open to question, they are basic and fundamental. We should love the Lord Jesus, love one another, love His Word and holiness of life. Equally, we will hate evil and turn from it. We can, in fact, test our own spiritual experience on these points, and we can judge whether we are truly filled with the Spirit and are walking in the Spirit.

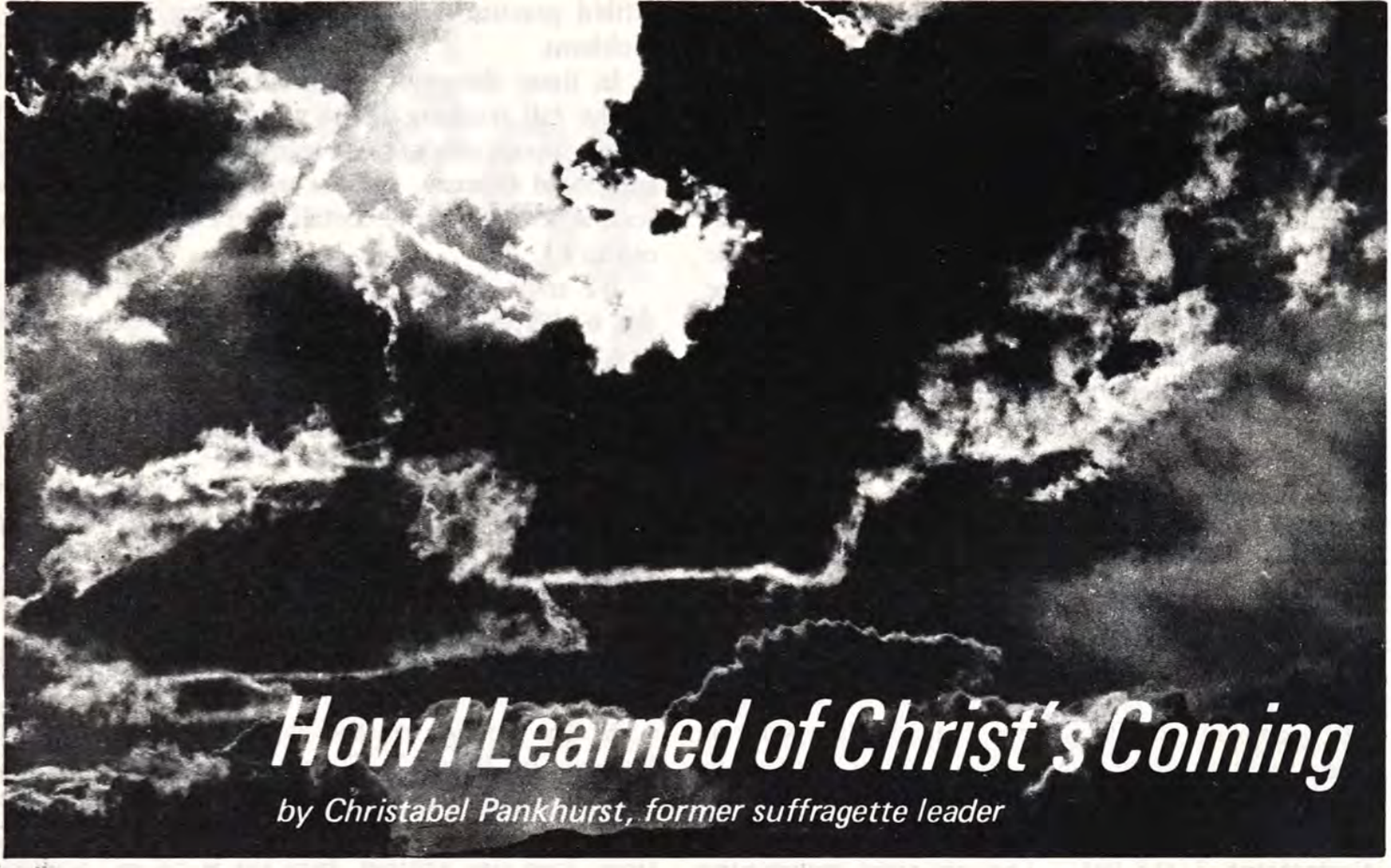
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All good value for the new price of 10p, we hope you'll agree. Don't forget, this is YOUR church magazine – YOUR news and YOUR views are important and will always have a place in the EVANGEL. We look forward to hearing from you.

We wish all our readers a hopeful, joyful New Year.



How I Learned of Christ's Coming

by Christabel Pankhurst, former suffragette leader

THIS faith, that Jesus will soon come again, first dawned upon me in 1918.

When the acute dnager of the earlier months of that year was over, with the allied armies on the way to victory, one could review the experience of the war, and, in the light of it, envisage the future.

Like so many others, I had lived in an atmosphere of illusion, thinking that once certain obstacles were removed, especially the disfranchisement of women, it would be full-steam ahead for the ideal social and international order. I had even thought that, after its tragic interruption by the war, the march of progress would, if the Allies were victorious, proceed according to pre-war programme. But when in 1918, I really faced the facts, I saw that the war was not "a war to end war", but was, despite our coming victory a beginning of sorrows!

Realization

Considering the issues, events, currents and cross-currents of the war, and relating to it, also, the history of times past, and having regard to the way things go and ever have gone, even in times of peace, this is what I realised as I never had realised it before: it is not laws, nor institutions, nor any national or international machinery that are at fault, but human nature itself.

I had a sharp and terrible vision of the fact that the same passions, greeds, and ambitions that caused past wars, including that of 1914, would continue to rend and tear the nations. The lust for power, especially for world-power, especially for world-power, would, I saw, be a continuing curse—world-empire being desired and contended for by one claimant after another, whether by some class, some nation, or some race, and whether led by an individual or prompted by a collective will to power.

That a fully victorious Germany would have reduced the Allies to the sternest subjection is fully understood, and this made one realise the awful possibility, even in this twentieth century, of a ruthless economic, political, and still worse, spiritual domination by a future successful aspirant to world-power.

The German thrust for world-power, though thwarted in the late war, would be resumed, if not by Germany, then by some other power. The war would end, not in peace, but only in a truce, and a troublous one of that.

The future

Dark, dark was the future as I looked into a vista of new warfare, with intervals of strain, of stress, of international intrigue, of horrible preparations and inventions for slaughter—times of so-called peace, that would be hardly less terrible, and no less demoralising than actual war—not to speak of all sorts of accompanying economic troubles, and social and political decadence!

Just then, by what seemed a chance discovery in a bookshop, I came across writings on prophecy, which pointed out that in the Bible there are oracles foretelling and diagnosing the world's ills, and promising that they shall be cured. Until that day I had taken the prophecies of the Bible no more seriously than a great many other people still do take them. I had simply ignored them, never thinking that they had any bearing whatever upon the world-problems of our time. But now I eagerly followed up the clue which this bookship discovery had given me. What did I read? That God foreknew, and has foretold in the Bible, the evils of this age, and their gathering and darkening as the age draws to its close—above all, that He has promised the return of Jesus Christ, to whom He has reserved the Imperial Sceptre of the world. Thus, world-power will cease to be the cause of fratricidal human strife, for it will be exercised in divine love and wisdom by the Son of God.

"Ah! that is the solution!" My heart stirred to it. My practical political eye saw that this divine programme is absolutely the only one that can solve the international, social, political, or moral problems of the world.

Too good to be true

The only trouble was, that it seemed too good to be true. As yet I believed not for very joy. The mourning disciples could not for joy believe they saw their risen Lord, and I for the same cause feared to believe that "this same Jesus" will really come to break the vicious circle of history, put an end to human failure, and begin an entirely new dispensation. Too good to be true! I can apply to myself the rerpoach earned by the disciples: "O fobls and slow of heart to believe all that the prophets have spoken" concerning Him.

Then the routine of life and work went on, for the war continued, with the duties it involved. Later came the Armistice, and post-war problems at Versailles and in Britain. But the hope of the promised return of Jesus as King of kings and Lord of lords was there as a refuge from the concerns and cares of the world. It was a hope too often, I am ashamed to say, submerged in the minor concerns of life. How apt the warning of Jesus, who said, in foretelling His return: "Take heed to yourselves lest at any time your hearts be overcharged with the cares of this life, and so that day come upon you unawares". Many times I should have been caught unawares, had He come at that stage.

For a long time, too, mine seemed too fragile a flower of belief to speak of, and expose to the cold wind of other people's scepticism.

I felt that I must go slowly, study more and make quite sure, or, at any rate, become better qualified to defend the faith that was in me. More and more I left behind the activities and pre-occupations of the past, travelled, and thus would observe from a new vantage-point the world-events that every day are moving more rapidly toward the fulfilment of prophecy. Above all, *as I studied more profoundly what the Bible has to say,* then my faith reached all its completeness.

What the Bible has to say

Thus I write on no hasty impulse, but after steady and prolonged consideration. I affirm my conviction that Jesus Christ is coming again, in accordance with God's revealed purpose, to *gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him* (Ephesians 1:10).

After nineteen hundred years "all things on earth" are still very far from being "gathered together in Christ". Millions do not own His Name. Even in so-called Christendom, multitudes reject Him. The world's ways are not according to His will. This Age is largely a Christ-defying age.

When Moses "delayed to come down out of the mount", the people demanded "other gods", saying: *As for this Moses, we wot not what is become of him.* There are many, many who are thinking thus of the world's Redeemer while He remains still absent from our sight.

"Except I shall see—I will not believe", said doubting Thomas, and he has, and will have, his innumerable successors as long as the Saviour remains away.

"Blessed are they that have not seen and yet have believed", said Jesus; but He showed the nail-prints all the same.

The world, the Thomases, will not, until it *sees,* hail Him, as we who know Him by faith already hail Him: My Lord and My God.

One's life should surely teach one some outstanding lesson. The lesson of my own life, of the history of our time, is this: Our personal need of Jesus Christ, and the world's need of Him. *"For other foundation can on man lay than that is laid, which is Jesus Christ".*

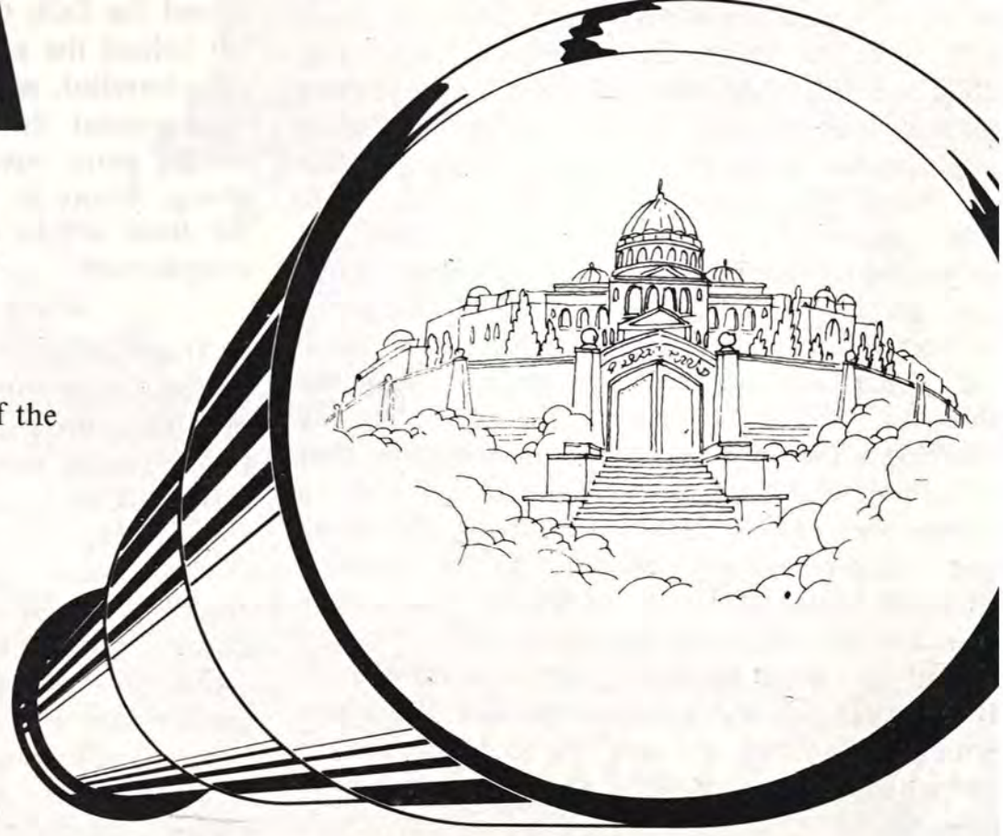
The world is in this evil, troubled condition because He is still away who alone can give it wise, just, and righteous governance. How true His word!—true for one and for all, for the individual and for the nations: *"Without Me ye can do nothing".*

November 23rd, 1928.

Christabel Pankhurst is best remembered in the common mind as an agitator for the rights of women. She was also a devout Christian and in later years a student of prophecy.

TAKE A LOOK!

by G. Raymond Carlson,
Assistant General Superintendent of the American Assemblies of God.



THE AUTHOR of the Book of Hebrews tells us we should always be "looking unto Jesus, the author and finisher of our faith" (Hebrews 12:2).

It ought always to be our desire to see Jesus Christ. This was the great ambition of Paul, for he said, "I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord" (Philippians 3:8, *NASB*).

Moses wanted to see God's face but he was allowed only to see God's back parts. But even this vision of God was so staggering in its impact that when Moses returned to the children of Israel, they could not look on him (Exodus 34).

The prophet Isaiah testified, "Mine eyes have seen the King, the Lord of hosts". That One whom he saw was none other than Christ who was "the Lord sitting upon a throne, high and lifted up". This vision of Jesus had an electrifying effect on Isaiah. He was never the same again.

Julia Ward Howe, the author, wrote, "Mine eyes have seen the glory of the coming of the Lord". Her reaction to this vision was the expression of triumphant praise, "Glory, glory, hallelujah!"

Have you seen Jesus? What is your reaction?

When Jesus was here on earth, the people had different views of Him. Some saw Him as an impostor. They cried, "Away with this man . . . crucify him".

Some saw Him as the carpenter's son, just an ordinary workingman with a special trade.

Some saw Him as a blasphemer. Some saw Him as a man demon-possessed.

Our estimate of Christ is important. All of us need to take a look to behold Him who is the "author and finisher of our faith".

Take a look at what He has done for us and what He shall yet do. He has "delivered us . . . and doth deliver . . . [and] will yet deliver us" (2 Corinthians 1:10). He "was once offered to bear the sins of many . . . now to appear in the presence of God for us . . . and unto them that look for him shall he appear the second time" (Hebrews 9:28, 24, 28).

Take a look – behold! *Behold* is an expression used frequently in both the Old and New Testaments. It gives the thought of "gazing upon" or "to keep in sight". With this in mind let us enter the sanctuary of the Holy Scriptures to behold, to take a look at three pictures of our Christ.

Behold the Lamb slain

John the Baptist was preaching and baptizing in Bethabara. He told of One standing among them "whose shoe-latchet [he was] not worthy to unloose".

The next day he saw that One and he made an outstanding statement: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

These are simple words a child can grasp. They are deep words no scholar can exhaust.

Jesus came to fulfil the promise of a Redeemer given in Eden. He came as the Redeemer of whom Job spoke. Isaiah saw Him through the lens of prophecy some 700 years before. He was the long-awaited One for whom Enoch and Abraham, Moses and David, Isaiah and the prophets looked.

Take a look at Him in His redemptive work. See Him bearing "our griefs and carry[ing] our sorrows . . . stricken, smitten . . . afflicted . . . wounded . . . bruised . . . [as] the Lord . . . laid on him the iniquity of us all . . . Oppressed . . . brought as a lamb to the slaughter" (Isaiah 53:4-7).

Take a look at Him in the garden praying (Matthew 26). See Him betrayed, unjustly tried, crowned with thorns, scourged, crucified. He took our place in judgement. It was for "our transgressions . . . our iniquities . . . our peace" . . . our healing (Isaiah 53:5). He died on the cross for us. He met our debt.

As Moses placed a serpent of brass upon a pole and the dying Israelites could "look . . . and live", so all we need do is to come in repentance and look in faith to have eternal life. We join with songwriter, P. P. Bliss:

Bearing shame and scoffing rude,
In my place condemned He stood:
Sealed my pardon with His blood;
Hallelujah! what a Saviour!

Behold the Lamb to worship

A second time John the Baptist declared, "Behold the Lamb of God!" (John 1:36). His first statement was to the multitude of unbelievers to take a look and find salvation. This time it is made to believers.

The first was a look to be saved. The second involved a lifelong gaze to be sanctified and conformed to the image of the Lamb.

John majestically stated, "And the Word was made flesh, and dwelt among us, (and we beheld his glory . . . . as of the only begotten of the Father,) full of grace and truth" (John 1:14).

What manner of man is this? Herod could not kill Him as a babe. The doctors could not comprehend Him as a boy. The waves could not drown Him as a man.

Sickness could not withstand Him. Satan could not beguile Him. Demons could not resist Him.

Pharisees could not refute Him. Rabble rousers could not disturb Him.

Pilate could not condemn Him. The cross could not deter Him.

Death could not hold Him. Gravity could not keep Him here.

We can – we must – take a look at Him in His glory. In His high-priestly prayer, Jesus requested "that they may behold my glory".

In the resurrection Jesus will "change our vile body, that it may be fashioned like unto his glorious body". Then we shall see Him in all His glory; now we see Him by faith through His wonderful Word.

The glory of Christ alone can counteract the gloom of the world's darkness. Our Lord stands incomparable in the glory of His miracles and His earthly ministry, in the glory of His redeeming work at Calvary and in the glory of His resurrection. Now He is seated at the Father's right hand, incomparable in the glory and pre-eminence of His present ministry of intercession.

Religious and political leaders of Jesus' days upon earth saw Him and were jealous and angered. But John says, "We beheld his glory". Take a look and keep looking. The first look brings life, and a continuing look brings likeness.

Behold the Lamb coming again

Jesus declared, "Behold, I come quickly" (Revelation 22:12). And it is "unto them that look for him [that] he shall appear" (Hebrews 9:28).

While we worship and adore the blessed Lamb of God, we are admonished to be "looking for that blessed hope, and the glorious appearing of . . . our Saviour Jesus Christ" (Titus 2:13).

No human can possibly conceive all that it will mean to share in the incomparable glory of our Lord's glorious return. He is coming back! In a moment of inexpressible delight we shall see Him face to face, with nothing between, no veil to hide the loveliness of His countenance.

Jesus shall descend from heaven not only with a shout, but also with the voice of the archangel "and with the trump of God."

The trumpet blast from Mount Sinai made the children of Israel tremble. The trumpet blast at Jericho brought the walls tumbling down. By the

Continued on page 12

TAKE A LOOK—*from page 11*

trumpet blast, the Israelites were summoned in peace and war, in danger and victory. But this trumpet blast is the signal of God's complete authority.

The trumpet blast at the Second Coming will shatter every cemetery; it will pierce to the depths of the deepest sea; it will be heard by every saint who ever lived; its mighty blast will be heard by ears long since turned to dust. The "dead in Christ . . . [and] we which are alive and remain shall be caught up together . . . to meet the Lord in the air" (1 Thessalonians 4:16, 17).

Take a look! Jesus is coming. That is our blessed hope (Titus 2:13), our living hope (1 Peter 1:3), our comforting hope (1 Thessalonians 4:18), our establishing hope (James 5:9), and our purifying hope (1 John 3:3).

We do not know the exact time (Matthew 24:36, 44), but we know He will return on schedule.

The Christian lives with an eye on the future. The Bible speaks of loving the Lord's appearing (2 Timothy 4:8). Loving His appearing is more than indulging in pious emotion. Loving is watching; loving is waiting; loving is working. They truly love His appearing who watch in all things, who endure afflictions for His sake, who tirelessly labour in His service.

When He comes, the glory of the Lamb that was slain will be the glory of Immanuel's land. He was the wounded Lamb (Revelation 5:6). He is the worshipped Lamb (Revelation 4:10; 5:8-14). He will be the wedded Lamb (Revelation 19:6-9). That is the day we await.

While waiting we do well to keep in mind the following words composed from the writings of Samuel Rutherford who lived on the border of Immanuel's land as the threat of martyrdom hung over him:

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 giveth,
But on His pierced hand;
The Lamb is all the Glory
Of Immanuel's land.



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Thoughts from The Gospel of Matthew

9
Hungry and Thirsty
Matthew 5:6

by F. Lavender
Pastor of our Croydon Church

IT IS, of course, perfectly natural for a person to be hungry and thirsty, this is the way we are made. In fact, it can be a sign of physical ill-health if any one is without appetite. The Lord Jesus leaves us in no doubt that these things are also true in a spiritual sense, for He declared: *"Blessed* are they which do hunger and thirst after righteousness"; and He went on to give us His clear assurance: "For they *shall* be filled". What is more, He Himself is the One who satisfies the hungry, thirsty soul, because He declared: "I am the Bread of Life: he that cometh to me shall never hunger: he that believeth on me shall never thirst" (John 6:35). He also said: "If any man thirst, let him come unto me and drink" (John 7:37).

One of the thrilling things about our own day is that so many Christians are finding a spiritual appetite. It is sadly true that many others do not have any apparent desire, and they suffer from a spiritual malnutrition, but, nevertheless, one is conscious that everywhere there are hungry believers, many of whom are longing for the Lord and for the gift of the Holy Spirit. Praise God, these hungry hearts are finding the promised satisfaction! There can be no doubt which Christians are rejoicing, happy and blessed, for those who are hungry and thirsty are finding satisfaction. Their faces are shining and their hearts are filled with praise to God. There is never a famine in the presence of God. His storehouse is always full, and His hand is filled with blessing for those who seek Him. Are you and I truly hungry and thirsty for the Lord Jesus? Do we lay hold on the precious promises of God? Are we sharing in the gracious, Latter Rain outpouring of the Holy Spirit?

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BOOK REVIEWS

Happy Venture, by *Elizabeth Ashley, published by Victory Press, price 80p, postage and packing 13p extra.*

THIS story for girls will appeal particularly to those who love animals. The heroine of the story, Debby Morris, a vicar's daughter, had always wanted to work with animals. Inspired by her penfriends in America who has a calf of her own to rear, Debby decided to raise a calf of her own also. But Debby has a special idea – to sell her calf and donate the proceeds to the cost of rebuilding the church hall.

The squire somehow finds himself talked into "selling" a weakling calf to Debby for an initial payment of 50 pence! But then Debby discovers that it takes not only hard work but money to raise a calf. There are other problems too. Debby takes less time to read her Bible and pray and for a while things do not progress too well.

And there is another problem! The squire's nephew has finished serving a sentence for conspiring with thieves to steal his uncle's cattle. His bitterly disappointed uncle has banished him from his home but cannot really forget his nephew. But Bob and Debby have a good friend, Steve, and he helps them both with good advice and encouragement.

How the squire and his nephew have a further misunderstanding over some more cattle stealing and how the sale of Debby's calf provides excitement for all but a further problem for Debby give an exciting conclusion to the story.

JUNE FREUDENBURG

The Puddy Stone *by Kim Simmons, published by Victory Press, price 50p, postage and packing 13p extra.*

THIS is an exciting adventure story of a small group of children. Justin, the principal character of the book, finds treasures in the earth, and a keen interest in history which once he loathed. As the puddy stone was marked by a cross, which Mr. Cassidy, a collector of ancient pottery and coins called them "steps to God", so Justin in his adventures found the "steps to God" for his own life. He found the greatest treasure in the Lord Jesus Christ. This story is suitable for boys and girls aged 9-11 years old.

LILY TWYDELL

Counselling the Drug Abuser, *by Frank Wilson, Lakeland paperback, published by Marshall, Morgan and Scott, 116 Baker Street, LONDON W1M 2BB; price 40p, postage and packing, extra.*

THIS BOOK is written for Christian workers who believe that the answer to the drug addict's need is an encounter with the Lord Jesus Christ" – these are the words of the Rev. Frank Wilson in the opening chapter of his book *Counselling the Drug Abuser.*

This is a much-needed handbook on the whole subject of Christian involvement in the problem of drug abuse. It gives helpful advice on how to give practical and spiritual help in a field where Christian "do-gooders", lacking sound information and wisdom, have often been guilty of harmful mistakes. Frank Wilson, Founder and Director of Life for the World Trust, shows how the present day professional approach to the addict differs from what the Bible teaches on relating to the person in deep need; and how Christians can take up the challenge of a social evil to which modern psychiatry has produced no effective answer.

Drug misuse itself, the psychology of the addicted personality, when and how to talk to an addict on spiritual matters, liaison with professional workers, and helping the addict in the home, the church, and in the residential centre – these are all topics covered in a practical and challenging way in this book.

As might be expected with such a topical theme, some of the details given as to particular drugs, slang terms, prevalence of abuse etc., have already begun to change in the two years since this book was published. But the principles of counselling remain totally relevant, and any slight discrepancies only stress one of Frank Wilson's own themes – the need for would-be Christian counsellors to be thoroughly informed on addiction before attempting to get alongside an addict.

The advice in this book is based on the work done by Frank Wilson in London and among about 300 addicts who have been resident at his rehabilitation centre, Northwick Park, in Blockley, Gloucestershire– work which has shown a good success rate and is receiving widening recognition from the Home Office and bodies of probation officers and social workers all over the country.

LINDA BALL

All books reviewed or advertised in ELIM EVANGEL are available from Elim Church Bookroom, P.O. Box 38, Cheltenham, Glos.

May Osman's page

On the threshold of a new year

TO ME, each New Year is like a mountain peak watershed. The water can run down the mountain on one side or the other and the journey to the sea will vary enormously. It is just like that for all Christians—we stand at the peak of the year and as we can look back upon all the ups and downs in the past year, we can trace God's hand in our lives. We can also look forward into a new year, perhaps with trepidation, perhaps with keen anticipation, but knowing one thing, that God will be with us each step of the way. God has given us a free will, and in 1976 we can choose to go the way of our own devising, or we can choose to stay in the centre of God's will for our life; I know which way will ultimately be the best.

It is now a whole year since I started writing my page and I am so grateful to the many people who have expressed appreciation of my efforts. It is not an easy task, and sometimes weighs heavily upon me, but I praise God that He has been my strength, support and inspiration for every article; and I am looking to Him to supply my need in 1976.

January, the first month of the year, gets its name from the Roman god Januarius. He was represented as having two heads and two pairs of eyes, each pair looking in the opposite direction, and each head facing a different way. So he could look backwards and forwards, and that is what we must do just now.

The end of the year is the business man's period of stock-taking, and we can take stock of our successes and failures in 1975. Instead of following the world and making new resolutions we can make a full and fresh consecration of ourselves and our talents to the work of the Lord. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1). God needs every one of us to work for Him in these evil days of declension and godlessness.

A new year speaks to me of the new birth, regeneration, renewal. Our nation is in need of a spiritual renewal just now, but it can only be renewed when the individuals within it are renewed or changed. So we find the concept of "New hearts" being given to individuals. David cried "Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 51:10). David's sin with Bethsheba had been a heinous one. He had sinned against Bathsheba, the unborn babe, Uriah, Joab, the Israelites and ultimately against God. This probably weighed upon his conscience, but he pushed it to the back of his mind for about a year before Nathan the prophet confronted him with his sin, "Thou art the man". David immediately acknowledged his transgression and in humility turned to God for forgiveness. God forgave him; the slate was wiped clean and he started on a new year forgiven and clean before God. We too can come before God for all the sins of yesteryear and seeking His forgiveness, start the New Year with a clean heart before God.

A friend showed me this little ditty recently: "One day as I sat musing, sad and lonely and without a friend, a voice came to me from out the gloom saying 'Cheer up, things could be worse'. So I cheered up and sure enough things got worse". What are you expecting from 1976? Well, I believe that we are living in the days of the coming of the Son of Man, Jesus is on the threshold and the word of God gives us a picture of these days. "Evil man . . . shall wax worse and worse" (2 Timothy 3:13).

Look up, for your redemption draweth nigh. 1976 could be the year of our Lord's return. (I'm not setting dates). Let us live our lives as though we believed that at any moment we should hear "The voice of the Archangel, and . . . the trump of God".

In the village where I was brought up, great store was set on New Year's Day. We children used to go round knocking on doors saying, "Happy New Year" and we were rewarded with a penny. I did quite well! I remember going past a grocer's shop (Not the one my mother dealt with) and he was in the doorway giving out an orange and a bag of sweets to the children of all his customers. I stood there looking on, and I suppose he saw the wistful look in my eyes, for he called me to go in and he presented me with an orange and a bag of sweets. I couldn't believe it (he was Chapel and I was Church!), so I timidly said "We don't buy our things here". "Never mind", he said. "Happy New Year anyway, May". Needless to say, every time I was sent shopping I went to his shop for the goods, and he had gained a new customer.

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Ghana

Church of Pentecost on G.B.C. every Monday at 9.45 p.m.

Guyana

Guyana Broadcasting Service every Saturday at 9 a.m.

WITH CHRIST

PRESTON. Harry Bellamy Preston, aged 85 years, faithful member of our Bishop Auckland Church for 30 years, beloved deacon and elder. "Severed only till He come". Officiating minister at funeral on November 29th: Peter Williams.

FILMER. On November 24th, Mrs. Vera Filmer, aged 61 years, faithful and beloved member of our Ilford Church. Officiating minister at funeral: James F. Hardman.

ITINERARIES

The President, (L. Wigglesworth):

January 3, Long Eaton; 4, Loughborough; 10, Nottingham; 11, Beeston; 23, Romsey; 24, Sholing; 25, Southampton a.m, Salisbury p.m; 31, Parkstone and Wimborne; February 1, Winton a.m; Springbourne p.m; 2, Weymouth; 3, Yeovil and Merriot.

David Butcher:

January 20, Darlington; 21, Stockton-on-Tees; 22, Bishop Auckland; 23, Sunderland; 24, South Shields; 25, Jarrow; 28, Newcastle-on-Tyne.

* * *

Holiday with a difference

WE are very pleased to report on the holiday for the older folk from Stafford, Longton, Hanley and Silverdale churches. There were about fifty in number which gave plenty of harmony to our singing. We arrived in Llanelli in South Wales after a pleasant journey. We seemed to have masses of luggage! It was quite a relief when we were finally settled in our rooms.

To cut a long story short, we had such wonderful fellowship for the whole week. The weather was kind to us, although the nights were cold. We visited different places every day, including Rhoselle, Swansea, Cardiff, Tenby, Porthcawl and Brecon. Our most spectacular journey was to the Black Mountains, where the view was wonderful; though the wind was very cold, the sheep were very friendly!

We had lots of laughter, some even had sore throats from singing and talking, but the fellowship was fantastic, and the testimonies that we heard were great. We would like to thank Pastor and Mrs. Day for all their kindness in arranging this holiday for us. I'm sure we all feel better for it. We still keep laughing about some of the little incidents during that week.

MR. AND MRS. D. KITE

Coming Events

BOURNEMOUTH, Winton. December 28. Elim Pentecostal Church, Hawthorn Road, Peters Hill. George Backhouse's farewell services on retirement. 11 a.m. and 6.30 p.m. Special Guest Speaker: Wesley Gilpin, Elim Bible College.

CARDIFF. January 10. City Temple, Cowbridge Road. Dedication Service at 7. Preachers: P.S. Brewster, G. Canty, I.W. Lewis and A.B. Tee. Conveners: J.C. Smyth and T.W. Walker.

GLOUCESTER. January 10. Elim Pentecostal Church, Parkend Road. Monthly rally at 7. Lella and Reka Molnar of Bradford will sing, testify and preach.

IPSWICH. January 8. Elim Pentecostal Church, Vernon Street. Visit of C.W. Smith at 7.30.

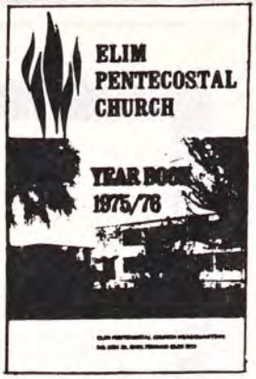
STAFFORD. January 3. Covenant Hall, St. Patrick Street. Mrs. Morrison and Kingstanding Choir at 7.30.

ROMFORD. December 31. Elim Pentecostal Church, Wheatsheaf Road. Watchnight service at 10.45 p.m. Convener: Philip E. Streeter.

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BOOK REVIEW

Richard, Rose and Mrs. Beewater, *by J.K. Stunt, published by Victory Press – price 80p postage and packing 13p extra.*

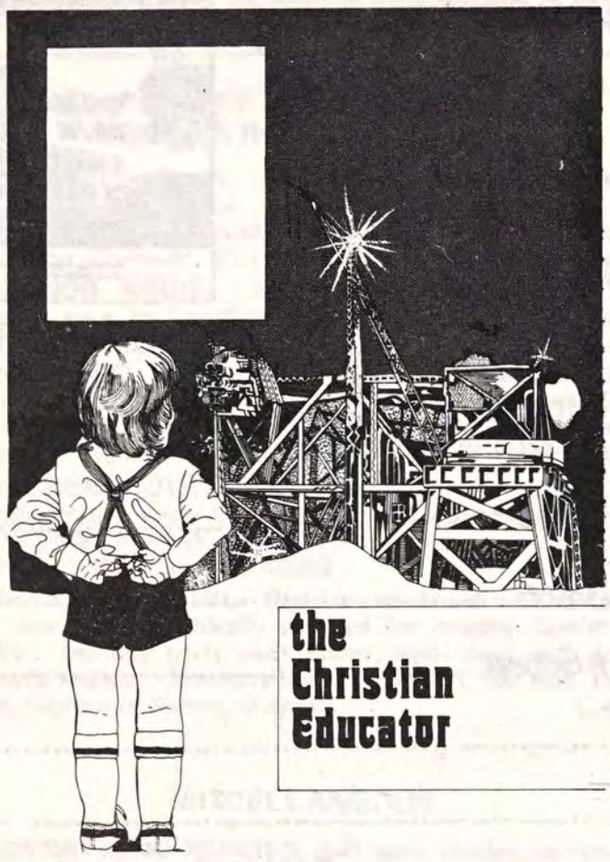
RICHARD AND ROSE are a brother and sister whose parents are divorced. Their mother with whom they live has re-married. But as their stepfather does not really understand them and their mother who is a very busy business woman, they are often left to their own devices. Their daily help is Mrs. Mumford, generally called "Mum" by all.

But with people coming and going in their lives all the time, Richard and Rose were often very lonely. Then they met Mrs. Beewater. Rose in particular likes this elderly lady. As Mrs. Beewater was very lonely she understood how the children felt and they all became very firm friends.

Sadly, things did not go very well for Mrs Beewater. Her daughter arranged for her to live in an old people's home where she was very lonely and unhappy. The three friends were separated for a while but Rose and Mrs. Beewater had discovered that God heard and answered prayer. So, they tried to find out more about Him.

Mrs. Beewater decided she would like to talk to a friend of hers who was a minister. This was when their adventures started, for Richard and Rose were worried about Mrs. Beewater travelling so far by herself and went with her to visit her friend. Their plans went awry for Mrs. Beewater's friend had gone away and she did not know what to do next. So, they prayed and discovered that when God answers prayer, it is not always in the way we expect. Suddenly, an accident befell Mrs. Beewater and this led to many surprises and lessons to be learned for Richard, Rose and Mrs Beewater.

JUNE FREUDENBURG



New Magazine for Sunday School Workers

Elim is making 1976 the "Year of the Sunday School." To help YOUR Sunday School work a new bi-monthly 2 colour magazine "The Christian Educator" is being launched as from January 1976. Inside each issue Sunday School workers Superintendents and interested prayer partners will find teaching tips, job descriptions and articles on important subjects.
Copies will be sent to every church—look out for yours!

THE CHRISTIAN EDUCATOR
published bi-monthly, price 8p

and

SUPER NEW YOUNG FOLK!

—a word from the Editor to all Elim's 'young folk'

I've got some exciting news. Starting from January, "Young Folk" will be twice as big! 8 pages full of stories, fun and adventure. Each month you will have your OWN page and also two pages of a picture-strip serial. See you,

Uncle Sandy.

new

YOUNG FOLK

—eight FULL pages every month!

The Family Altar

Scripture Union Portions

Notes by G.R. Knight, Pastor of our Barry Church

Monday, December 29th **2 Thessalonians 2:1-12**

"He who now letteth will let, until he be taken out of the way" (v.7).

WE SING, "God is still on the throne", but sometimes I wonder if we really believe it. Our eyes often only see the rising tide of evil about us, thoughts, deeds and powers that so obviously come from the pit of hell. Our reading today shows us what Satan will do, but it also reminds us what he would be doing if it were not for the restraining power of God. In the *Living Bible* this verse reads, "But he himself will not come until the one who is holding him back steps out of the way". Hallelujah!

Tuesday, December 30th 2 Thessalonians 2:13 – 3:5

"Therefore brethren, stand fast" (v.15).

HAVING directed the believers thoughts to the ultimate return of Christ, when the works of the Devil will be destroyed, Paul now exhorts them to stand fast in the truth, though at present they may be surrounded by moral and spiritual darkness. Through Christ they have been delivered from Satan's power, and by Christ they will obtain their eternal inheritence, as long as they continued the Faith. Neither can we afford to relax our grip on God in this materialistic and decadent age.

Wednesday, December 31st **2 Thessalonians 3:6-18**

"But ye, brethren, be not weary in well doing" (v.13).

I'M NO EXPERT, but I believe one reason for our present economic decline, is the unwillingness on the part of many people to do a fair day's work for a fair day's pay. Paul has a simple remedy (v.10). As Christians, it is even more important that we should be faithful in this matter, not only in our daily labours, but in our spiritual responsibilities. In the latter, we are all too easily discouraged. Remember, "When the road is rough and steep, Fix your eyes upon Jesus", for "We shall reap, if we faint not (Galatians 6:9)".

Thursday, January 1st **Psalm 1:1-6**

"He shall be like a tree" (v.3).

WHAT DOES 1976 OFFER? Frankly, the same choice as any other year, and this is summed up for us in the first Psalm. The man who walks in God's ways is likened to a tree. A tree speaks of strength and stability, of growth, fruitfulness and shelter. A healthy tree is not only able to withstand storm and drought, but it also provides shelter and sustinance for others, as well as beautifying the landscape. May we all this year, as trees, delight ourselves in our Lord.

Friday, January 2nd **Psalm 2:1-12**

"Why do . . . the people imagine a vain thing?" (v.1).

WHAT is it that the Psalmist described as a vain and empty thing? The answer is given in the following verses. Some were foolish enough to imagine that they could actually ignore God's commands, oppose His Christ, and still avoid the consequences. God's plans are not frustrated even by Satan himself. If this is a fact, how do puny men (no matter how powerful) think they will fare?

Jesus will reign as King one day, and all men will have to bow to His authority. Those who ignore Him now must not think that they can escape the consequences (John 3:36).

Saturday, January 3rd **Psalm 3:1 – 4:8**

"Thou O Lord, art a sheild for me" (v.3).

A SHIELD was a most important part of a soldiers defensive armour, with it he could protect himself from the attacks of the enemy. David was no coward, but in both physical and spiritual battles he was more than happy to make the Lord his shield. A shield is no good if it is left hanging on the wall. To be effective it must be carried in every conflict of life. God is a shield to all those whose trust is in Him.

Sunday, January 4th **Psalm 5:1 – 6:10**

"Let all those who put their trust in thee rejoice" (v.11).

DO you remember the joy you experienced when you first trusted Jesus as Saviour? You did not beg God for a portion of His joy; it came as a natural result of trusting Christ. To all who have lost that joy, whether through worry or doubt, this is an exhortation to return to a simple, daily trust. Let your mind dwell on all that God has done for you.

"When I think of the goodness of Jesus,
When I think of what He's done for me;
My very soul cries out, Hallelujah,
Praise God for saving me".



Mangati home which is dug into the ground. The cattle share the same building.



Arthur Bull with a young friend.

Elim, City of Refuge

THE young Mbulu warrior stood in our Giting Church. He had a very heavy burden of sin. Like Cain, he had killed a man, but unlike Cain he was greatly troubled.

"I feel I should be happier living with the beasts", he told the congregation. "If I had killed another animal, I would have no feeling of blood guilt. I had no desire to kill my fellow man".

"This is how it happened. The cry of my father awakened me. He was startled out of his sleep and looked up to see a Mangati warrior poised over him with an upraised spear".

'If you shout you are a dead man', said the warrior. My father, realising that this was a cattle raid, said, 'If I lose my cattle life holds nothing for me'. He then shouted 'Mangati Raiders!'

"I dashed to the back door and found a warrior guarding it. Through a crack in the wall by the front door I saw another warrior with a poised spear waiting for me. I got my bow and, fitting an arrow to it, I took careful aim through the crack in the wall at the exposed chest of the warrior. An awful shriek confirmed that my aim was perfect.

'Mbulu arrows', cried the warrior and ran off into the darkness. The other raiders fled at his cry. I went to my father while some of our tribesmen pursued the raiders. In the morning they found the wounded warrior dying in a thicket. The arrow had gone right through him and it had broken off when he fell. Before he died he gave the names of his fellow raiders who had robbed him of his few possessions and left him to die. The spear that was aimed at my father's chest had been deflected by the collar bone thus saving him from fatal injury. I was arrested for murder. In the big prison to which I was taken I was one of several awaiting trial. Some of them had been there for years. None of them seemed to think of God although judgement awaited them. In the midst of all the noise I put my head in my hands and cried to God for help. Truly, God is good. I was brought back before the Magistrate after only two months. He announced to the court, 'This man has no fault, the man he killed was an habitual thief. Release him'. I was free. Praise God!".

Later I asked him for more details. "My father has recovered and is thinking much on God", he said. "For myself, I have found cleansing for my sin through the blood of Christ".

"Why did you move to Giting?" I asked.

"Because of the avenger of blood", he replied. "The Mangati must avenge the death of their brother, and if I had stayed there, sooner or later I would be killed. I have a relative here in Giting, and thus I entered the Elim Church". I explained to him the Old Testament provision for the shedder of blood. He marvelled, and we thanked God together that in Giting he had found refuge from the Avenger, but even more that there was an Elim Church there which was able to give him the news of eternal refuge through our Lord Jesus.